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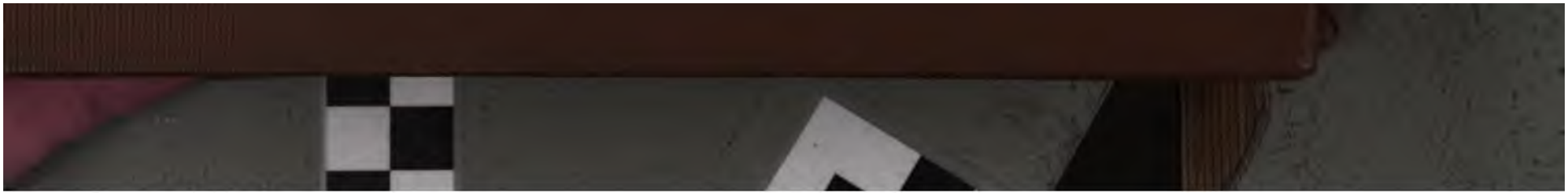

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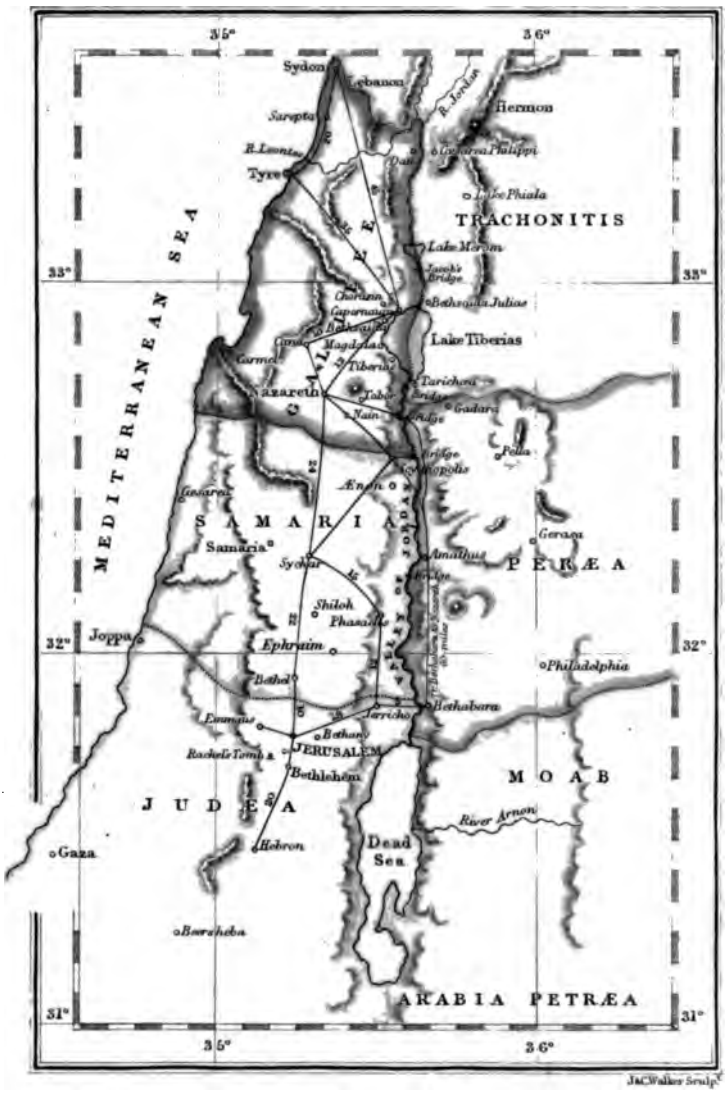
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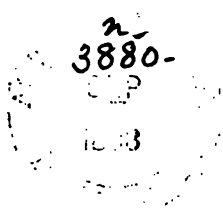

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PREFACE.

In the progress of this book through the press it has been corrected, and essentially improved, by my Friends, the Rev. Edgar N. Dumbleton, the Rev. William E. Heygate, John Kent, Esq., the Rev. William W. La Barte, and, although last named, by no means least esteemed, the Rev. George Williams, the learned author of "The Holy City." To all I offer my grateful thanks; as also to Messrs. Truscott, Son, and Simmons, for their indulgence in keeping the type unbroken till the end.

THE AUTHOR.

THE MESSIAH.

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THE MESSIAH.

CHAPTER I.

THE CREATION, AND FALL OF MAN—REDEMPTION OF MANKIND BY MESSIAH, THE SON OF GOD.

John, i. 1—3.

WHEN the foundations of the Earth were laid, "the morning stars sang together, and all the Sons of God shouted for joy."[1] "And God said, 'Let us make man in Our image,[2] after Our likeness.'" "So God created man in His own image, in the image of God created He him." "And God saw every thing that He had made, and behold, it was very good."[3] Man especially, was the crowning glory of the Creation.[4] But when

[1] Job, xxxviii. 7.

[2] "'Faciamus hominem ad imaginem et similitudinem nostram.' Tanta itaque dignitas humanæ conditionis esse cognoscitur, ut non solo jubentis sermone, sicut alia sex dierum opera, sed consilio Sanctæ Trinitatis, et opere majestatis divinæ creatus sit homo; ut ex primæ conditionis honore intelligeret, quantum deberet suo Conditori, dum tantum in conditione mox dignitatis privilegium præstitit ei Conditor; ut tanto ardentiùs amaret Conditorem, quanto mirabiliùs se ab eo esse conditum intelligeret. Nec ob hoc solum quòd consilio Sanctæ Trinitatis sic excellentèr à Conditore conditus est, sed etiam quòd ad imaginem et similitudinem suam ipse Creator omnium eum creavit, quod nulli alii ex creaturis donavit." Ambrose De Dignitate Human. Conditionis, Op. Tom. iv. p. 89.

[3] Gen. i. 26, 27. 31.

[4] "Imago nempe Dei eluxit potissimùm in primi hominis naturâ, rectitudine,

the mansions of Heaven echoed the sad tidings, that he had fallen from his obedience, a dark future hung over the blighted Earth. Paradise, so fresh from the great Creator's hand, so beautiful and bright, was marred by sin; the joy of the angels was turned to grief for the future sufferings of the world; Adam and Eve were driven from the garden of Eden; cherubims with the flaming sword were sent to bar the way to their return; the ground was cursed for their sake; they had brought upon their children's children the inheritance of sorrow and pain, shame and death,—but worse than all, the wrath of God. When they were sent forth upon the wide waste, nothing seemed to open before them but despair. Innocence had fled, and with it all joy; Satan triumphed as "the God of this world." The dread fact of universal sin was to be written in every page of the history of man. Having lost the favour and presence of his Maker, his affections became disordered and corrupt: he had no longer the power or the will to be obedient.

God's sentence had gone forth, "Thou shalt surely die;" yet He had a determined purpose of mercy, which even to angels might seem marvellous. He would make the pardon of sin consistent with His Wisdom in the government of the World. Reconciliation and forgiveness were to be bestowed through a Redeemer of unspotted purity. But what created being could there be, whose meritorious death should accomplish an atonement for millions of sinners through ages yet to come? not angel, nor archangel standing before His Throne. Moreover, as Satan had triumphed by the disobedience of man, by man also satisfaction was to be made, that God's anger against unrighteousness might be clearly shown

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et statu. *In naturâ;* quia à Deo donatus fuit animâ spirituali, rationali, volente, et immortali. *In rectitudine;* quia in mente fulgebat lux, rectè agnoscens Dei naturam, voluntatem, et opera. *In voluntate;* appetitionibus, motibus, et actionibus omnibus conformitas summa cum Deo, et suavissima harmonia dominabatur. *In statu* denique; quia imperium tenebat in omnes creaturas in summâ bonorum spiritualium et externorum affluentiâ, animo pariter et corpore verè beatus et lætus, et immortalis futurus, nisi peccâsset. Hanc Dei imaginem fuisse in homine, etsi difficiliùs nunc agnoscitur postquam amissa est, tamen utcunque tribus argumentis intelligi potest," &c. &c. Parei Comment., vol. i. p. 67, Gen. i. 26. See also Gregorius Nyssæ, in Hexæmeron, pp. 38, 39.

even in His forgiveness of the offence. The serpent's head was to be bruised by the seed of the woman;[1] by One Who should be "in all points tempted like as we are, yet without sin."[2] He was to be bound a willing victim, offering Himself up as a sacrifice of expiation; to be wounded for offences not His own, that all others might be healed; and to die the death of sinners,—the just for the unjust, that they might be pardoned, and live: for without shedding of blood there was to be no remission of sin.[3]

And where amongst all the posterity of Adam could one be found so perfectly pure and holy? Even this was not beyond the Divine compassion, wisdom, and providence. A SAVIOUR, from Heaven, to be mysteriously born on earth in the form of Man, as the One Mediator between God and His fallen creatures, was appointed in the counsels of the Holy Trinity. The fair image in which Adam had been created, though now broken, was to be restored; the lost likeness of holiness was to be recovered, in "the Second Adam," being a quickening Spirit. The Son of God, One from everlasting with God, endowed with all the attributes of God, ("by Whom also He made the worlds; Who, being the brightness of His Glory, and the express image of His Person, and upholding all things by the word of His power,"[4]) would give Himself "a ransom for all."[5] Great was the purchase to be made; and costly the price: but not beyond the boundless Love of an Almighty Father, Who would not that His children should perish. This Divine Redeemer by His spotless Birth would raise their depraved nature to a capacity for Heaven; by the grace of God which was upon Him in His years of infancy He would hallow their infancy; by a perfect obedience to the Father's Will in every circumstance of His earthly life He would give them an example of all righteousness; by His sufferings and Death He would make atonement for them as transgressors; by His rising from the grace He would assure them of their own resurrection to eternal life;—by His Ascension again to Glory He would open the gates of Heaven to the repentant race of Adam, now cast out from Eden;—that being "renewed

[1] Gen. iii. 15. [2] Heb. iv. 15. [3] Heb. ix. 22.
[4] Heb. i. 2, 3. [5] 1 Tim. ii. 6.

after the image of Him Who created him,"[1] man might receive the promised blessings of a new covenant.[2]

This Saviour was to be "THE ANOINTED KING,"—in the Greek language, "THE CHRIST;"—in Hebrew, "THE MESSIAH." He would build up on Himself, as the Rock of Ages, a Kingdom of grace,—His Mediatorial Kingdom. Having its beginning and ending in God, it would bear the title of the "KINGDOM OF GOD;" and because it was to descend out of Heaven, and afterwards to be perfected in Heaven, it would be called the "KINGDOM OF HEAVEN."[3] In the fulness of time it should compass the whole World. As the Messiah was to be God and Man, for ever united in One Divine Person, so also His spiritual Kingdom,—the Kingdom of Righteousness, was to be Heavenly and earthly after the pattern of His own Incarnation. The great mystery of His Death was to be

[1] Col. iii. 10.

[2] "Attendant homines mortales, quàm alte humana natura sublimata est in assumente Verbo, ut etiam supergressa sit angelicam dignitatem, et potestatem divinæ filiationis acceperit, ut in filium pauper, ignobilis, et extraneus sit provectus. Dignissima quidem facta humana natura, non tamen vilis facta divina. Ineffabilis ista dilectio, quæ unionem fecit. Etenim proprium [est] amoris unionem facere atque intrinsecationem. Appetit enim amans intrinsecationem cum amato, et participium sui ipsius inferre. Amator Æternus et omnium hominum Deus, divinè amat omne quod sui amoris susceptibile fecit." Simon Fidatus de Cassia, Gesta Salvatoris, lib. i. cap. 2.

"Misertus hominis à se creati Deus, statuit per mysterium novæ manifestationis humano generi conciliare salutem, inimicumque, qui per invidiam deceperat, profligare, et incogitabilem hominis ad Deum exaltationem, et cum Deo ad coadunitionem efficere, communionemque inter ipsos naturâ et veritate constituere. Dimisit ergo Verbum, quod Deus erat, ut primi hominis opifex homo efficeretur ad hominis vivificationem, et demolitionem inimici. Natus igitur ex femina, formam hominis ex primariâ et originali creatione in se restituit, exhibitâ carne, quæ libidinibus carnalibus et cogitationibus careret, in imagine novitatis. Hunc enim hominem non voluntas carnis, sed sola duntaxat voluntas Dei constituit: Siquidem tota Verbi natura adfuit ad exhibendam humanam formam et carnem visibilem, ex secundo Adam oriundam, non divisione personarum, sed coessentia Deitatis et humanitatis." Athanasius, De Adventu Christi. Op. Ed. Lat., tom. i. p. 641.

[3] "*The Kingdom of Heaven* and *the Kingdom of God* are the same thing: for Heaven is, as it were, the palace and throne of the Divine Majesty, and is therefore not unfrequently put for God Himself. But though the terms were synonymous, there might be an expediency in using the one or the other, according to the apprehensions of the readers to whom the Evangelists addressed themselves." St. Matthew generally calls it "the Kingdom of Heaven:" but St. Mark and St. Luke say constantly "the Kingdom of God." Townson's Works, vol. i. pp. 94, 95.

gradually shadowed forth from age to age. It was dimly prefigured from the beginning by sacrifices of blood,[1] which were divinely appointed as types of His great Atonement for sin. It was afterwards handed down by continuous tradition through the patriarchal times; and again more clearly revealed in the ordinances of the Law of Moses, and the slaying of the Paschal Lamb; then again, as the time drew on, minutely described in the Psalms and prophecies. We shall hereafter see under what various titles of honour, descriptive of His Divine and human attributes, the Jewish nation looked forward to "Messias the King." He was to be the joyful, though often the indistinct, hope of holy men for thousands of years, which in His sight are but as yesterday. Scoffers might arise, and say, "Where is the promise of His coming?"[2] Generations, one after the other, might add sin to sin, having their understandings darkened; the vision of the future might seem to them "as the words of a book that is sealed:"[3] but slowly and surely the promise once given tended towards its blessed fulfilment.

[1] These sacrifices of atonement probably began immediately after the Fall. Abel in faith presented before God "the firstlings of his flock," as an offering of expiation for sin, whilst Cain's offering of "the fruit of the ground," was not a sin offering. "And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect." Gen. iv. 3—5. "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. xi. 4. Now faith is belief in a Divine Revelation, "the substance of things hoped for," and as Abel received his knowledge of the Promise from his father Adam, we may conclude that his expiatory sacrifice of an animal victim, to deprecate the wrath of God for sin, was the symbol, instituted *from the first*, by God's appointment, to prefigure the death of the Redeemer. See "Treatise on the Origin of Expiatory Sacrifice," by George Stanley Faber. "Cain slighted the positive institution of God, and refused to perform that expiatory sacrifice which was typical of the promised atonement, choosing rather to bring an eucharistical offering of the fruit of the ground, that ground which had been cursed for his father's sin." "Cain had been taught by his parents that sacrifice was to be offered; but he had no faith in the efficacy of that particular form of it, which had been specifically enjoined, as expiatory; and therefore he chose to offer to God that description of His creatures which he himself thought most valuable." Bishop Blomfield's Dissertation on the Traditional Knowledge of a Promised Redeemer, pp. 29, 30. See Archbishop Magee, "On the Sacrifice of Abel, as evincing the Divine Institution of Sacrifice." Works, vol. ii. pp. 360—370.

[2] 2 Peter, iii. 4.

[3] Isai. xxix. 11.

CHAPTER II.

THE LAND OF CANAAN—JERUSALEM—THE VISION OF ZACHARIAS IN THE TEMPLE.

Luke, i. 5—25.

From ancient days God chose out of the various races of the earth, which were descended from Adam,[1] a single family, of whose stock and lineage the Messiah was intended to be born. He guided his faithful servant Abraham, and again his children's children, through many wanderings, to Canaan, afterwards called the Land of Israel, a small favoured spot on the east shore of the Mediterranean sea. This land of promise, though bounded within the narrow limits of a hundred and fifty miles in length, and sixty in width, was a country of "pleasant places," of mountain and valley;—rich in pastures, "flowing with milk and honey."[2] It was a Holy Land, to be afterwards especially sanctified by the Presence of God's well-beloved Son. And in the midst, upon the hills of this Canaan,[3] He chose to Himself a small city, which in the course of time would be the wonder of all nations. And there He designed to have a Temple built to the glory of His own great Name, as "a house of prayer for all people." From these small beginnings, and through a long history of the chosen race, bearing witness to the One true God, He would cause the Kingdom of Heaven to be established by the future coming of His Only begotten Son, the Messiah.

At the time we are to speak of, the descendants of Abraham

[1] See Hardwick's learned treatise, "Christ and other Masters," Part 1st, pp. 50, 51, &c. [2] Ezek. xx. 6.

[3] Zion, Moriah, Ackra, Bezetha. See Dr. Robinson's description; Biblical Researches, vol. i. pp. 388—494. Stanley's Sinai and Palestine, Map of Jerusalem, p. 159. Barclay's City of the Great King, 86—117. And especially Williams's "Holy City."

had multiplied exceedingly: the dwelling-place of the Twelve Tribes of Israel was peopled by many millions.[1] It was full of sun-lit towns, and villages, olive gardens, and vineyards, flocks and herds; and brought forth abundantly corn and wine and oil: insomuch that, by the voice of His inspired prophet, the Lord called it His own "Vineyard in a very fruitful hill;" saying, "What could have been done more to My Vineyard, that I have not done in it?"[2] Although the wickedness of the people had often so provoked Him to anger, that He had again and again delivered them over to the power of their enemies, and suffered them to be carried away into captivity, and His Temple to be destroyed, still the Land of Canaan had lost none of its great fertility: for He had not yet brought upon it His last sore judgments. Now also the Holy City, once called Jireh, also Salem, and then Jerusalem,[3]—after various calamities, had risen in great glory from its ruins. It was a city of palaces, surrounded by lofty walls and towers; but above all remarkable for the magnificence of its Temple, dedicated to the worship of the Lord. It was still the centre and pride of the Jewish nation; as it had, many hundred years before, been the theme of inspired praise to David, and the Sons of Korah. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the Great King. God is known in her palaces for a refuge." "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."[4] "Jerusalem is builded as a city that is compact together: whither the Tribes go up, the Tribes

[1] Perhaps not less than ten millions in the time of our Lord. See Greswell's XXIIIrd. Dissertation on an Harmony of the Gospels, vol. iv. p. 486 seq. Josephus, Bell. Jud., lib. i. 8, 9. II. 14. 3. III. 3. 2. and 7. 26. VI. 9. 3.

[2] Isai. v. 1—4.

[3] Lightfoot considers Jerusalem to be compounded of Jireh, (because the spot on Mount Moriah was so called by Abraham, Gen. xxii. 14,) and Salem, the city of Melchizedek. Vol ii. pp. 14. 18. 20. On the other hand Fuller, in his Pisgah Sight of Palestine, p. 313, and Wells, in his Geography of the Old and New Testament, also Gesenius, think it was originally called Jebusalem, from Jebus, the ancient capital of the Jebusites on the same spot, and Salem the city of peace. See Williams's Holy City, Part i. chap. i.; Barclay's City of the Great King, pp. 44 and 110; Adrichomii Theatrum Terræ Sanctæ, p. 148; Relandi Palæstina, 832, 833.

[4] Psalm xlviii. 1—3, and 12, 13.

of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the House of David."[1]

Those "*thrones of judgment*" had passed away. The Jews, as a nation, no longer enjoyed the privilege of being governed by their own laws. After repeated visitations and captivities, they had passed under the galling yoke of the Romans. But whilst they mourned their sufferings under the heathens, they were still permitted to observe the religious ordinances of their great prophet and lawgiver, Moses. King David had divided the priesthood, consisting of many thousands, into twenty-four companies or courses of the posterity of Aaron,[2] who attended the Temple in weekly turns, according to lot, from sabbath to sabbath, that their solemn feasts and sacrifices, and the morning and evening services, might be performed, and the sacred fire in the seven lamps of the golden candlestick be kept perpetually burning.[3]

About the year of the creation 4000,[4] in the days of Herod,

[1] Psalm cxxii. 3—5.

[2] 1 Chron. xxiv. See Lightfoot's Works, vol. ii. pp. 401—406. 903, &c. Lewis's Origines Hebrææ, vol. i. p. 153.

[3] Exod. xxv. 31, 32; xxvii. 20; xxx. 7, 8; 1 Chron. xxiii., xxiv. Although the sacred fire had been quenched and lost at the captivity, and although only four of the courses of the Priests had returned from Babylon, Ezra had rearranged the service of the Temple, and God was worshipped as of old. Prideaux's Connection, Book I. chap. iii.

[4] Greswell's Dissertations, vol. i. p. 402. 750 U.C. Benson's Chronology, p. 83. 4710 Julian Period. Fleming's Christology, vol. ii. pp. 371—380. Whiston's Chronology, p. 161. Whiston adds, "Hence we see the exactness of that most ancient and venerable division of the periods of the world, which is stil'd the Tradition of the house of Elias; and its punctual agreement with the time of the coming of Christ: 2000 years Emptiness, 2000 years the Law, and 2000 years the Days of the Messias. Or, as I suppose it was originally designed, 2000 years Emptiness before Abraham, who received the promise of the Messias; 2000 years the preparation to the coming of Messias, of which the Law took up the main part; and 2000 years more the Days of the Messias. For as Abraham was born A.M. 2008, very nearly according to this division, so by the present account Christ was born in the beginning of A.M. 4001, just after the completion of the two former periods. Which so very ancient and remarkable a monument of the Jews before the Birth of Christ, ought to persuade them that Jesus of Nazareth, Who was born at the punctual time of their old expectations, is the true Messias, by Whom alone they can be saved." Chronology, pp. 167, 168. See this explained also by Lamy, Apparatus Chronologicus, pp. 144—146. Petavius would make the 1st year of our Lord to be the 4714th of the Julian Period, and A.M. 3984. See Dr. Mill, Christian Advocate, p. 341.

who had been appointed king of the Jews by the Roman emperor, there was a devout priest of the Temple, named Zacharias, of the course or company of Abia, and descended from Aaron, the high-priest. His wife Elizabeth was also of the race of Aaron. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years." This had been a cause of grief to them; and perhaps Zacharias had offered up many prayers to God, that He would take away Elizabeth's reproach, as it was considered among Jewish women.[1] At length they were blessed beyond their utmost hopes. For the fulness of time was come, when, according to the prophecies, the Messiah should appear on earth; and the Lord graciously intended to give them a son, who should be His herald or messenger, such as ancient kings were wont to send before them, to prepare the way, and announce their approach.

And it came to pass, when it was the lot of Zacharias to burn incense in the Temple, according to the custom of the priest's office, and whilst the people were without, waiting for his blessing, "there appeared unto him an angel of the Lord, standing on the right side of the altar of incense." The aged priest "was troubled, and fear fell upon him." To be in the presence of an angel from Heaven was awful even to patriarchs and prophets.[2] When Jacob awoke from his dream of angels, "he was afraid, and said, 'How dreadful is this

[1] "Zachariam in oratione sua non postulâsse uxoris suæ fœcunditatem, satis id testatur, quòd angelo hoc nuncianti non credit." "Sed quæ fuerit tunc petitio orationis sacerdotalis et populi, per verba Gabrielis et canticum Zachariæ ostenduntur: ut scilicet Deus visitaret, et faceret redemptionem populo suo, mittendo promissum Messiam." Chemnitius, Harmonia Quatuor Evangel., vol. i. cap. ii. p. 48. This is the general opinion of the fathers, as more largely explained by Barradius, Com. in Concord. Quat. Evang., vol. i. lib. 7, cap. ii. p. 356. Also by Godefridus Kröll, Monotessaron Evangelicum, lib. i. p. 40. See Toletus in Lucam, p. 21, Bernardino à Piconio in Evang. Luc., p. 10. Brentius is of a different opinion: see Hom. iii. in Lucam., Op. tom. v. p. 538.

[2] "Humana enim infirmitas apparentem angelicam, vel cœlestem gloriam, sine turbatione non potest sustinere." "Idque non tantum ratione fragilitatis humanæ, sed quia homo à Deo et societate angelicâ, ad quam initio creatus fuerat, per peccatum defecit, atque ideò apparente cœlesti aliquâ majestate conscientia turbatur, timens Deum adesse ut in tremendum judicium nos pertrahat." Chemnitius, vol. i. cap. ii. p. 48. Toletus in Lucam, p. 19.

place.'"[1] Gideon, when he beheld the angel under the oak which was in Ophrah, said, "Alas, O Lord God, for because I have seen an angel of the Lord face to face."[2] So also David by the threshing-floor of Araunah;[3] and Daniel at the river Hiddekel.[4] But the angel, being the bearer of a happy message, comforted Zacharias. "Fear not [he said], for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God, and he shall go before Him IN THE SPIRIT AND POWER OF ELIAS,[5] to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." Thus, at the beginning of the history, we see the point on which all the future turns,—that by the coming of the Redeemer mankind were to be converted from the power of sin to a new law of righteousness. Fathers and sons should be enlightened to the knowledge of Divine Truth under the dispensation of mercy.

Zacharias was one of those holy men in Israel who believed in the great promise of the long-expected, long-desired Messias, the Son of David, the Goel,[6] the Shiloh,—

[1] Gen. xxviii. 16, 17. [2] Judges, vi. 11, 22. [3] 2 Sam. xxiv. 17. [4] Dan. x. 8.

[5] The meaning of these words will appear afterwards, when our Lord will explain to His disciples at the Mount of Transfiguration the mysterious resemblance between John the Baptist and the ancient Elias. John was the herald of the First Advent; Elias is to come as the future herald of the Second Advent. This is the interpretation of all the fathers. See Maldonatus, Commentarii in Quatuor Evangelistas, Luke, i. 17; and Lucas Brugensis, Commentarii in Sanctum Evangelium, Luke i. 17. Not that Elias the Tishbite was to come and prepare the Jews for the first Advent of their Messiah, as they interpreted the words of Malachi: nor that the soul of Elias should migrate into the body of the Baptist: but Gabriel's meaning was, that the son of Zacharias should be endued by the Holy Spirit with the same high gifts, the same grace of holiness, the same authority, influence, and power, as Elias. See also Chemnitius, vol. i. cap. ii. p. 49, and Brentius, in Lucam., Hom. iv., Op., vol. v. p. 541.

[6] The Hebrew word for Redeemer is GOEL. "It has been observed that as often as the title of Goel is applied by the sacred writers to the Deity, it is to be referred to the second Person of the Godhead, Christ our Redeemer; as in Genesis xlviii. 16, and Isaiah lix. 20." "And hence the most learned of the

under which, and other great titles, the Redeemer was spoken of in the Scriptures: but when he was told that he himself, in his old age, should have a son to be the herald of that glorious Saviour, and to go before Him in the spirit and power of Elias, (who was the greatest of the ancient prophets) the message was beyond the reach of his faith, though made by an angel. Therefore he asked for some sign, to certify him that so strange an event would really come to pass:—"Whereby shall I know this? for I am an old man, and my wife well stricken in years." "And the angel answering, said unto him, I am Gabriel,[1] that stand in the Presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." The people who were assembled in the court outside the Temple, waiting for Zacharias, wondered that he tarried so long, and delayed the blessing.[2] But no blessing could he give them; for, when he came out, he was dumb: "and they perceived that he had seen a vision in the Temple; for he beckoned unto them, and remained speechless."[3] Notwithstanding this impediment he did not

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Jewish doctors have always applied this term to the Messiah: and it is particularly deserving of remark, that they speak of two deliverances of the seed of Abraham, one to be effected by Moses, who is therefore called the first Goel; the other to be wrought by King Messiah, the second Goel." Blomfield's Traditional Knowledge of a Promised Redeemer, pp. 43, 44.

[1] It is remarkable that the angel Gabriel was the especial messenger of the Gospel, being sent from heaven three times to notify the coming of the Messiah: first to the prophet Daniel, revealing to him the "seventy weeks, which were determined upon God's people, and upon His holy city, to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint The Most Holy;" "And after three score and two weeks shall Messiah be cut off, but not for Himself," &c. &c. (Dan. ix. 24—27). Then he was sent to Zacharias in the Temple, and lastly to the blessed Virgin at Nazareth. Dr. Wordsworth's Greek Testament, Luke, i. 19.

[2] Numb. vi. 23—26.

[3] "Præter sacerdotes nemo in illum templi locum, in quo altare thymiamatis, ingrediebatur. Populus in atriis foris manebat, Zachariamque morantem mirans expectabat. Egressus ille è templo in majorem cunctos admirationem rapuit: quem enim paulo antè loquentem audierant, jam mutum planè nutibusque quoquo modo loquentem non audiebant, sed cernebant." Barradius,

forego his appointed course of services during the remainder of his week. No doubt the mysterious message excited his joy and gratitude; and, dumb though he was before the altar, his heart went up in praise with the morning and evening incense. But as soon as his weekly course was finished, he departed to his own house,—supposed to be at Hebron, in the hill country of Judea,[1] eighteen miles from Jerusalem.

Hebron, the ancient capital of the giant race of Anakims,[2] was one of the Levitical cities, appointed by Joshua for the support and dwelling of the priests and Levites during the intervals of their ministry in the Temple; also one of the six cities of refuge for the slayer.[3] To the descendants of the patriarchs, and of king David, the name of Hebron called up many histories of national interest. In those plains of Mamre,[4] and beside those swelling hills, Abraham had fed his flocks, and entertained the angels under the shade of the tree.[5] And hard by was the cave of Machpelah in the field of Ephron, which he bought for four hundred talents of silver, to be "a possession of a burying place," a sepulchre for himself and his children after him. And there also Sarah was buried, and Isaac and Rebecca, and Leah and Jacob.[6] Also at Hebron David was anointed king of Israel, and dwelt for seven years;[7] and amidst those scenes of his happier days, —perhaps beneath the venerable oak of Mamre,[8] composed some of his prophetic songs.

If the tale of wonder, which Zacharias carried home, was beyond even his own faith to believe, how much more would

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tom. i. lib. vii. cap. 2, p. 360. See Lucas Brugensis, Luke i. 22. Chemnitius, vol. i. cap. ii. p. 31. Toletus in Lucam, p. 32.

[1] Joshua, xxi. 11; Luke, i. 39. 65; Lightfoot, vol. i. p. 204; vol. ii. p. 386. Barradius, vol. i. p. 391. Toletus in Lucam, p. 112. Cornelius à Lapide in Lucam, p. 18. "Non nominatur civitas ab Evangelistâ, vulgò tamen putatur quod fuerit Hebron, civitas sacerdotalis ubi commorabantur sacerdotes, in montanis locis Judææ sita." Bernardino à Piconio in Lucam, p. 13.

[2] Kirjath-arba. Josephus Antiq., v. 2, 3. Adrichomii Palæstina, p. 49.

[3] Joshua, xiv. 15; xx. 7; xxi. 11.

[4] Mamre is supposed to have been another name for Hebron,—certainly of some place close by.

[5] Robinson's Bib. Res., vol. i. p. 315; ii. 454. Stanley's Sinai and Palestine, p. 103.

[6] Gen. xxiii. 1—20; xlix. 30, 31.

[7] 2 Sam. ii. 3, 4; v. 5.

[8] Robinson's Bib. Res., ii. 443.

it surpass that of Elizabeth, who had not seen the angel, but could only receive the message from her speechless husband in writing?[1] To have a son at her age! to give birth to a prophet, who should be "great in the sight of the Lord," "filled with the Holy Ghost," and turn many of the children of Israel to the knowledge of God! She might well say, Behold, the days of prophecy have gone by these four hundred years; and shall a child of mine be endued from on high with "the spirit and power of Elias," to be the forerunner of the great Messiah? and who am I, that I should be the mother of the messenger of the Lord?[2] Nevertheless, "after those days, Elizabeth conceived, and hid herself for five months, saying, 'Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach[3] among men.'" Who can tell the conflict of Elizabeth's thoughts, as her time drew on? With what anxious expectation would she walk and pray amid the vineyards and olive groves of the valleys, and in the recesses of the hill country of Hebron! There she would pour forth her praises in the very words of David, "Who is like unto the Lord our God Who dwelleth on high?" "He maketh the barren woman to keep house, and to be a joyful mother of children."[4] She could now join with the happy daughters of Hebron, no longer ashamed, but an object of wonder amongst them; and call to mind the histories of Sarah and Rebecca, lying in yonder cave of Machpelah; and especially of Hannah, the happy mother of Samuel the prophet; for in days of old they had been visited and blessed of God in like manner.[5]

[1] "Dionysius Carthusiensis insinuat, quamvis Zacharias nomen filii, aliaque secum gesta in templo non potuerit uxori indicare verbis, fortè tamen indicâsse scripto." Godefridus Kröll, lib. i. Tract. ii. p. 141. See Dion. Car. in Lucam, Art. v. fol. 122.

[2] Mal. iii. 1; iv. 5; Isai. xl. 3.

[3] To be childless was thought a reproach among Jewish women, because they could have no part in fulfilling the general hope of the nation that the Messiah would be born of their tribe of Judah. Maldonatus, Luke, i. 13. 25. Brentius, in Lucam., Hom. iii., Op., tom. v. p. 535. "Unde colliges sterilitatem inter Judæos fuisse probrosam; sed sterilitas Elisabethæ summo illi fuit decori et honori; quòd filium tantum peperit, qui unus instar fuit multorum." Barradius, vol. i. lib. vii. cap. ii. p. 360. "Intelligo Elisabetham non tantùm tacitam privatim apud se, statim post conceptionem, sed post quintum mensem publicè hæc dixisse, et celebrâsse." Chemnitius, vol. i. cap. ii. p. 52.

[4] Psalm cxiii. 5. 9.

[5] 1 Sam. i. 1—28; and ii. 1—10.

CHAPTER III.

THE VIRGIN MARY AT NAZARETH—THE ANNUNCIATION BY AN ANGEL—MARY AND ELIZABETH AT HEBRON—BIRTH OF JOHN THE BAPTIST.

Matt. i. 18—25; Luke, i. 26—56.

At this time there dwelt in the small and despised town of Nazareth, in the tribe of Zabulon, in Lower Galilee, a cousin of Elizabeth's, a young virgin, whose name is honoured in all the Christian world as the "blessed Virgin Mary," the most holy, and the most favoured among women, chosen and sanctified to be the mother of the Lord her Saviour. Although a maid of low estate, she was of the Tribe of Judah, and of the royal lineage of David; and doubtless, with all the faithful among Jewish women, waited in expectation of the coming of the Messiah, Who was to be born of some descendant of David, as God had revealed in the ancient prophecy; "The Lord hath sworn in truth unto David: He will not turn from it; of the fruit of thy body will I set upon thy throne."[1] Nazareth was placed amid some of the most pleasing scenery of the Holy Land, on the western slope of a circle of hills, forming their own beautiful and retired valley. From one of these may be seen the Mediterranean, and the Lake of Tiberias, the great Hermon with its crown of snow, the little Hermon, Tabor, Gilboa, and the long line of Mount Carmel. The wide plain of Esdraelon is in the foreground; and even to this day the traveller can distinguish the remains of many towns and villages, which live in Scripture history, Nain, Endor, Jezreel, Megiddo, and Cana of Galilee.[2]

Mary was betrothed,[3] or promised in marriage, after the

[1] Psalm cxxxii. 11.

[2] Stanley's Sinai and Palestine, p. 357; Robinson's Bib. Res., iii. p. 189; Wilson's Lands of the Bible, ii. 86 and 94.

[3] See Lightfoot, vol. ii. p. 100.

custom of the Jews, to a man of humble fortune, named Joseph, descended through eight and twenty generations from king David,[1] but only a poor carpenter of Nazareth. Whilst he plied his homely trade, he little dreamt that his name would travel from Nazareth to the world's end, honoured of all men, and a witness how "God is no respecter of persons." Now before they came together, whilst Mary was at Nazareth, supposed to have been in the house of her parents, and at that moment engaged in prayer, the angel Gabriel was sent unto her with a message from God;—"Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women." And when she saw the angel, "she was troubled at his saying, and cast in her mind what manner of salutation this should be." But he said, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be Great, and shall be called the SON OF THE HIGHEST: and the Lord God shall give unto Him the throne of His father, David: and He shall reign over the house of Jacob for ever: and of HIS KINGDOM there shall be no end." And he said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the SON OF GOD."[2] Moreover, he told her, that Elizabeth had also conceived a son in her old age;—"For with God nothing shall be impossible." "And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word.' And the angel departed from her."

This great message of Gabriel revealed to Mary a double miracle, and excited mingled feelings of joy and anxiety, hope and fear in a maiden's breast. She learnt that her cousin Elizabeth was to be wonderfully blest with a son even before herself. To whom, then, could she so safely tell her marvellous secret? Who could better give her comfort and counsel, under the overwhelming sense of her mysterious

[1] Matt. i. 17.

[2] "Son of God" was one of the many titles which the Jews applied to the expected Messias (Schöettgenius, Horæ Hebraæ et Talmudicæ, vol. ii. p. 8.) "He shall be called the Son of God, as the second Adam; for so the first Adam was called." Grotius, Annotationes in Evang., p. 340.

future, than the holy priest Zacharias and Elizabeth? for they had also received an errand from Heaven. To them therefore she would go, that they might share each other's thoughts, and offer up their united prayers to the God of Israel, that He would bring these mighty things to pass. And Mary did not hesitate: she rose up and went with haste on her journey. This she probably did without telling Gabriel's words either to her parents, or to Joseph her affianced husband. From Nazareth in Galilee to Hebron in Judæa was a long and weary way, by mountain and by pass;—through Jezreel, Samaria, Sychar, Bethel, and Jerusalem, and from thence by Bethlehem to Hebron;—not less than eighty miles.[1] But distance and difficulties vanish before the eye of faith. Though she was young, helpless, and alone, the Divine protection was over her. If an angel from Heaven had been sent to salute her in the language of blessing and promise, there could not be wanting an unseen guardian at every turn, to trace and smooth her lonely path, to encourage and protect her. Thus stage by stage she travels through towns and cities, which should afterwards bear witness to the miracles of the Son of God: now Jerusalem is passed, then Bethlehem, which was to be the scene of a future glorious Birth, till at length Hebron rises to her view.

And now Mary's footsteps were heard within the threshold of Zacharias. She saluted Elizabeth. At the sudden and joyful sound of that voice, ere yet a word of explanation had passed, Elizabeth was filled with the Holy Ghost. Her soul was moved with the breathings of a prophetess. As by a light from Heaven, the mystery of mysteries, which Gabriel had revealed to the Virgin in secret, was reflected to the spiritual vision of Elizabeth with the certainty of inspiration. Mary stood before her, as the virgin mother of the Great Messiah, the anointed King, shadowed forth in type and prophecy, and

[1] For all distances consult Reland's Palestine, 4to. 1716; Porter's Hand Book for Syria and Palestine; and Robinson's Bib. Res. It is difficult at this time to identify the exact distances; but I have been much favoured by the Rev. J. L. Porter having corrected my statements of them. And above all I am indebted to the Rev. George Williams, of King's College, Cambridge, author of the "Holy City," for invaluable communications on the geography of Palestine, and the localities of places, some of which he was the first to discover in the course of his travels.

waited for through so many ages. She who had been, till now, her younger cousin,—poor Mary of Nazareth, became all at once highly dignified in her sight by the warning of a wonderful perception: "and she spake out with a loud voice, and said, 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.'"

Faint was the song of Moses, and faint the answer of Miriam on her timbrel, by the Red Sea;[1] faint was Deborah's song of triumph at the river Kishon;[2] and Judith's by the fountain of Bethulia,[3] compared with that prophetic strain of holy joy, which Elizabeth uttered in the house of Zacharias the priest. *They* sang of victories over horsemen and chariots, and captains of hosts; *she* exulted in a mighty conquest to be made over the spiritual enemies of a World,—the triumph over sin and death by a Saviour, Who should redeem Israel, and establish an everlasting covenant of peace. But still more beautiful and impressive was the Canticle which burst from the lips of Mary: for the joyful notes of Elizabeth's hymn sounded to her like a voice from Heaven. That which she had before believed through the grace of humility and faith, was now more clearly understood by a consciousness of the blessing to be conferred upon her. When the angel saluted her at Nazareth, she had meekly replied, "Behold the handmaid of the Lord; be it unto me according to thy word:" but now she exclaimed with rapture, in the notes of the "*Magnificat*,"[4] which has been the hymn of the Church for eighteen centuries,

"My soul doth magnify the Lord;
And my spirit hath rejoiced in God My Saviour.
For He hath regarded the lowliness of His handmaiden:
For behold, from henceforth all generations shall call me blessed," &c.

[1] Exod. xv. 1—21. [2] Judges, v. [3] Judith, xvi. 1—17.

[4] See Bishop Jebb's comparison of the hymn of the blessed Virgin with the song of Hannah, 1 Sam. ii. 1—10, marking their distinctive characters. Sacred Literature, pp. 393—398.

Mary's Son was to be also Mary's SAVIOUR; because Mary, as well as all others, had need of the Redeemer's merits to free her from that original sin, which, by reason of her natural conception and birth, she inherited in common with them.[1] For it is written, "By one man sin entered into the world, and death by sin, so death passed upon all men; *for that all have sinned*:"[2] and again, "that every mouth may be stopped, and all the world may become guilty before God:" "*for all have sinned*, and come short of the Glory of God; being justified freely by His grace through the Redemption that is in Christ Jesus:"[3] and once more, "As in Adam *all* die, so in Christ shall all be made alive."[4] The happy Virgin, therefore, in her song of praise, exclaimed, "My spirit hath rejoiced in GOD MY SAVIOUR."

And Mary abode with her cousin about three months. Doubtless they rejoiced together in the interchange of solemn thoughts, and promises of hope, to which their hymns gave such forcible expression. Knowing by the Spirit that each, in her degree, would be a witness to some secret purpose of the Lord, what yearnings must they have had to penetrate the wonderful mystery! With what deep reverence must they have searched the books of the ancient Scripture, to gather from the prophecies of David, Isaiah, Malachi, and others, the meaning of Gabriel's words! The child of Elizabeth was to be the herald of Christ; "the voice crying in the wilderness, 'Prepare ye the way of the Lord; make straight in the desert a highway for our God.'"[5] "Behold I will send My messenger, and he shall prepare the way before Me;"[6] "he shall go before Him in the spirit and power of Elias." Great promises from on high! But of the Son of Mary unspeakably more glorious was the Heavenly

[1] Controversy is foreign from the objects of this narrative: but what is her[6] said of the blessed Virgin is the doctrine of the Gospel. Amongst other passages in the works of S. Augustin, the following, in his Commentary on Genesis, lib. x. cap. 18, is not the least remarkable;—

"Quid incoinquinatius illo utero Virginis, cujus caro, etiamsi de peccati propagatione venit, non tamen de peccati propagine concepit." "Proinde corpus Christi, quamvis ex carne feminæ assumptum est, *quæ de illâ carnis peccati propagine concepta fuerat*, tamen quia non sic in eâ conceptum est, quomodo fuerat illa concepta, nec ipsa erat caro peccati, sed similitudo carnis peccati."

[2] Rom. v. 12. [3] Rom. iii. 19—23. [4] 1 Cor. xv. 22.

[5] Isai. ii. 3. [6] Mal. iii. 1.

announcement; for the angel had said, "He shall be called the SON OF GOD;" and Isaiah had before declared, "The Lord Himself shall give you a sign; 'Behold a virgin shall conceive and bear a Son, and shall call His Name IMMANUEL,'[1] which is, being interpreted, 'GOD WITH US.'"

After three months, when Elizabeth's full time drew on, Mary departed again for Nazareth. Conscious of her innocence, she was to pass through the severe trial of making her wonderful condition known to Joseph. She could not but anticipate his distress at the bare mistrust of the chastity of his betrothed wife. She might find herself an alien from her own home, rejected of her kinsfolk, the scorn of the women of Nazareth. On the other hand she would remember the miraculous salutation from Heaven, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." Those words, "Fear not, Mary: for thou hast found favour with God," would inspire feelings which no heart but her own might know; and in such assurance she would travel back to Nazareth. There God had prepared for His handmaid a verdict of acquittal, to be pronounced by no less than the voice of an angel. Whilst Joseph, who was a just man, full of compassion and tenderness, thought of these things, and not being willing to make her a public example, "was minded to put her away privily," he received clear notice from Heaven that his expected shame should be turned to the highest praises of Mary and himself. "Behold the angel of the Lord appeared unto him in a dream, saying, 'Joseph, thou son of David, fear not to take

[1] Isai. vii. 14. "Vocatur Jesus Emmanuel; quia ita est, quòd in eo est verè Emmanuel. Nam Emmanuel interpretatur '*nobiscum Deus*,' id est, cum naturâ nostrâ Deus, scilicet naturâ humanâ simul cum personâ divinâ, quod soli Christo convenit, qui simul est Deus et homo, et utrumque plenè. Considerandum, quòd in hoc vult probare Matthæus illud, quod dixerat angelus, scilicet, '*et vocabis nomen ejus Jesum*,' et propheta dixit, '*et vocabitur nomen ejus Emmanuel*.' Et sic vult idem nomen esse Jesus et Emmanuel. Et verum est, quia Emmanuel significat Deum et hominem simul, scilicet in eodem supposito; et hoc significat Jesus, quòd interpretatur Salvator, maximè cum angelus dixerit, '*quòd salvaret populum suum à peccatis*.' Hoc autem non poterat facere nisi qui esset simul Deus et homo, scilicet homo ut patceretur, Deus autem ut per hoc in infinitum mereretur. Et sic vocare aliquem Jesum, id est Salvatorem, si verum est quòd salvat, nihil aliud est, quàm vocare eum Deum et hominem. Idem ergo nomen est Emmanuel et Jesus." Tostatus Abulensis in Matt. i., Quæst. xliii.

unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS [Saviour]; for He shall save His people from their sins.'" Thus was vouchsafed to him the peace of restored confidence, all the more precious after the sadness of past suspicion. Those few words from Heaven were the message of a long line of mysteries, reaching from before the world was unto the end of all things,—a revelation too high, too deep, for the utmost range of Joseph's understanding. In simple faith he believed the promises of God, although he could not penetrate their meaning; and he had his reward. He was highly exalted to be the foster-father and guardian of the holy Child; to carry Him in his arms; to guide His young footsteps; to watch from their first dawn the rays of Divine grace, which beamed more and more unto the full noontide, shining forth from the Saviour,—the Light of the World.

Joyful news soon reached Joseph and Mary from Hebron: for "now Elizabeth's full time came, that she should be delivered; and she brought forth a son." Thus in the order of events the first message of Gabriel was fulfilled; a sure token of that greater miracle, which they faithfully believed should come to pass. They could not but rejoice;—as did also Elizabeth's neighbours and cousins at Hebron, "when they heard how the Lord had showed great mercy upon her." And on the eighth day, when the child was to be admitted into the Jewish covenant by circumcision, they came together, and would have called him "Zacharias, after the name of his father." But Elizabeth had treasured up in her memory the words of Gabriel; "and she answered and said, 'Not so, but he shall be called John.' And they said unto her, 'There is none of thy kindred that is called by this name.'" So they appealed to Zacharias, making signs to him how he would have him called. "And he asked for a writing table, and wrote, saying, 'His name is John.'" All marvelled; and the more so, because the power of speech was immediately restored to the aged priest. "His mouth was opened, and his tongue loosed, and he spake and praised God." "He was filled with the Holy Ghost, and prophesied,"[1] in the words of the

[1] "Datus est Zachariæ filius, quo major non surrexit inter natos mulierum, et restituta est ei vox, quæ antea ex colloquio Angeli adempta erat. Proinde, ut

"*Benedictus,*" "Blessed be the Lord God of Israel, for He hath visited, and redeemed His people," &c. It was revealed to him that their Redemption was nigh at hand by the coming of the Christ. Then, addressing the unconscious infant, he declared, "And thou, child, shalt be called the prophet of the HIGHEST: for thou shalt go before the face of THE LORD to prepare His ways; to give knowledge of salvation unto His people, by [for] the remission of their sins." The words of Zacharias, which are now the Christian hymn, sung daily in the Church, called forth the wonder of the people of Hebron, who joined in the hope of Israel's restoration through the expected Son of David.[1] "And fear came upon all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, 'What manner of child shall this be?'"

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declaret erga Deum gratitudinem animi sui, laudat nomen Domini cantico, et magnificat eum laude: ac quemadmodum prius coram Angelo prodidit voce incredulitatem suam, ita nunc testatur voce coram totâ Ecclesiâ eximiam fidem suam. 'Repletus est, inquit Lucas, Spiritu Sancto et prophetavit.' Prophetare est tam prophetias antedictas explicare, quàm de futuris rebus vaticinari. Utrumque facit Zacharias in hoc carmine suo. Explicat enim eas promissiones, quæ multis retrò seculis de Christo et Joanne per prophetas publicè vulgatæ erant, et vaticinatur etiam ipse, quod officium administraturus sit Joannes, et quanta beneficia populo per adventum Christi, cujus viam Joannes præparaturus sit, contingant." Brentius, in Evang. Luc., Hom. x. p. 570.

[1] The Jews expected the Messiah to appear, both as a Deliverer from their temporal sufferings under the Romans, and also as a spiritual Teacher. The popular mind dwelt principally on the hope of His restoring their national greatness: but Zacharias, Simeon, and other holy men, looked to His higher attributes; they had read the prophets aright, and had a true notion that the looked-for Christ should reconcile them, through repentance, to their offended God, who had delivered them into the hands of their enemies, as a punishment for their national sins. The teaching of the Priests, overlaying the pure Scriptures with their vain traditions, also the controversies of the different sects, Pharisee against Sadducee, and the subtle devices and fallacies of the Scribes, had weakened the force of the great truth, that the Messiah was to be a spiritual Saviour. The people too, were exceedingly profligate; and the voice of prophecy had been silent for four hundred years: therefore, although the Scriptures were read and explained to them in their synagogues, and they anxiously expected the coming of Christ, the whole history of our Lord's ministry exhibits their confused state of mind as to the evidences which they looked for. Nevertheless, to Zacharias, now "filled with the Holy Ghost," the true nature and offices of Messias appear to have been clearly revealed, according to the teaching of the prophets from the beginning.—Chemnitius, Harm. Evangel., vol. i. p. 75.

CHAPTER IV.

BIRTH OF THE MESSIAH AT BETHLEHEM—THE SONG OF THE ANGELS—THE NATURE AND OFFICE OF ANGELS.

Luke ii. 1—20.

THE wars and tumults of the Roman world were hushed. Cæsar Augustus was emperor. There was universal peace, which, according to the prophets, was a sign of the coming of the Prince of Peace.[1] Whilst the ancient oracles of Dodona, and of Delphi, with their lying vanities of a heathen mythology, were passing away, and the books of the ancient Sibyls were lost, the Divine prophecies were treasured up in the Jewish Scriptures.[2] At this time all men expected the appearance of some illustrious person.[3] They debated among themselves who and what he should be; whether a great conqueror in arms, the founder of a new empire, to hold the sceptre of universal dominion; or only the restorer of Israel

[1] Isai. ii. 1—4; xi. 6—9; lxv. 25; Micah iv. 1—4. Mr. Greswell doubts the tradition, that the brazen gates of the temple of Janus, in Rome, were closed at the time of Christ's birth.—Greswell's Harmony, vol. i. pp. 468—470. Lamy is of opinion that they *were* closed. See his Apparatus Chronologicus, Part I. cap. xi. 96, and Part II. cap. iii. 56, for proofs of the general expectation of some great ruler to appear at this time.

[2] The pretended prophecies in the Eight Books, called the Sibylline Oracles, or Verses, which describe the life and sufferings of Christ, are to be classed among the writings of the second century of the Christian era. Lardner (vol. i. pp. 449—456), Pridcaux, Cave, Jeremiah Jones, and other learned writers fully establish this. Some of the ancient fathers believed them to have existed before the coming of Christ, and to be true prophecies. Barradius quotes Clemens Alexandrinus, Justin Martyr, and Nicephorus to this effect.—See his Harm. in Quat. Evang., vol. i. lib. iii. cap. 24, pp. 140—144. Also Jones on the New Testament, vol. i. pp. 316—318.

[3] Compare the well-known passages of Tacitus, lib. iv. 13; Suetonius, Vespasian, lib. iv.; Josephus, Bell. Jud., lib. vii. ch. 31.—See Lightfoot, vol. i. p. 430; also Grotius, Annot. in Quat. Evang., p. 16.

from captivity. To faithful Jews, who worshipped the true God, He was the looked for "Consolation of Israel," the expected "Redemption in Jerusalem," the promised Messiah, the Prince of their chosen nation. Wherever they might be, they prayed with their faces toward Jerusalem;[1] they longed for the coming of the Son of David, to sit on the throne of Israel. Thus the hearts of all people swelled with anticipation,—uncertain indeed, and obscured by vain traditions, but hopeful and ardent.

Bethlehem of Ephrata, in the tribe of Judah, and within six miles of Jerusalem, was once a royal city,—the city of David, where the ruddy youth of a beautiful countenance kept his father's flock, and was anointed by the prophet Samuel to be king over Israel.[2] But a higher distinction was to grace its future history: for it had been clearly pointed out as the birth-place of the Messiah.[3] The prophet Micah had predicted the event 700 years before its accomplishment, which now drew near when Joseph and Mary left Nazareth of Galilee, and came to Bethlehem in Judæa. The occasion of this visit to the city of King David, from whom they were descended, was a memorable instance of God's over-ruling Providence in accomplishing His mysterious purposes. According to the few and simple words of St. Luke, "It came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child."[4]

[1] 1 Kings viii. 44; Daniel vi. 10; Jonah ii. 4. See Lightfoot, vol i. p. 552.

[2] 1 Sam. xvi. 12, 13.

[3] "Thou Bethlehem of Ephratah, though thou be little among the thousands of Judah, yet out of thee shall HE come forth unto Me that is to be Ruler in Israel; Whose goings forth have been from of old, from everlasting."—Micah, v. 2.

[4] We have clear historical evidence of this taxation, or enrolment, through all countries subject to the Roman empire at this precise epoch. See the authorities in Lardner's Works, vol. i. pp. 171—179, and Greswell's 14th Dissertation, Harmony, vol. i. Chronologists differ a few years in fixing the birth of Jesus Christ. According to most learned critics it was in or about the year of Creation 4000, and about the year of Rome 750, as already stated, chap. ii. p. 8.

After the angel's announcement to Mary, and Joseph's dream, it might have been expected that the birth of her Child would be attended with circumstances of earthly grandeur, suitable to the dignity of His person and title: for Gabriel had declared, "He shall be great, and shall be called the Son of the Highest,"—"the SON OF GOD." But HE Who was the Lord of Hosts, the Wisdom and the Word of God, did not purpose to be honoured in His Manhood after the fashion of the World. The whole force of His Gospel would be directed to beat down those great idols enshrined in the human heart, pride, and self-will; and to establish, by His own perfect example, a new law of meekness for His new Kingdom. Whilst, therefore, the Messiah was expected as a great Prince, to sit on the throne of David, He came in the form of a servant, having chosen the humble maid of Nazareth to be His mother, and a stable in Bethlehem for His birth-place. It was foreordained that He should not have "where to lay His head." Thus it came to pass that, Bethlehem being filled by a concourse of people, who had flocked thither to have their names registered in obedience to the emperor's decree,—poor travellers like Joseph and Mary could find no suitable lodging place. "And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."[1]

Such is the simple record of the greatest event that had ever happened for the present and future interests of a World. HE "Whose goings forth have been from of old, from everlasting," before all worlds in the bosom of the Father,—the Almighty I AM, was born in little Bethlehem of Ephratah!

[1] "There is no room in the inn for the Child miraculously born: the Earth does not receive its God. He has no suitable dwelling place in all the world. He Whom Heaven and Earth cannot contain lies in a manger."—Simon de Cassia, Gesta Salvatoris, lib. i. cap. 6. "His paupertatis et infirmitatis signis non tam denotatur suprema Dei majestas, quàm Salvatoris agnoscitur misericordia et humilitas, qui homines à servitute peccati, inordinatorumque affectuum, venit liberaturus, ut effrænatis divitiarum, opum, et honorum cupiditatibus, humilitatem et internam a rebus caducis animi et cordis alienationem substitueret et nobis instillaret." Bernard. à Piconio in Lucam, pp. 25 and 30.

This was the great revelation of Divine truths, hitherto shrouded under the veil of types and prophecies, even the mystery which had been hid from ages, but was now made manifest in Christ the hope of glory.[1] The Son of God, the Son of Man, in One Person,—each Nature distinct, yet both for ever united, "was despised, and we esteemed Him not."[2] "He came unto His own, and His own received Him not:"[3] —"there was no room for Him in the inn!" But neither the lowly circumstances of His Birth, nor the neglect of His thoughtless people, could take anything from the Divine purpose and powers of Deity Incarnate. In that infantine feeble form the rays of a mysterious glory were veiled.[4] By His own Will He submitted Himself through His earthly life to all the circumstances of a low estate, that He might make satisfaction for the sin of man, and exhibit a pattern of HUMILITY which was to be the badge of all followers of His Cross.

The Incarnation of the Redeemer, God manifest in the flesh, lies at the threshold of the Christian faith. Whilst we contemplate the Life, miracles, sufferings and Death of our Lord,

[1] Col. i. 26. [2] Isai. liii. 3. [3] John i. 11.

[4] "The Son of God did not forego His Divine Majesty, or cease to be what He was from eternity. The Incarnation is not the loss of the Godhead, but the closest possible linking of the Divine and human natures in one Person. Hence, 'in Him dwelleth all the fulness of the Godhead bodily.'—Col. ii. 9. For He is 'Immanuel, which is, being interpreted, God with us.'—Matt. i. 23; Isai. vii. 14. And the angel, speaking to the shepherds, calls Him Christ the Lord; but HE who is the Lord, and Immanuel, is born in a stable, in the lowest poverty and weakness, without any appearance of the Divine power and majesty. Nevertheless, that we may understand how these dwelt personally in the flesh, which He took upon Himself, lying in the manger, He is called by the angel 'Christ the Lord:' that glory, which is hid in the stable in weakness, shines 'round about the shepherds,' and whilst the child lying in the manger is despised, they are 'sore afraid.' In Bethlehem He is destitute, unthought of, neglected; He is laid in a stable; but at that moment, in the field, the Heavenly Host, as servants acknowledging their Lord, with joy and great gladness adore Him: For thus it was written, says the Apostle, When He bringeth in the First Begotten into the world, He saith, 'Let all the angels of God worship Him.'—Heb. i. 6. Whilst the earth denies to Him a fitting place where He may be born, the heavens, the stars, the angels, minister unto Him. The Divine power and majesty which He hides in the stable He displays in the fields of Bethlehem, and reveals to the Wise Men of the East, in the distant parts of the earth, by His own wonderful star shining in the heavens."—Chemnitius, Harm. Evang., vol. i. cap. viii. pp. 93, 94.

this leading thought will be ever present, that Jesus Christ is both God and Man. Each word will breathe forth so Divine a spirit of Wisdom and of Prophecy, each act exhibit such an indwelling miraculous power, that our highest adoration will be fixed on Him as our Lord and our God. On the other hand, we shall observe His majesty so veiled under the tenderness of His human sympathies, that love, gratitude, and devotion, must be the natural offering of our hearts.

If there be "joy in the presence of the angels of God over one sinner that repenteth," and if they had mourned over the fall of the first man Adam, what Hallelujahs must they have sung at the Birth of Jesus, the Saviour! For He would give salvation to myriads of redeemed sinners, who should be fellow-worshippers with themselves in the realms of light. And no sooner do we hear of this great event than the ministry of the angel-host becomes more frequent, and manifest. Great preparations were made for the coming of the new-born King; angels were sent to Mary, to Joseph, and to Zacharias, as messengers of joy. And afterwards they attend Him throughout His sojourn on Earth, at His Birth, during His Temptation in the wilderness, before His Death, at His Resurrection,—and when He ascended up on high. Although by His own Divine Will and appointment He was to drink to the dregs the bitter cup of affliction, He might have summoned to His Presence "more than twelve legions of angels,"[1] who waited ever ready at His bidding. They who had bowed before His Throne in Heaven, had now received the holy "charge over Him, to keep Him in all His ways,"[2] until He should enter again into the Glory which He had with His Father before the world was.[3] They rejoiced at the Birth of the Messiah, because it was a revelation of the boundless Love of God to man; the mighty work of Redemption was a new theme of their thankful praise; and they hastened to publish the glad tidings from Bethlehem. Now "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the Glory of the Lord shone round about them: and they were sore afraid.

[1] Matt. xxvi. 53. [2] Ps. xci. 11. [3] John, xvii. 5.

And the angel said unto them, 'Fear not, for behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, Which is CHRIST THE LORD. And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes, and lying in a manger.' And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, 'GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN.'"[1]

[1] "And suddenly, when the Child, thus miraculously born, was proclaimed to the shepherds by the voice of an angel, the heavenly host bear joyful testimony to the message, that the truth may be confirmed not in the mouth of one witness only, but of many from heaven." "The heavenly host wonder to see their Leader clad in such armour ['wrapped in swaddling clothes'] for a new war against the fallen angels; but though they cannot understand, they lift up their voices in praise of what they wonder at." "They follow Him when He comes down to the earth, not asking whither their infallible and eternal Leader goeth, but bearing Him company, ready to do battle against His enemies. And that HE Who was miraculously born might not be regarded as of the earth earthly, but heavenly from the heavens, the celestial army magnify His praise. They are called the army of heaven [Dan. iv. 35] because they unceasingly war on behalf of men on earth, that they may become fellow citizens with them in heaven. They behold their Leader born in the form of humanity, who in the beginning of the world created man in His own image and likeness, that now in the fulness of time He might take into Himself what He then bestowed. The heavenly host sing loud praises, declaring that what had come to pass was 'Glory to God in the highest, and on earth peace, good will towards men.' Not new glory to God, who was glorious from everlasting, without change or variableness; nor as if that which is from beneath could confer glory on that which is above; but because, in the new birth of the Word, God would be more than ever praised and glorified: far more glorified indeed, in that the Word was made flesh for us, than that He formed us of the dust, and gave us existence." Simon de Cassia, Gesta Salvatoris, lib. i. cap. viii. p. 14.

"'Et facta est subito.' Subitò quidem dicit, tum ut angeli incorporei ostendantur, qui ibi sunt ubi volunt operari. Non enim corporali distentione pertranseunt de loco ad locum, sed deserendo unum locum subitò in alio sunt: Tum ut debitæ servitutis, scilicet latriæ cultores seduli invenirentur, cum subitò adsunt, ut Christo nato, Deo et homini, in cultu latriæ obsequantur, dicentes, '*Gloria in excelsis Deo.*' Tum ut eorum gaudium et charitas ad homines declararetur; qui gaudent de nato Christo ob hominum salutem: Nato enim Domino, qui est Deus in altissimis (cui honor et gloria, et pax in terra hominibus) restituitur homo ad pacem Dei et angelorum. Ipse enim Mediator Dei et hominum, homo Christus Jesus, 'pacificavit quæ in cœlo, et quæ in terrâ,' ut Apostolus dicit, (Col. i. 20) de quo gaudentes angeli laudant Deum." Guido Carmel. de Perpiniano, Quatuor Unum, p. 30. See also Dionysius Carthusianus, in Lucam, Art. vi. fol. 128.

"Adest Christi multùm desiderata et diu expectata nativitas, adest solennitas inclyta, et in præsentia Salvatoris grates et laudes visitatori suo per orbem

"And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, 'Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.' And they came with haste, and found Mary and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying, which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying, and praising God for all the things which they had heard and seen, as it was told unto them."

The ministration of angels is appointed of God:[1] they are His willing messengers of mercy, guardians everywhere round the paths of the faithful, to keep them from evil. Sinners unconsciously drive away these heavenly friends by their folly and wickedness; but they who believe and obey God may rejoice in their spiritual companionship, as fellow servants of the Most High. If we are not permitted to behold them, their images are familiar to our minds, as possessing all loveliness and grace. Scripture represents them as clothed in robes of light, moving with the rapidity of thought between Earth and Heaven, joyful ministers from Christ to His Church: and by the same authority we are led to

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terrarum sancta reddit ecclesia. Gaudia nobis cœlitùs nunciantur, lætitia imperatur. Nox ista, sacri partûs conscia, novis fulgoribus illustratur. Gloriantur in cœlestibus superi, pax in terrâ bonæ voluntatis hominibus confirmatur. Adsunt angeli, loquuntur pastoribus: non dedignantur loqui personis humilibus, et cùm ipsi sublimes sint, infimos non aspernantur. Nec luce insolita, nec angelorum terrentur pastores præsentiâ, sanæ et puræ fidei homines delectantur in eo quod audiunt consonas laudantium voces cœlestes, gloriæ et gratiæ divinæ præconia modulantes." "Unus Gabriel virgini obumbrationem virtutis altissimi nunciat, multitudo cœlestis exercitûs gratulabunda Salvatorem mundi prædicat advenisse, et reconciliata terrestria superis canit, et consilium antiquum prodiit palàm; nec jam secretum est, sed innotuit publicè in conspectu gentium; revelata Christi beniguitas, et oblata mundo in nullo à nobis differens, excepto quòd peccati expers fuit, Salvatoris humanitas. A supernis legationibus incipit evangelium, cujus primi dictatores angeli extiterunt." Cyprian Sermo De Nativ. Christi, Op. p. 408.

[1] See The Book of Common Prayer, Collect for the Festival of St. Michael and all Angels. Basil, Advers. Eunomium, lib. iii. Op. tom. i. p. 751.

believe that of those bright and blissful beings there exist divers orders of hierarchies, dominions, and powers. The Realms of Light teem with myriads of angelic spirits.[1] And what must be the excellency of creatures never defiled by sin, who live in the pure Presence of God! From Him they derive their measure of all holy affections of Love; hence their sympathy with His afflicted children on Earth. Unhappily the imaginations of men, carried beyond the staid realities of revealed truth, have been misled to exalt them into objects of superstitious prayer, as Heavenly intercessors: but this "voluntary humility, and worshipping of angels,"[2] *or any devotional homage to any creature,* is contrary to Scripture; and tends to draw off the devotion and love of the soul from Jesus, the One Mediator.[3]

[1] Athanasius, Epist. ad Serapionem de Sp., S. Op. tom. i. p. 202.

[2] Col. ii. 2.

[3] "Meritò visiones et somnia non recipio, figuras et ænigmata nolo; ipsas quoque angelicas fastidio species. Quippe et ipsas longè superest Jesus meus specie suâ, et pulchritudine suâ. Non ergo alium sive angelum, sive hominem, sed Ipsum peto osculari me osculo oris sui."—S. Bernard Opera, vol. iv. p. 1277. See Archer Butler's forcible remarks on the worship of saints, as "practically superseding the rights of the supreme God, by intercepting the tribute of trusting and dependent affection due to Him from His children, wasting those precious impulses upon imaginary human mediators of intercession and even of grace, and thus reserving for the Heavenly Father only that residue of distant awe and terror that can reach Him after all the tenderness and confidence of the heart have been lavished away upon the intermediate agents between Him and His." Letters on Romanism, p. 66.

"In Nativitate Christi præ gaudio gestiunt Angeli, quòd videant Christum natum, propter quem Deus hominibus propitius redditur." "Brevitèr angeli sunt spiritus administratorii, ad hoc divinitùs ordinati, ut serviant Deo et hominibus. Unde in Daniele; 'Millia millium ministrant ei, et decies millies centena millia assistunt ei.' Et Psalmus canit; 'Immittitur angelus Domini in circuitu timentium eum, et eripiet eos.' Et rursus; 'Angelis suis mandavit de te, ut custodiant te in omnibus viis tuis, ne fortè offendas ad lapidem pedem tuum.' Ad Hebræos quoque scribitur; 'Omnes sunt administratorii Spiritus, qui in ministerium emittuntur propter eos, qui hæredes sunt salutis.' Habes nunc officia angelorum." "Quid ergo? num, quia tanta sint angelorum ministeria, in angelos est confidendum, et angeli sunt invocandi? Nequaquam. Hoc enim esset ex angelis Deum facere. Sed in angelis clementia, misericordia, et bonitas Dei erga nos agnoscenda est, ut discamus in solum Deum confidere, et solum Deum adorare, quem et angeli adorant, et qui ex merâ gratuitâ clementiâ angelos ordinavit, ut nostri curam gererent." Brentius, in Lucam., Hom. xiii. p. 586.

CHAPTER V.

PRESENTATION OF CHRIST IN THE TEMPLE—ADORATION OF THE MAGI.

Matt. ii. 1—12; Luke ii. 21—38.

"WHEN eight days were accomplished," as the Messiah was to fulfil all the ordinances of the law, He received the "sign of Circumcision;" and His Name was called JESUS, according to the word of the angel.[1] It was a Heavenly Name, given by command of God Himself; and a glorious Name, at which "every knee shall bow, of things in Heaven, and things in earth, and things under the earth;"[2] for ever the blessed Name, which was to be "above every name,"—by interpretation the SAVIOUR, "for He shall save His people from their sins;" and a mighty Name, at which devils should tremble, and flee away, and in which many signs and wonders should be done;[3] moreover a sacramental Name, in which all nations should be baptized; and a Name of consolation to all mankind, to the rich and poor, to princes and to subjects, to the young and aged, the desolate and bereaved, to the afflicted, oppressed, and prisoners, to the sick and dying; above all to those who are penitent, and call upon God for mercy in this Name of JESUS, as their meritorious Redeemer and Intercessor; lastly, a sacred Name, which none can take in vain and be held guiltless.[4]

[1] "Circumcisus est Christus tanquam Abrahæ filius, et vocatus est Jesus tanquam Dei Filius: nomen declarat Eum esse Salvatorem, et circumcisio monstrat quomodo salvaturus sit, sanguinis inquam sui effusione: ita ut quàm congruentissimè hæc fuerint conjuncta." Maldonatus, Luke ii. 21.

[2] Phil. ii. 10.

[3] Mark, xvi. 17.

[4] "Nonne in hujus Nominis luce nos vocavit in admirabile lumen suum?" Nec tantum lux est Nomen Jesu, sed est et cibus." "JESUS mel in ore, in

And when the usual forty days of purification, according to the law of Moses,[1] were fulfilled, Mary and Joseph brought the Holy Child from Bethlehem to the Temple in Jerusalem, to present Him to the Lord, and to make the appointed offerings. The miraculous Birth of Jesus being perfectly free from all taint, Mary had no need, in that respect, of the legal purification ordained for women. Yet it was required of her to fulfil the law, and make the usual atonement offering for herself in respect of original sin.[2] Moreover, the Messiah was to be dedicated to the Lord as her first born, according to the ordinance of Moses."[3] In regard to women, the law said, "If she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering. and the other for a sin offering, and the priest shall make an atonement for her, and she shall be clean." Of these therefore she offered; for Mary and Joseph were poor, and could not provide a lamb. But she unconsciously carried in her arms for Presentation in the Temple the Lamb of God, the Great Antitype of all sacrifices,—of Whom all other lambs of atonement had been only a prophetic figure; her Child was the Lamb without blemish, promised and prepared from ancient days, now set apart and consecrated by the Will of His Heavenly Father.

Christ was offered in His own Temple, as it were a morning sacrifice, at the dawn of the sad day of His sorrowful life, at the close of which He was to be offered, as it were an evening sacrifice, on the Cross. From this presentation of the Infant Jesus we are encouraged to bring children in their earliest days to the temple, that they may be baptized and dedicated to God. And mark how mysteriously the very Presence of the Divine Child wrought on all who stood by. There was a venerable man in Jerusalem, whose name was Simeon,[4] perhaps a priest of the Temple. "He was just

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aure melos, in corde jubilum." S. Bernard Opera, vol. iv. In Cantica Sermo, xvi. And Barradius, vol. i. lib. ix. cap. 6 and 7, pp. 498—507. "De augustissimo Nomine JESUS;" "De laudibus Nominis JESU."

[1] Lev. xii. 8.

[2] See Dr. Mill's Lent Sermons for 1845, "Christ presented in the Temple." pp. 403—408.

[3] Exod. xxii. 29.

[4] The great majority of writers think that Simeon was a priest (although not

and devout," and with many others "waited for the Consolation of Israel," the promised Saviour,—the Messias. "And the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." And by the same Spirit his steps were guided to the Temple at the very time when the Child was brought in, "to do for Him after the custom of the law;" which was, to present Him before the Lord, and pronounce over Him the priest's blessing. As soon as the aged Simeon took Him up in his arms, although he knew not that Incarnate Deity was within his embrace,[1] a secret consciousness thrilled through him, that the Child could be no less than the Messiah, the "consolation" for which he had waited,—the Lord's Anointed, Whom prophets and kings had desired to see, and could not. All his wishes were fulfilled by a sight of Christ; and now he would gladly go to his rest. As the patriarch Jacob exclaimed, when he embraced his long-lamented son Joseph, "Now let me die, since I have seen thy face;"[2] so also Simeon, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word;[3] for mine eyes have seen Thy

expressly so called by St. Luke) because he blessed the Divine Infant and His parents, which was part of the office of the sons of Aaron. The Rabbinical writings are quoted, to show that he was a pupil of Hillel, the great Jewish Doctor; and if not the father, at least the teacher of Gamaliel, who was the master of St. Paul. He was called Simon the Just, from his great holiness.—Barradius, vol. i. cap. ii. p. 537; Chemnitius, vol. i. cap. ix. pp. 117, 118; Lightfoot, vol. i. p. 429.

[1] "Tantum thesaurum, nulli unquam clarissimorum regum, aut potentissimorum monarchorum, contigit portare manibus." Lucas Brugensis; Luke, ii. 28. "O quam beatæ manus, quæ Verbum vitæ palpaverunt, et ulnæ quæ Ipsum amplexatæ sunt. Et cùm puerum in ulnas accepisset, surrexit, et mox senectus fugit, ac juvenilis vigor et fortitudo affluit. Magna hîc Domini potestas, sed non minor Ejus claret humilitas. Qui cœlo terrâque non capitur grandævi hominis ulnis gestatur: qui priùs seipsum ferre vix poterat, nunc levitèr puerum ferens exultat. Ipse enim portabat à quo portabatur, et qui verbo virtutis suæ omnia portat: ille portabat Christum infantem in humanitate, à quo portabatur per divinitatem. Elegantèr igitur dictum est, Senex puerum portabat, puer autem senem regebat. Ferebat senex Christum infantem qui illum regebat in senectute degentem." Ludolphus, Vita Christi, Pars i. cap. xii. p. 50.

[2] Gen. xlvi. 30.

[3] This Canticle, "*Nunc Dimittis*," was the first hymn ever sung in God's temple to the glory of Incarnate Deity; and is all the more sacred because dictated by the Holy Ghost, whilst the prophet held the Infant Jesus in his arms.—Chemnitius, vol. i. cap. xi. p. 120.

salvation, which Thou hast prepared before the face of all people; a Light to lighten the Gentiles, and the Glory of Thy people Israel." Thus he speaks of the benefits to spring from the coming of the Lord's Anointed, as revealed to Him by the Holy Ghost. But the vision of the Messiah's future Glory did not prevent the aged priest from foreseeing the contradictions and sufferings He was to endure from the unbelief of a perverse World. By the same Divine Spirit he continued his prophecy; and as he blessed the wondering parents, he said to Mary, "Behold this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed."[1] Jesus would be "a stone of stumbling, and a rock of offence," and the object of reproach to all who should stumble at His word, "being disobedient."[2] Moreover, Simeon, whilst he speaks of the future greatness of her Son, prophecies the maternal grief and desolation of the blessed Virgin, when she should stand beneath His Cross, and witness His dying agonies; "Yea a sword shall pierce through thine own soul also."

And another holy person, "coming in that instant," gave utterance to the same stirrings of the Spirit: this was a prophetess of great age, named Anna, (a daughter of Phanuel, of the tribe of Aser), who was constantly in the Temple, and served God with fastings and prayers night and day. She "spake of Him to all them that looked for Redemption in Jerusalem," more especially to those who were in the Temple at the time, pointing to the Child as the expected Saviour of the nation.[3] Thus rich in Heavenly revelations, the opening history of Jesus gives promise of a wonderful future. Angels, shepherds, and aged saints, bear testimony to the Presence of

[1] "Christ being set up for a sign to be spoken against, persecution for the Gospel's sake should detect many men's tempers and affections, which were not descried or revealed before, and discover what malignity or sincerity to Him, and to His cause, is in their hearts, as St. Matthew, xiii. 21, and as at this day." Lightfoot, vol. i. p. 430. Wordsworth's Greek Testament, Luke, ii. 34.

[2] 1 Peter ii. 8.

[3] Notwithstanding the general corruption of the Jews, and their blindness to the real meaning of the prophecies, there were many holy persons who passed their time in prayer, and careful study of the Scriptures, believing that the time of the coming of Messias was at hand. Such were Simeon and Anna.

the Lord's Christ. Who can *describe* the wonder of Mary and Joseph, as they thought upon those things which were spoken of Him? or the feelings of devotion and maternal love with which the happy Virgin must have carried the Holy Infant back to Bethlehem? for thither they probably returned after His Presentation in the Temple,—the distance being less than six miles.

But what other voice is that which is heard in Jerusalem? Behold, a company of Gentile kings, travelling from afar, with their equipage of attendants and camels, bearing treasures! They are Wise Men[1] from the east, and have already passed the gate to the high places of the city, on a solemn embassy,—saying, "Where is HE that is born King of the Jews? For we have seen His star in the east, and are come to worship Him."[2] Surely this is a strange question to ask in Jerusalem, where Herod the Great, in the name of imperial Rome, has reigned these six and thirty years! No wonder if he, the proudest and most suspicious of men, was troubled when he heard these things. He knew the general expectation of the Jews, that a king of the House of David should appear at this time, according to the prophecies in the sacred books: and now Wise Men, no doubt well versed in astronomy, are come to worship a new-born King of the Jews, being led by some extraordinary star, which they call, "His Star." The thought at once occurred to him, that this could be no other than the Christ, of Whom such great things had been foretold: he feared not God, nor regarded man; but his heart misgave him at a sign in the heavens. Being now seventy

[1] Perhaps these Arabians, or Persian magi, accustomed to observe the heavenly bodies, and having discovered the miraculous star, thought it must be a fulfilment of Balaam's prophecy, "There shall come a Star out of Jacob, and a sceptre shall rise out of Israel," &c. Num. xxiv. 17—19. Ludolphus, Vita Christi, p. 51, Editio 1581. Being themselves in the east, they saw the meteor shining as in the west,—towards Jerusalem, whither it conducted them.—See Lightfoot's opinion, vol. i. p. 436. Also Joan. Soarez, Comment. in Evang. Matt., p. 21.

[2] "'Come to worship Him. Not to do obeisance to Him only as a King; for what had these Magi from the distant East to do with a mere king of Judea? but moved and guided by a Divine impulse within, as by a Divine Star without, unto that great King Whose sovereignty is in the hearts of men, they had come to pay their adoration unto Him as God, and then to return." Williams, Nativity, p. 123. See Tostatus in Matt., cap. ii. Quæst. x.

years of age, and tormented with fatal and loathsome diseases, he must have been sensible that he had not long to live. But the possession of his throne was dearer to the tyrant than all else. He did not scruple to put to death his own children, and Mariamne, the wife of his most ardent attachment, because he suspected them of designs against his government.[1] Therefore he was troubled: so indeed "was all Jerusalem with him." Although the fond hopes of the people might be excited at the thought of their Deliverer being already born, who was to free them from their tyrants, they knew by fatal experience the ferocity of Herod's temper; and were fearful of any question being raised about the kingdom. Roused by jealousy and alarm, he quickly assembled the Council; "and when he had gathered all the Chief Priests, and Scribes of the people together, he demanded of them where [the] Christ should be born?" They had no difficulty in giving him an answer from their prophet Micah;[2] and said unto him, "In Bethlehem of Judæa: for thus it is written by the prophet; 'And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, That shall rule My people Israel.'" This at once determined the measures of the tyrant so familiar with blood. Herod was an Idumæan Jew; and although he built heathen temples,[3] and took part occasionally in the religious rites of the Romans,[4] he did not disbelieve the prophets. His long and prosperous reign, and his success in ridding himself of all enemies, gave him the fullest confidence in his own devices. He called the Wise Men before him, and secretly examined them as to all the circumstances of the miraculous star: "he inquired diligently what time it appeared," that he might judge of the Child's age. And he sent them to Bethlehem, and said, "Go, and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also." Not that he had any intention to worship the new-born King; rather

[1] Josephus Antiq., lib. xv. c. 7, 4—6; xvi. 11, 6.
[2] Micah, v. 2.
[3] Josephus Antiq., lib. xv. 10, 3; xvi. 5, 3.
[4] Ibid. lib. xv. 8, 1.

it was a cunning device to conceal the outrage which he was ready to perpetrate for the security of his throne.[1]

"When the Wise Men had heard the King, they departed; and, lo, the star which they saw in the east went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." Every word of this beautiful history has a deep meaning. The ancient fathers of the Church, and learned writers of every age, and all schools of art, have combined to explain, to symbolize, and to picture forth the "Adoration of the Magi:" but all are feeble in comparison with the short and expressive account of the Evangelist. These strangers were the first fruits of the promises to the Gentiles; "The Kings of Tarshish, and of the isles shall bring presents: the Kings of Sheba, and Seba, shall offer gifts. Yea all kings shall fall down before Him, all nations shall serve Him."[2] They were the first of those "from far" permitted to worship the Son of Man: upon them the Light first shined. The star they had seen was as the dawning of the Gospel, afterwards to enlighten the heathen world, when the Gentiles should come to the light of the Redeemer, and kings to the brightness of His rising.[3] Their offerings were made in faith, and therefore acceptable: otherwise, of what value unto HIM Who made all things, were gold and silver, and other rarities? They are but His own gifts dug from the earth. The richest silks, wrought with needlework for the robes of princes, are but a curious web, woven of a worm. All sweet spices, frankincense

[1] "Herodes hoc dixit ad tollendam suspicionem; quia cùm diceret, quòd diligentèr quærerent de illo, et renunciarent ei, si non daret causam quare hoc jubebat, putarent verisimiliter, quòd ipse vellet nocere illi regi nato, cùm non esset de progenie suâ, et timeret per illum regnum perdere. Timebat quòd impediretur ab eo quod intendebat, si reges isti contra eum aliquid præsumerant. Nam ipse videbat, quòd isti Magi diligebant valdè illum regem natum, cùm propter eum venissent de longinquis regionibus desiderio adorandi eum." Tostatus in Matt. ii. Quæst. xxxvi. Ludolphus, Vita Christi, p. 53. Joan. Soarez. Com. in Ev. Matt., p. 30. See Dr. Mills, Christian Advocate, p. 379—381.

[2] Ps. lxxii. 10, 11. [3] Isai. lx. 3.

and myrrh, the choicest fruits and flowers, all the viands of the rich man's table, are only products of the dust. So likewise the topaz, the emerald, and the onyx:—even the diamond, the brightest jewel in king's crowns, is but a charcoal. But the gifts of the Wise Men were a sacrifice of adoring love: they presented gold as to a King, frankincense as to God, and myrrh for an offering to Man[1] by nature subject to death, as it were intimating that He was to be embalmed with myrrh for His burial, And from the Divinity that resided within Him they received an abundant return in the grace of the Spirit;—"they rejoiced with exceeding great joy." Having accomplished the object of their pilgrimage, they were warned by God in a dream not to return to the court of Herod: so "they departed into their own country another way."

[1] See Williams's Gospel Narrative of our Lord's Nativity, pp. 136, 137; Barradius, vol. i. lib. ix. cap. x. p. 520; Chemnitius, vol. i. pp. 112, 113; and Maldonatus, Matt. ii. 11, for the various symbolical meanings attached to these gifts by the fathers.

"Per tria hæc munera jam velut per ænigma significata est ineffabilis in divinitate Trinitas Patris, Filii, et Spiritûs sancti; simulque uno hoc puerulo comprehendi humanitatem, divinitatem, et regalem dignitatem ei convenientem et humanitatis et divinitatis ratione. Aurum enim regi competit. Thus Deo. Myrrha homini morituro: nam Judæi suos mortuos myrrhâ sepeliunt, ut corpus maneat incorruptum."—Jansenius Gandavensis, Commentarii in Concordiam Evangelicam, cap. ix. p. 73. See Cyprian De Stellâ et Magis. Op., p. 428. "Offerunt aurum, quod convenit regiæ dignitati; quia Christus rex erat, Jer. xxiii. Offerunt thus, signantes illum esse Deum; nam thus in sacrificio Dei ponitur, et est unum de libamentis sacrificii, Num. xv. Etiam quotidie sacerdos cremebat thus in altari thymiamatum intra templum, Exod. iii. Mirrham offerunt ad significandum Christum moriturum, et esse verum hominem; nam mirrha ponitur corporibus mortuorum, ne putrifient." Tostatus in Matt. ii. Quæst. xlvi. "Ecce reges fide quærunt Salvatorem, veruntamen offerunt aurum, thus, et myrrham: dona et opera sunt hæc, non sola nuda fides, sed quæ per charitatem operatur." Joan. Soarez, Com. in Ev. Matt., p. 33.

CHAPTER VI.

THE FLIGHT INTO EGYPT—THE MASSACRE OF THE INNOCENTS —THE RETURN TO NAZARETH—JESUS AMIDST THE DOCTORS IN THE TEMPLE AT JERUSALEM.

Matt. ii. 13—23. Luke, ii. 39—52.

BETHLEHEM was no longer a place of safety for the Holy Child. The angel of the Lord revealed from Heaven, that danger threatened Him. Moreover, according to ancient Scripture He was to visit Egypt; "When Israel was a child, then I loved Him, and called my son out of Egypt?"[1] "'Arise [said the angel of the Lord to Joseph in a dream] and take

[1] Hos. xi. 1. It is thought by many of the fathers that the words of Isaiah, xix. 1, have reference to this visit, "Behold the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence. "They [the Holy Family] made their first abode in Hermopolis, in the country of Thebais, whither when they first arrived, the Child Jesus being by design, or providence, carried into a Temple, all the statues of the idol gods fell down, like Dagon at the presence of the Ark, and suffered their timely and just dissolution and dishonour, according to the prophecy of Isaiah, 'Behold, the Lord shall come into Egypt, and the idols of Egypt shall be moved at His presence.'"—Jeremy Taylor's History of the Life and Death of the Holy Jesus, Part I. Sec. v. with references to Eusebius, St. Athanasius, and Palladius, in confirmation. Barradius quotes several other writers of the same opinion, vol. i. lib. x. cap. viii. p. 555. But Jansenius Gandavensis says, "Quæ dicuntur de simulacris Ægypti collapsis ad corporalem ingressum Christi, aliisque miraculis a Christo in Ægypto editis, fabulosa planè videntur, ex loci hujus [Isaiæ xix. 1.] malo intellectu desumpta." Jansenius Gandavensis, cap. xi. p. 84. It may be classed among the many legends regarding our Lord's infancy and youth. The words of Isaiah seem to have a spiritual meaning, and to foretell the power of the Gospel in rooting out the idolatries of the heathen world. See Catena Aurea, vol. i. pp. 80, 81. At this time many Jews were settled at Heliopolis in Egypt, where a great Jewish temple had been built by Onias the High Priest, who had fled from Jerusalem in the persecution of Antiochus Epiphanes. Josephus, Antiq., xiii. lib. i. § 3. Bell. Jud., i. lib. i. § 1.

the young Child, and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.' When he arose, he took the young Child and His mother by night, and departed into Egypt." We know not by what difficult ways they travelled through the desert to their appointed refuge. But waste and desolate places, or the dangers of the wilderness, could be no hindrance. Hagar, the outcast Egyptian maid, was visited by an angel at Shur in the rocky wilds of the desert: the children of Israel for forty years were kept in safety through all their wanderings: and we may believe that angels had charge over the Divine Infant.

Meanwhile Bethlehem and the places round about were filled with anguish and terror: for "Herod, when he saw that he was mocked of the Wise Men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time that he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.'" The tomb of Rachel was near to Bethlehem; and if (as it is supposed) there was a town called Rama in those "coasts," there also the children were slain.[1] Thus Jeremiah, predicting the tragical event, gives forcible expression to the agony of the Jewish mothers, under the poetic image of Rachel's voice from the tomb echoing back their lamentations.[2] There was a general cry of woe: "the sword, the sword is drawn: for the slaughter it is furbished."[3] That

[1] Vox in excelso audita est lamentationis, luctus et fletus Rachel, plorantis filios suos, et nolentis consolari, quia non sunt. Ubi nomine Rachel audiuntur matres Bethleemiticæ tot millium insontium puerorum, Herodis inaudita crudelitate occisorum; quia Rachel apud eas sepulta dormiret." Jacobus Faber Stapulensis, Commentarii in Quat. Evang., fol. 1541, p. 17.

[2] "Rachael's grave was betwixt Bethlehem and Ramah, or at least not far distant from either of them. Gen. xxxv. 16—20; 1 Sam. x. 2. The Holy Ghost, therefore, doth elegantly set forth this lamentation, by personating Rachel sorrowing for her sons and daughters that were thus massacred."—Lightfoot, vol. i. p. 404. See Beausobre, Introd. to Matt., pp. 200, 201, Ed. London, 1788.

[3] Ezek. xxi. 28.

there might be no possibility of the Child's escape through any mistake of age, Herod commanded all to be put to death from two years old and under.[1] But God "disappointeth the devices of the crafty, so that their hands cannot perform their enterprise."[2] The tyrant strove in vain against the Highest: his intended victim had been already delivered, "as a bird out of the snare of the fowler."

According to St. Matthew, the Holy Family remained in Egypt "until the death of Herod," which happened about a year after the Birth of Christ:[3] and "when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 'Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.'" Meanwhile great changes had taken place in the government of the country. Upon the death of Herod, his kingdom had been divided between three of his sons. The provinces of Judæa and Samaria were given by Augustus to Archelaus the 'eldest'[4] Galilee and Peræa to Antipas, and a small territory, including Ituræa and Trachonitis, to Philip. Archelaus, inheriting the disposition of his father, was afterwards deposed and banished

[1] "Herodes fecit occidi omnes pueros, qui erant infra bimatum usque ad puerum unius noctis, propter duo. Primò propter superabundantem cautelam, ne accideret aliquis error, per quem ille puer evaderet. Quia licèt ille [non] esset in bimatu, vel quasi, cùm nimis desideraret Herodes occidere illum, potius voluit peccare ex superabundantia, quàm propter malam vel non diligentem considerationem circa ætatem, ne puer iste posset evadere. Secundò potest dici, et verisimilius, quòd ista occisio puerorum facta fuit subitaneè, et non poterant ministri immorari circa singulos pueros considerando de eorum ætate, an essent in bimatu constituti, vel parùm plus, aut minus, ideo occiderunt omnes de quibus poterat dubitari." Tostatus in Matt., cap. ii. Quæst. 71. "O parvuli beati, modo nati, nondum luctati, jam coronati. Nunquam prophanus hostis beatis parvulis tantum prodesse potuisset obsequio, quantum profuit odio. Nam quantum contra eos iniquitas abundavit; tantum gratia divinæ benedictionis effulsit." Ludolphus, Vita Christi, p. 69. [2] Job, v. 12.

[3] Lightfoot says, some three or four months after the Massacre; vol. i. p. 444. Greswell assigns it to the middle of March, about the Passover, in the year of Rome, 751. Harmony, vol. i. pp. 273. 282. 303. See Dr. Mill, Christian Advocate, p. 341.

[4] "Cæsar gave one-half of Herod's kingdom to Archelaus, by the name of Ethnarch; and promised also to make him king, if he rendered himself worthy of that higher dignity. The other half he divided into two Tetrarchies; and gave them to two other sons of Herod: the one to Philip, and the other to Antipas. Whiston's Josephus, Jewish War, lib. ii. c. 6, 3.

for his cruelties:[1] but at this time Judæa was under his oppressive rule, and Joseph was afraid to place the Holy Child within his power. "Notwithstanding, being warned of God in a dream, he turned aside" into the province of Galilee, and came again to Nazareth; "that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene:'"—probably in allusion to the word "*Nezer*," a BRANCH, (from which Nazareth also is derived), used by Isaiah in his prophecy of the Messiah's Kingdom (xi. 1);[2] and to the synonymous Title ascribed to Him by this, and other prophets.[3] It may further refer to the contempt and reproach[4] which should be cast upon Him. The Jews lightly esteemed all Galileans, and the Galileans themselves thought meanly of the inhabitants of Nazareth: thus it would seem that to be called a Nazarene was a term of reproach; and as our Lord dwelt in retirement at Nazareth until He was thirty years old, the Jews did not believe that His real birth-place was the royal city of Bethlehem in Judæa, where, according to the prophets, the expected Christ was to be born. This was one reason why they rejected the idea of his being the true Messias; they persisted in calling Him "Jesus of Nazareth."

From the time of His return out of Egypt until twelve years of age, HE Who was the "Light of the World" veiled His brightness from the public eye. We cannot tell what might be the personal discipline or employments of His early youth, or the gradual expanding of His human intellect, nor what evidences He may have given of His Divine nature; for we have no record of those years of His mysterious seclusion. We only know, that "the Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."[5] This would apply to His natural growth in stature,

[1] Josephus, Bell Jud., lib. ii. c. 7, 3.

[2] See Dr. Mill, Christian Advocate, pp. 419—424. Elsner, Com. in Matt., vol. i. p. 65. Lamy, Comment in Harm., p. 56. See especially Hengstenberg's Christology, 2nd ed. vol. ii. pp. 106—112.

[3] Isai. iv. 2. Jerem xxiii. 5; xxx. 15. Zech. iii. 8; vi. 12.

[4] Maldonatus, Matt. ii. 23.

[5] Theophylact says, "Not as receiving wisdom is He said to be strengthened in spirit; for that which is most perfect in the beginning, how can that become any more perfect?" And also Bede, "Wisdom truly, '*For in Him dwelleth all the fulness of the Godhead bodily*,' Col. ii. 9; but grace, because it was in great

and strength, and beauty of person; also to the marks of a Heavenly indwelling Wisdom in His acts and words, causing wonder to all around Him. The Divine Essence, being infinite and eternal, was incapable of growth or change;[1] but from time to time its visible manifestations would be exactly adapted to every circumstance of the moment, all in harmonious perfection, all consistent with the successive stages of His Life.

"Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old they went up to Jerusalem after the custom of the feast;" and Jesus was with them. The Passover of the Jews, which was one of their three most solemn festivals, was held in Jerusalem at the time of year corresponding to our Easter. It was appointed by the express command of God, to commemorate the deliverance of Israel from Egyptian bondage; and all the men of proper age,[2] whether living in the land of Canaan, or settled among distant Gentile nations, journeyed to the Holy City to partake of the Passover lamb. Women were not required to attend;[3] but St. Luke says that both Mary and Joseph went to Jerusalem every year at the feast

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measure given to the Man Christ Jesus, that from the time He began to be Man He should be perfect Man and perfect God. But much rather, because He was the Word of God, and God needeth not to be strengthened, nor was in a state of growth. But while He was yet a little Child He had the grace of God, that as in Him all things were wonderful, His Childhood also might be wonderful, so as to be filled with the wisdom of God." Catena Aurea, vol. iii. p. 95.

[1] Maldonatus, Luke, ii. 40. Lucas Brugensis, *ibid.* From the beginning of creation He was so full of all wisdom, and so richly endowed with the grace of God, that nothing could be added to Him; for God gave not the Spirit by measure unto Him. John, iii. 34. "The power and efficacy of His Divinity began gradually more and more clearly to be discovered." Chemnitius, vol. i. p. 139. "Nam ab initio conceptionis habuit in se inhabitantem divinitatem corporaliter: sed eâ gloriâ se exinanivit, Phil. ii. 7. Exinanivit autem se, non deponendo divinitatem, sed ejus apparentiam reprimendo." *Ibid*, 964. See also Ludolphus, Vita Christi, p. 78; and Guido de Perpiniano, Quatuor Unum, p. 43.

[2] "Three times thou shalt keep a feast unto me in the year." "Three times in the year all thy males shall appear before the Lord God." Exod. xxiii. 14 and 17.

[3] Dean Alford says, "*Women*, according to the maxims of the school of Hillel, were bound to go up once in the year—to the Passover." Greek Test., Luke, ii. 41.

of the Passover. And now Jesus, being twelve years old, was to become "a disciple of the law."[1] Perhaps He had never before gone up to any of the great feasts: it might even be His first visit to the Temple. And whilst He was there, He beheld the corrupt practices, by which it was profaned,—and which He afterwards so severely visited in His holy zeal for the honour of His Father's house.

None can say what were the feelings of the youthful Saviour, under the consciousness of His Divine Mission, when He witnessed, for the first time, the ceremonies of slaying the Paschal Lamb, which was a type of Himself: nor what the glowing thoughts which swelled in the bosom of the Antitype of all sacrifices, knowing that He was to be offered up at a future Passover! It must have been some high mysterious impulse of the Spirit, which prompted Him to tarry behind in Jerusalem without the knowledge of Joseph and Mary, when, having fulfilled the days of the feast, they departed on their return home to Nazareth. Either the dignity of His Person and demeanour,—for "the grace of God was upon Him," or some impressive discourse flowing from His lips,—for "He was filled with wisdom," attracted the notice and wonder of the learned doctors, and gave occasion to the remarkable scene in the Temple, described by St. Luke. As He listened to the Scribes and Rabbis expounding their traditions, He could not but detect their errors. If He did not yet instruct them "as One having authority," yet the same heavenly intelligence, which so often confounded them afterwards, was present now. He might have put them to silence by a few words, "What think ye of Christ? whose Son is He?" or by some other difficult question have exposed their false teaching. But the hour was not yet come, when He would claim to be "One greater than the Temple." The simple modesty of a child might seem more becoming to His age. He sat "in the midst of the doctors, both hearing them, and asking them questions," being, as it were, catechized, and setting an example to the young of holy teachableness and submission

[1] Olshausen's Commentary, vol. i. p. 138. Wordsworth's Greek Test., Luke, ii. 42. Alford, *ibid.* Lewis's Origines Hebrææ, vol. ii. p. 5. This might be something of the same nature as the Christian rite of Confirmation. Greswell's Harmony, vol. i. p. 397. See also Neander's Life of Christ, p. 33.

to authority.[1] "And all that heard Him were astonished at His understanding and His answers."[2]

In this situation, after three days, He was discovered by Joseph and Mary. They had gone a day's journey towards Nazareth without much regarding His absence, supposing Him to be with some of their family connexions, among the great crowds which flocked on the road towards their several homes. Perhaps, from their experience of His wonderful discretion, far above His years, they were accustomed to leave Him much to His own disposal. At length His continued absence made them anxious: "they sought Him among their kinsfolk and acquaintance. And when they found Him not, they returned back again to Jerusalem, seeking Him. And it came to pass that after three days[3] they found Him in the Temple." Where did He abide in that interval,—unknown and friendless in the crowded city? How was He sustained with food? If they had enquired, perhaps He might have answered, as He did on another occasion, "I have meat to eat that ye know not of: My meat is to do the Will of Him that sent Me." And when Mary and Joseph saw Him thus engaged with the Rabbis, "they were amazed:" for, notwithstanding all the visions of angels, and His won-

[1] Wordsworth's Greek Testament, Luke, ii. 46. "Not *teaching*, but *hearing*. (*Origen.*) 'Non docens, sed interrogans.' (*Greg.* 3. Pastor. 39),—that is, submitting to be *catechised*, according to the order and usage of the Jewish Church; and so teaching children by hearing men, and showing the great importance and duty of catechising in the Christian Church."

[2] Stupebant autem omnes qui eum audiebant super ejus prudentiâ, interrogando et opponendo, et in responsis solvendo: quia aliâs inauditum fuerat, quòd puer talis ætatis tam sapienter locutus esset." "Audivit enim humiliter, quæsivit prudenter, et respondit sapienter, cùm tamen esset puer. Ipse interrogabat, ipse respondebat, ipse suas et illorum quæstiones solvebat, morem agens peritissimi magistri, qui nunc interrogando, nunc respondendo discipulos instruit. Unde secundùm Bedam: Ad ostendendum quòd homo erat, homines magistros humiliter audiebat: et ad probandum quia Deus erat, eisdem loquentibus sublimiter respondebat. Stupebant autem videntes ejus infantiam, et tamen sic sublimia loquentem: videntes eum corpore et ætate parvum, sed interrogationibus et responsis magnum: hominem et non Deum considerantes, et inter alta quæ audiunt et infirma quæ vident, dubiâ admiratione turbantur." Ludolphus, Vita Christi, p. 75.

[3] "They were on their way home one day's journey from Jerusalem; the second day they seek for Him among their kinsfolk and acquaintance, and when they found Him not, they returned on the third day to Jerusalem, and there they found Him."—Catena Aurea, vol. iii. p. 98. Luke, ii. 44.

derful Birth, the real nature of the Child was hid from them. His mother tenderly, but somewhat reproachfully, said, "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing." Gentle and loving was the reproof; and no less gentle the reply: but in that gentleness was the dawn of an outbeaming authority, a depth of meaning which, had it been rightly understood, might well have brought the bystanders to their knees; for He spoke of God as His Father. "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

These are the first recorded words of the Son of God; and in them, as in all which He ever spoke,—to the last cry on the Cross, we perceive that His Father is the object of His every thought, the theme of all His discourse. His Father's Will was all in all to Him. But for this, He would not have descended from His Glory. "Lo, I come to do Thy Will:" "I came down from Heaven not to do Mine own Will, but the Will of Him that sent Me." Moreover, it is worthy of note, how clearly these few first words of the youthful Messiah in the Temple express a *consciousness of His Heavenly Nature*,[1]—in His very infancy claiming the prerogatives of a Divine Sonship, though making Himself as a little child. Here, too, is the first example of the mysterious manner in which He constantly set aside every such question that was ever asked of Him. As the history proceeds, we shall find that each reply conveys a sublime truth far beyond the drift of those who came to inquire of Him: but He scarcely ever gives a direct answer. They regarded Him as man only; but whilst their thoughts rested on the interests of Earth, He invariably directed them to the mysteries of Heaven. The blessed Virgin, John the Baptist, and the Apostles, and those who offer to follow Him as disciples, the sick, and the

[1] "Nota quòd istud fuit primum verbum quod ab ore Salvatoris prolatum esse legitur, in quo suam divinitatem expressit. Et ipsum verbum tantæ fuit altitudinis, quòd Maria et Joseph ipsum non intellexerunt. Et hoc est quod subditur: 'et ipsi non intellexerunt verbum quod locutus est ad illos,' scilicet quod de Patre dixerat, et quid per hoc verbum innuere vellet. Volebat enim eis innuere, quòd sicut ad Patrem, ita ad Ipsum pertineret cura templi et spiritualium, et omnium quæ Patris sunt gubernatio, quia amborum una est majestas, gloria, et operatio: ac una sedes, et domus, non solùm materialis, sed et spiritualis." Ludolphus, Vita Christi, p. 76.

sorrowing, address Him under various titles, "Son, Rabbi, Master, Lord, Prophet, the Christ, the SON of the living God;" and many fall down before Him, and worship Him: yet every question they ask, every word they speak, proves that they do not fathom the deep mystery of His GODHEAD. Mary and Joseph had been alarmed for His personal safety: "THY father and I have sought Thee sorrowing,"—speaking of their earthly relationship: but He answers, "I must be about MY Father's business,"—speaking of His Divine Sonship.

His wondering parents "understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man."[1] He was an example of perfect meekness, lowliness of mind, patience, and obedience, which form the crown of righteousness and of Love. But during this voluntary seclusion His Divinity would gradually shine forth more and more,[2] as He advanced in His Humanity to the full age of thirty, when He was openly to enter upon His Mission. It was a

[1] "As the distinction between our Lord's Godhead and Human Soul is a mystery infinitely above us, and to look into which too curiously is to look into the Ark of God, so this increase in wisdom is mysterious: but no less mysterious would it have been, if He had not grown in wisdom, and unharmonious with the other parts of Catholic Truth." Williams's Gospel Narrative Harmonized, Nativity, p. 181. See Toletus, in Lucam., p. 221. Barradius, Comment in Quatuor Evang., vol. i. lib. x. cap. xv. p. 574.

[2] "As the sun from its rising to the mid-day may be said to advance in splendour, not because it becomes brighter in itself, but because it appears to be so, gradually pouring out upon the earth greater and greater brightness,—so would Jesus appear to increase in wisdom, not because He became really wiser, but because He would seem to be wiser, showing forth greater wisdom in word and deed."—Lucas Brugensis, Luke, ii. 52.

"Quando ait Joannes Baptista, 'Non enim ad mensuram dat Deus spiritum,' de ipso Dei filio loquebatur, cui non est datus spiritus ad mensuram: quia in Illo inhabitat omnis plenitudo divinitatis. Neque enim sine gratiâ Spiritûs sancti est mediator Dei et hominum homo Christus Jesus: nam et ipse dicit de se fuisse propheticum illud impletum; 'Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me.' Quòd enim est unigenitus æqualis patri, non est gratiæ, sed naturæ: quòd autem in unitatem personæ unigeniti assumptus est homo, gratiæ est non naturæ, confitente Evangelio atque dicente, 'Puer autem crescebat, et confortabatur plenus sapientiâ, et gratia Dei erat in illo.'" Augustin, In Evang. Joan., Tract. lxxv. § 1.

mysterious interval of eighteen years, spent in retirement and contemplation, amidst the hills and valleys round about Nazareth. But it is not improbable that, during that time, He often went up to Jerusalem for the three great festivals of the Passover, Pentecost, and Tabernacles, that He might observe all the Jewish ordinances. Did He, on those visits to the Temple, again and again prepare men's minds for His open declaration of Himself? Did He more and more astonish the Rulers and Scribes, as He "increased in wisdom and stature, and in favour with God and man?" During those unrecorded years did He, independently of Divine intuition, condescend to increase in knowledge by the process of the understanding, by the natural means of human experience, and by laborious study of the Holy Scriptures, as part of the discipline whereby, "Though He were Son, yet learned He obedience by the things which He suffered?"[1] These are questions which none can answer.

[1] Heb. v. 8. "Quomodo Sapientia in sapientiâ progressus fecit? aut quomodo Is, qui aliis gratiam donat, ut Apostolus Paulus testatur per universam Epistolam gratiam ab Illo donari pronuncians, 'Gratia Domini nostri Jesu Christi cum omnibus vobis,' Ipse in gratia profecit? . . . Non sapientiâ, quatenus Ipse Sapientia est, progressus fecit: sed humanitas in sapientiâ profecit, transcendens paulatim humanam naturam, deificata nimirum, et organum sapientiæ facta, ut per eum suam energiam exerceret, sapientiaque inde eluceret, omnibusque innotesceret: ac proinde nequaquam locutus est [Evangelista,] Verbum, quod Filius Dei est, profecit, sed Jesus, quo nomine Dominus jam homo factus nuncupatus fuit, ut sit humanæ naturæ istiusmodi profectus . . . Non igitur Verbum, quatenus Verbum, proficiebat; quippe perfectum ex perfecto Patre, nulliusque rei egens; sed quòd alios ad proficiendum evehat." Athanasius, Orat. iv. contra Arianos. Op. Ed. Gr. Lat. 1627, pp. 502—504.

"Verbum Dei quod factum caro describitur, quamvis Sapientia et Virtus perfecta Patris sit; tamen quoniam se verè factum hominem oportebat ostendere, non præter naturam hominum, sed secundum naturam paulatim crescente corpore, paulatim quoque sapientior videbatur. Occultam igitur sapientiam suam paulatim revelebat, legem naturæ nostræ sequutus. Quum igitur audis profecisse ipsum in sapientiâ et gratiâ, noli putare quicquam ipsi additum fuisse, qui nullius unquam rei egere potest. Sed quia videntibus atque audientibus eum sapientiorem gratioremque indies se præbebat, idcirco scribitur profecisse." Cyrill. Alexand. Thesauri, lib. x. cap. 7, Op. Tam. ii. p. 120.

CHAPTER VII.

THE RIVER JORDAN—JOHN THE BAPTIST—THE MESSIAH BAPTIZED.

Matt. iii. 1—17; Mark, i. 1—11; Luke, iii. 1—22; John, i. 6—28.

TRAVELLERS in the Holy Land love to go out from Jerusalem, and stand upon the highest point of the Mount of Olives, that they may contemplate the objects of never-dying interest, which there present themselves; and not least among these is the distant view of the RIVER JORDAN. Towards the east the eye ranges over a sea of hill-tops, until it rests upon the long mountain ridge of Gilead and Moab. But midway is the chief object of its search, a green strip in a valley,[1] known to all the world as the scene of God's miraculous dealings with His chosen people. For in that valley is the river of Israel, which calls to mind many a page of Scripture history. Do you ask of its beginning and its end? We know whence it comes; but where it discharged itself in ancient times, or why its rocky channel is below the level of all seas, no man can confidently say. Its young springs are high up to the north, amidst the slopes of Hermon, supposed to be not far from the Mount of Transfiguration. They gush forth among the wilds of Hasbeîya, Baneas, and Dan, and pour their united streams[2] into the reedy lake of Merom,—those "waters of Merom,"

[1] The Aulon,—or modern name Ghôr. "The Land and the Book," by Thompson, p. 623. Kitto's Land of the Bible, p. 102. See Williams's Holy City, vol. ii. pp. 437—439, for a graphic description of this panorama, translated from Dr. Schultz's Jerusalem.

[2] Van de Velde's Syria and Palestine, vol. i. p. 168. Robinson gives the relative size of the three streams before they join, and form the river Jordan: the spring of Hasbeîya is higher up in the mountain than either of the others, and therefore may be called the first source. Bib. Res., vol. iv. p. 395. See "The Land and the Book," p. 620.

which witnessed Joshua's victory over Jabin, king of Hazor,[1] with divers other kings, "and with horses and chariots very many."[2] From thence the holy river flows through a marshy plain, until it comes to Jacob's Bridge; then dashing down its steep bed, between cliffs of basaltic rock, it hurries along for eight miles, until it finds a short repose in the Lake of Gennesareth. There within a circle of surrounding hills, once teeming with life and activity, but now deserted, it was the witness of those Divine miracles, which will never be forgotten till its waters cease to flow. Then it plunges along in many dangerous rapids, and torrents, winding and circling through high terraces on either side, until it comes to "the passages," by which Gideon pursued after the Midianites;[3] and where Jephtha slew the men of Ephraim; also to the memorable spot, where the waters, by God's command, "stood and rose upon an heap,"[4] that His host and His priests, with the Ark of the Covenant, might go over on dry ground. Thus it descends through the length of the land,[5] and is at last received into the Dead Sea, the Salt Lake, nauseous to man and beast, having no visible outlet.[6] There Sodom, Gomorrah, and Zoar, "were joined together in the Vale of Siddim, which is the Salt Sea."[7] How or when the lake became salt, or whether the ruins of the cities lie buried beneath, we know not. But viewed either in respect of its historical associations, or its natural peculiarities, from those first fresh springs on Hermon, till they are turned to brine in the Dead Sea, the Jordan is the river of miracle and mystery.[8] It does not very greatly fertilize the soil of

[1] See Stanley's Sinai and Palestine, pp. 382—385, for one of his animated descriptions.

[2] Jos. xi. 9. [3] Judges, viii. 4; xii. 4. [4] Jos. iii. 16, 17.

[5] Stanley, pp. 276—281. The meaning of Jordan is "the Descender."

[6] Being 1,312 feet lower than the Mediterranean, and the Red Sea, it cannot find its way to either of those. For varied interesting information on these subjects, refer to Stanley's Sinai and Palestine; Lynch's Official Report on the Dead Sea, and the Jordan; Porter's Hand Book for Syria and Palestine; The Dead Sea, by Captain William Allen, R.N., vol. i. pp. 232—309; Kitto's Land of Promise, pp. 100—111; The Land and the Book, p. 623; Osborn's Palestine Past and Present, pp. 449—476. [7] Gen. xiv. 2, 3.

[8] "Quid in fluminibus isto [Jordane] eminentius, quod ipsa sibi Trinitas quâdam evidenti præsentiâ dedicavit? Pater auditus, visus Spiritus Sanctus, Filius est baptizatus."—Bernardi Op., vol. i. p. 557, fol. ed., Paris, 1719.

Palestine: it hurries for the most part through deep channels, or over rocky shallows, or between high cliffs and terraces; and especially towards the Dead Sea flows through a wilderness.

Such it was when, upon those parched banks near to Bethabara,[1] the solemn voice of a prophet was unexpectedly heard, calling upon the children of Israel to repent and be baptized. He was indeed "more than a prophet," being himself the subject of the ancient prophecies, as the messenger of the Messiah. It is the same John, whom we left an infant at Hebron,—miraculously born, and called "the prophet of the Highest." Thirty years have since elapsed. No doubt, in his earliest youth he was trained by the aged Zacharias, and afterwards self-disciplined in retirement among the many solitudes of Judæa, from the mountains of Hebron to the rocks of Engedi, and the borders of the Dead Sea. As St. Luke says, "The child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel." Like the ancient prophet Elijah,[2] *in whose spirit and power he was to come*, he was clothed in camel's hair, and girt with a leathern girdle about his loins; and his meat was locusts[3] and wild honey. He had been long preparing for his appointed mission, in constant prayer and fasting, leading the life of a Nazarite;[4] and sometimes also, we may believe, visiting the haunts of men, constant at the great feasts in Jerusalem, and like his father and mother, "walking in all the commandments and ordinances of the law blameless." Thus he would be deeply versed in the knowledge of the human heart, and a witness of the moral debasement of the stiff-

[1] Supposed to be the same as Bethania. [2] 2 Kings, i. 8.

[3] Living in the deserts and mountains, his food was the uncertain produce which they supplied,—such as wild fruit or roots, honey, and the insects called locusts. Many travellers describe these as pleasant food, when young. Certain tribes of the Arabs eat them in abundance. See Niebuhr, Shaw, Robinson, and others. "The locust after his kind, and the bald locust after his kind," are among the clean creatures which the Jews were permitted to eat. Lev. xi. 22. See Catena Aurea, vol. i. p. 97; and "Early Travels in Palestine," Bohn's Ed., p. 8.

[4] The Nazarites were a class of hermits, who had taken a vow of abstinence and seclusion from the world, drank no wine, and suffered no razor to come upon the head. Numb. vi. 5. Some were dedicated to this state from infancy, as Samson, and John the Baptist.

necked Jews. He could not but have familiar acquaintance with all the prophecies regarding the Messiah, of Whom he was the forerunner. If all men looked for the Advent of Jesus with earnest desire, much more, and with a holy inspiration, must John himself have longed to see His Day.

It appears from the Baptist's own words, "I knew Him not," that Christ, in His seclusion among the hills of Nazareth in Galilee, was unknown to John in the wilderness of Judæa.[1] But at length the time of His being revealed is at hand. It is the fifteenth year in the reign of Tiberius Cæsar; Pontius Pilate is the Roman Governor of Judæa; Herod Antipas, Tetrarch of Galilee and Peræa: his brother Philip, Tetrarch of Ituræa, and the region of Trachonitis; Annas and Caiaphas are the High Priests in Jerusalem. And the word of the Lord came unto John in the wilderness, bidding him go into the country about Jordan, to preach "the baptism of repentance for the remission of sins," and to prepare the people for the coming of their Redeemer.[2] Now was to be fulfilled that which was written by the prophet Esaias; "The voice of him that crieth in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a high-way for our God;'... 'and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.'"[3] John obeyed the Divine command, and came down to the most frequented passages of the river near Bethabara, opposite to Jericho, and a few miles from the Dead Sea. This

[1] "Through the whole of the time, until his showing himself, he was hid in the wilderness, that no suspicion might arise in men's minds that from his relation to Christ, and from his intercourse with Him from a child, he would testify such things of Him; and hence he said, '*I knew Him not.*'" Cat. Aur. Theoph., iii. 108. This is the general opinion, ancient and modern. Maldonatus, John, i. 31, quotes Chrysostom, Theophylact, and Euthymius. See Ludolphus, Vita Christi, p. 118: and Chemnitius, p. 173. Augustin in Joan., Tract v. Jansenius Yprensis, Com. Evang., p. 435.

[2] "The sun as he approaches the horizon, and before he is yet visible, sends out his rays, and makes the eastern sky to glow with light, that Aurora going before may herald the coming day. Thus the Lord at His Birth in this earth, and before He shows himself, enlightens John by the rays of His Spirit's teaching, that he may go before, and announce the Saviour That was to come." Pseudo Chrysos., Catena Aurea, vol. i. p. 91. The Oxford translation of the Catena is used throughout.

[3] Isai. xl. 3—5.

was one of the high roads between the lower cities of Decacapolis and Jerusalem. And there he placed himself, and lifted up his stern voice to the passers by, and cried out to them, "Repent ye: for the Kingdom of Heaven is at hand!" The people were astonished to behold the man of God in camel's skin, and leathern girdle, with the flowing hair of a Nazarite, calling them from the business of life and the conceit of their own righteousness. Who is this stranger? What new baptism of repentance is this?[1] Surely the Kingdom of Heaven he speaks of must be the Kingdom of Messiah. Is this Elias the prophet, come to prepare the way? or can it be the Christ Himself?[2] His fame quickly spread, and the people gathered round him. One after another carried the news to Jerusalem, which was little more than twenty miles off. The Jews, earnestly looking out for their expected Deliverer, and always ready to follow any professor of a new mission in the name of Christ,[3] were moved by general

[1] The necessity of repentance, as a condition of the coming of Messias, was an article of the ancient Jewish faith, though obscured and perverted in later times by the false teaching of the Doctors. It was held that King Messias should bring all men to God through repentance.—Schoëttgen, vol. ii. lib. vii. c. 1.; lib. viii. c. 1. §§ 2. 3. 5. Lightfoot, vol. i. p. 629.

[2] "That the Jews did not expect in their Messiah a mere earthly potentate of consummate power and splendour, that they did not confine their hopes exclusively to temporal advantages, appears most clearly from that expression, which recurs so frequently in our Lord's discourses, of the 'Kingdom of Heaven.' The manner in which it is employed, without preface or explanation, evidently shows that it was a phrase which the Jewish people had been accustomed to hear in the mouths of their teachers; and that they understood without difficulty that it denoted the time of King Messiah. John the Baptist proclaimed, 'Repent ye; for the Kingdom of heaven is at hand.' It does not appear that any body mistook his meaning: on the contrary, the embassy of the priests and Levites clearly proves that they understood him to announce the Advent of Christ."—Bishop Blomfield on the traditional knowledge of a promised Redeemer, p. 106.

[3] "At this time the people had already begun to be impressed with the idea that Christ's Advent was at hand, in consequence of the interpretations which the lawyers had collected out of the sacred writings to that effect. Theudas had been enabled to collect together a considerable body, on the strength of his pretending to be the Christ; and after him Judas, in the days of the Taxation, had done the same. Such being the strong expectation of Christ's advent then prevalent, the Jews send to John, intending by the question, '*Who art thou?*' to extort from him whether he were the Christ." Origen, Catena Aurea, vol. iv. p. 46.

consent to go out, and not only to see what was come to pass, but to be baptized. They are described as a mixed "multitude:" among them were Publicans and soldiers, Pharisees and Sadducees.[1] All had questions to ask; all received instruction in righteousness: they were commanded to "bring forth fruits meet for repentance"—charity and justice, gentleness, obedience, and contentment. He perfectly understood the insincere and hollow religion of these Pharisees and Sadducees; how they trusted in their genealogies, ritual observances, and traditions, by which the truth of Holy Scripture had been perverted; and he unmasked their hypocrisy. In the spirit of the ancient prophets he denounced them as a "generation of vipers," and warned them to "flee from the wrath to come," lest they who boasted that they "had Abraham to their father" should find their inheritance given to others, and themselves cast out.

Striking indeed must have been the appearance of John, clad in the "rough garment" of the prophets, and stirring his words, as he delivered his message in the language of Isaiah, "Prepare ye the way of the Lord:" for, although he boldly rebuked them as a proud and perverse nation, there went out to him all the land of Judæa, and they of Jerusalem, and all the region round about Jordan, and were all baptized of him, confessing their sins. Such was the general excitement of men's thoughts at this particular time, that "all the people mused in their hearts of John whether he were *the* Christ or not." Here again we see the fact established of a universal expectation in Israel of the coming of their Messiah. The mystical weeks of Daniel must be near their accomplishment: the great Deliverer, so continuously foretold in their Scriptures, ought to be at hand. Whilst the multitude, thus excited, came to his baptism, John spared no pains to correct their false impressions of himself. He preached to them higher mysteries than *his* baptism, saying, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear:

[1] The fact that many Pharisees and Sadducees, being Rulers in Jerusalem, came to John's baptism, is given as one amongst other arguments to show that it was altogether a new rite among the Jews.—Tostatus Abulensis, Comment. in Evang. Matt., cap. iii. Quæst. 38, fol. 175; and Quæst. 50, fol. 182.

He shall baptize you with the Holy Ghost, and with fire,"[1] that you may be spiritually sanctified for the Kingdom of Heaven.

It was not long ere the rulers in Jerusalem consulted together what should be done in a matter of such deep public interest. Some there must have been, who remembered the vision of the aged Zacharias before the altar of incense in the Temple, thirty years before; and the miraculous birth of his son, when fear came on all that dwelt round about Hebron and in all the hill country of Judæa, wondering what manner of child he should be. It would soon become known, that this was the same John, descended from Aaron the high priest. As he lifted up his voice, the austerity of his life, his stern admonitions, and the thrilling interest of his Heaven-sent message, filled them with wonder. Moreover, it was an accepted point of belief among the Jews, that the Advent of Christ would not take place until Elias had first come, according to the promise of Malachi, "Behold, I will send My messenger, and he shall prepare the way before Me:" "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."[2] Now John, with his flowing hair, and clothed as he was in the same wild dress in which Elijah appeared to their forefathers, bore some outward resemblance to the great Tishbite:[3] and when he declared that he was the forerunner of One greater than himself, Who should institute a Heavenly baptism of the Holy Ghost, their thoughts turned at once to Elias, as the herald of The Messiah. Therefore

[1] "Christi baptismum ostendit Joannes suo baptismo longè esse excellentiorem. Etenim per baptismum Joannis peccatorum remissio, et Spiritus Sanctus minimè donabatur." "Opponit Joannes aquæ ignem. Quasi dicat, Ego aquâ frigidâ, et nihil efficacitatis ad remittenda peccata habente, vos abluo: at Christus Spiritûs Sancti flammis ardente aquâ plurimumque efficacitatis habente vos baptizabit," &c. Barradius, tom. ii. lib. i. cap. vii. p. 24.

"The Holy Spirit may be understood by the word fire, and He kindles with love, and enlightens with wisdom, the hearts which He fills. Hence also the apostles received the baptism of the Spirit in the appearance of fire." Bede, Catena Aurea, vol. iii. p. 123. "The Baptist, the herald of Christ, proclaims to the people the future Judge, lest they should imagine that Christ, submitting Himself to John's baptism, was inferior to John. 'Observe, [says Chrysostom] after baptism, he immediately speaks of the fear of judgment, in order that you might not imagine that Baptism is enough without good fruit.'" Wordsworth's Greek Test., Matt. iii. 11.

[2] Mal. iii. 1; and iv 5. [3] 2 Kings, i. 8.

they resolved to send certain of their Priests and Levites to question him. And when the deputation came to John at Bethabara, and asked him, "Who art thou?" He at once confessed, "I am not the Christ."—"What then; art thou Elias?"[1]—"I am not."—"Art thou that prophet?"[2]—No."—"Then said they unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?'" He replied, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esaias." But because he declared himself not to be Elias, who according to their interpretation of Scripture *must first come,* they at once decided that he had no Divine mission; and disputed his authority to baptize, being jealous of any interference with their own teaching. "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither *that* prophet?" Thus from the very beginning they proudly set themselves against the messenger of the Messiah, Whose coming they had so long desired.

The voice of John at Bethabara was heard far off and near: the tidings of the Kingdom of Heaven travelled quickly from Judæa to the distant Tribes of Galilee. It penetrated the mountain recesses of Napthali, Zabulon, and Asher, and was echoed to the valley of Nazareth, where our Lord still remained in His mysterious retirement: it seemed to say, Thy servant waiteth for Thee on the banks of Jordan.[3] Behold then, amidst

[1] Though John resembled Elijah in power and spirit, and in the nature of his office, as a herald of the Lord, he was not personally that prophet. John now did before the *First* Advent of Christ, what Elias will do at His *Second* Advent, —"prepare the way before Him." This is one of the many instances in which the ancient prophecies have a two-fold application, first, to the Gospel History, and next to the future Restoration of the Jews in the latter days. The distinction between John Baptist and Elias will appear more manifest hereafter from our Lord's own words. Matt. xi. 11; vii. 10—13. Luke vii. 27. Mark ix. 11—13. Toletus in Joan., p. 117. Guilliaudus, in Joan., p. 38.

[2] The prophet of whom Moses spake? Deut. xviii. 18, 19.

[3] Ecce Innocens inter peccatores, Justus inter reprobos, Pius inter improbos, in quo nullum peccatum poterit inveniri.—Ludolphus, Vita Christi, p. 118. The Commentators differ as to the time of year when our Lord was baptized. This point may be usefully discussed by the learned; but it cannot be settled dogmatically. In a simple narrative like this, it may be sufficient to say, that it might probably have been (as many think) in October. This would tend to confirm the opinion, that His public ministry lasted three years and a half, in

those crowds of sinners about Bethabara, One of spotless holiness draws nigh, in all dignity and grace of Person surpassing the children of men. It is the Messsiah, to Whom the Evangelist St. John, in the sublime opening of his Gospel, ascribes the attributes of Deity; "In the beginning was the WORD,[1] and the WORD was with God, and THE WORD WAS GOD." This is the inspired witness of the beloved Apostle. Jesus, Who came from Galilee to Bethabara, was the WORD and the WISDOM of God; the express Image of God, Himself God; though now in the form of Man. He came to the river Jordan in secrecy. If hitherto He had been unknown to the Baptist, no sooner did He draw nigh, than He stood confessed as the Lamb of God. John, by an inward revelation of the Spirit, was immediately conscious of the presence of the Messiah; and he said, "I have need to be baptized of Thee, and comest Thou to me?[2] And Jesus answered, 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness.' Then he suffered him." "And Jesus was baptized of John;"—baptized for us, setting forth the grace of humility, that no man might think himself too high to submit to God's ordinances.[3]

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agreement with the half week of years in the prophecy of Daniel, ix. 27; because He offered Himself on the Cross in April, at the fourth Passover from His Baptism, as will by and by clearly appear.—See Lightfoot, vol. i. p. 210.

[1] "'The Word of God,' was one of the many titles which the Jews applied to the personality of their expected Messias, to express the highest degree of honour, such as 'the Son of God,' 'Schechina,' 'Zabaoth,' and others."—Schoëttgen, vol. ii. pp. 4—9.

[2] "Tu ad me? aurum ad lutum? ad scintillam fax? ad lucernam Sol? ad servum Filius? ad præcursorem Dominus? ad peccatorem Agnus sine maculâ?" Lucas Brugensis, Matt. iii. 14. See also Ludolphus, Vita Christi, p. 103.

"Tunc enim de facie, quasi ex familiari consuetudine, ipsum non noverat. Sed cum veniret ad Baptismum, eodem Spiritu interiùs revelante, quo in utero adhuc existens repletus, ad vocem salutationis Mariæ exultârat, agnovit illum esse Messiam, quem hactenus de facie non noverat. Illius verò interioris revelationis confirmatio et obsignatio fuit publica illa patefactio, quæ post baptismum ideò facta est, ut Messias manifestaretur non Johanni tantùm, sed omni Israeli." Chemnitius, vol. i. cap. xvii. p. 173. Guilliaudus, in Joan., p. 42.

[3] "Not for Himself, but for us was He baptized: for He truly is our purification, or justification, and our sanctification, in Whom, and in the Eternal Father, and in the Holy Ghost, we are baptized, the heavens are opened to us, and we are reckoned the sons of God. O how great and how glorious things hath God wrought for us through His Son! Therefore to Him, the Father

Every step in the history is surrounded by wonders. And now a scene is to be displayed to our view, surpassing in mysterious grandeur all that had gone before. Hitherto *angels* have declared His name;—now the *Voice of the Father* will proclaim Him to be the Son: hitherto we have *heard* the Holy Ghost *spoken of*;—now we shall *behold* Him descending upon Messias in a bodily shape. The Kingdom of Heaven, the Mediatorial Kingdom of the Son of God, is to be ushered into the World with a pledge of the approval of the Father, and of the Spirit in visible Glory. Christ no sooner receives the Water of Baptism than He prayeth! This was His first act after the holy rite had been performed; and prepares us for that future communion, which He afterwards so constantly held with His Heavenly Father in prayer, during His sojourn on Earth. We may reverently believe that He prayed for the World which He was come to save. Who can declare when this mighty Intercession first began before the Father's throne? We shall hear it again from His Cross; and we are assured that it is even now all prevailing in Heaven; for He ever liveth to make intercession for us.[1]

"And it came to pass that Jesus also being baptized, and praying, the Heaven was opened;" or, as St. Mark says, "Straightway coming up out of the water, He saw the Heavens opened. And the Holy Ghost descended in a bodily shape like a dove upon Him," "lighting upon Him," "and re-

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over all, the most blessed Son, and the supremely benign Holy Ghost, in Whom we are purified, justified, sanctified, enlightened, freed from sin, and perfected, be all praise, honour, glory, dignity, power and dominion, for ever and ever. Amen."—Faber Stapulensis, Commentarii in Quatuor Evangelia, p. 18.

Christ was pleased to be baptized, not that HE Who knew no sin could be cleansed by the baptism of repentance, but that He might sanctify the element of water for His future, and higher Sacrament of Baptism by the Holy Ghost; which was to be an inexhaustible fountain of new life to believers. This is full of sweet consolation: for the Son of God, in the nature of man, as a Lamb laden with the sins of the world, fulfils all righteousness, that His obedience may perfect our justification. Being, through faith in His name, baptized into repentance, we are made members of Himself,—of His Body, the Church: "for by one Spirit we are all baptized into one body;" 1 Cor. xii. 13: "as many as have been baptized into Christ, have put on Christ;" Gal. iii. 27. Chemnitius, vol. i. cap. xvii. p. 176.

[1] Heb. vii. 25.

maining on Him."[1] "And lo, a voice from Heaven, saying, 'THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED:'"[2] or as St. Luke says, "THOU ART My beloved Son;" beloved of the Father, being One with Him in Glory, as God; and beloved also in His Humanity, because He had undertaken to redeem mankind, who were the objects of the Father's Love. The distinct Personality of the Three Persons of the Eternal Trinity is now, for the first time in the history of the World, openly revealed.[3] The Father, "Whom no man hath seen at any time," is heard over the waters of Jordan in His Voice from the Heavenly Throne: the Son, the same in essence with the Father, "the Logos, the WORD," "God of God, Light of Light, very God of very God," is baptized as Man: also the Holy Ghost, co-equal, co-eternal, visibly descends from the open Heavens like a dove, to signify the presence and fulness of all celestial grace[4] in the Humanity of the Well-beloved. Thus the Man Christ, our great High Priest, Prophet, King, and Saviour, in Whom already dwelt "all the fulness of the Godhead bodily,"[5] was anointed in the flesh

[1] "As a dove hovers over her nest with an undulating and gentle motion, so did the emblem of the presence of God wave and bend, and rise and fall, over the head of our Saviour. Such seems to be the most defensible as well as the most generally received interpretation. It is consistent also with the analogy that may be found between the old and new covenants. At the beginning of the material creation the Spirit of God moved on the face of the waters; the Spirit of God, 'dove-like sat brooding on the vast abyss.' This view of the analogy between the action of the Spirit at the Creation, and at the Baptism of Christ, I find confirmed by a singular tradition among the Jews." Townsend's New Test., Matt. iii. 16. p. 60. He quotes several passages from the Rabbinical writings on Gen. i. 1, 2. "Incubuit, sicut columba quæ volitat super nido, illum attingens, et non attingens." See Guilliaudus, in Joan., p. 46.

[2] "No more it would repent the Lord that He had made man on earth, Gen. vi. 7, since He declares Himself to be well pleased in the Man Christ: and when He beholds His beloved Son, adorned with the perfection of all virtues and grace, His anger is turned away." Lucas Brugensis, Matt. iii. 17.

[3] "Though Father, Son, and Holy Ghost are One Nature, yet do thou hold most firmly that They be Three Persons; that it is the Father alone Who said, 'This is My Beloved Son;' the Son alone over Whom that Voice of the Father was heard; and the Holy Ghost alone Who in the likeness of a dove descended on Christ at His Baptism." Catena Aurea, vol. i. p. 115. See a forcible passage, too long to quote, of Chemnitius, vol. i. cap. xvii. p. 177, and Tostatus Abulensis, Matt. iii., Quæst. xcvi.

[4] Maldonatus, Matt. iii. 16. Lucas Brugensis, *ibid.* Wordsworth's Greek Test., *ibid.* Joan. Soarez, Comment. in Evang. Matt. et Marci, pp. 14, 15.

[5] Col. ii. 9.

for the office which He took upon Himself; the Holy Trinity manifestly concurring in the work of our salvation, as in all other acts of the redemption and restoration of man. Whatever He did on Earth, He did in and by the Father and the Spirit; for all Three Persons are One God. Words cannot express the mystery; but this is the Catholic Faith. GOD is the only proper object of religious service of any kind, as also the sole Fountain of all our blessings: when we worship the Father, or the Son, or the Holy Ghost, we do homage to the sacred Trinity, neither confounding the Persons, nor dividing the Substance: because in Each, as well as in All, "the Unity in Trinity, and the Trinity in Unity is to be worshipped." The Son of Man, in His human capacity, submitted Himself to the ordinance of Baptism, that He might "sanctify water to the mystical washing away of sin;"[1] and by His own example teach mankind to honour the appointed ordinances of God.[2] He afterwards bequeathed the Christian Sacrament of Baptism as a precious legacy to His Church; that as the Three Persons of the One Godhead were present at His Baptism, so likewise all nations[3] should be baptized in the Name of the Holy Trinity.

[1] See the Ministration of Public Baptism of Infants. Also Wordsworth's Greek Test., Matt. iii. 13. Joan. Soarez, Comment. in Evang., Marci, p. 12.

[2] Grotius, Annotat. in Evang., p. 25. "This opening of the heavens signified that Christ, in His character of Redeemer, and by the ministry of His word and sacraments, would open a way for us into the heavens, that we might enter in and draw near to the throne of glory in the kingdom of God. And the coming down of the Holy Spirit assures us that Christ's doctrine is 'the ministration of the Spirit,' 2 Cor. iii. 8: for He says, 'The words that I speak unto you they are Spirit and they are Life.' John vi. 63. Moreover the Holy Spirit descended in a visible shape, not because He had before been without the Spirit of God; for in Him dwelt all the fulness of the Godhead bodily from the very time of His conception: but because it had been foretold, that Messias should be anointed to His office of Mediator, not by natural oil, but with the Holy Ghost, 'with the oil of gladness,' Ps. xlv. 7, to 'preach good tidings,' Isai. lxi. 1; that all might know Him to be the Prophet Who was to come in the power of the Divine authority. For this cause, therefore, the Spirit descended in a bodily shape, and anointed Christ, as a public testimony to mankind. Therefore to the many who beheld with astonishment the awful revelation it was a most surpassingly wonderful spectacle." Chemnitius, cap. xii. p. 178. That the descent of the Spirit like a dove was visible to many, see the arguments in Tostatus Abulensis, Matt. iii., Quæst. lxxxviii.

[3] "Thus the blessing which, like a spiritual river, flows on from the Saviour's Baptism, hath filled the basins of all pools, and the courses of all rivers." Augustin, Catena Aurea, vol. i. p. 108.

CHAPTER VIII.

THE TEMPTATION IN THE WILDERNESS.

Matt. iv. 1—11. Mark, i. 12, 13. Luke, iii. 23; iv. 1—13.

At this time Jesus "began to be about thirty years of age."[1] And "being full of the Holy Ghost," He returned from Jordan, and "was led up of the Spirit into the wilderness to be tempted of the devil." No sooner was He baptized, no sooner anointed with the Holy Ghost and with power,[2] than He prepared to enter on the great work of man's Redemption. To this He was now again solemnly dedicated by the visible descent of the Holy Ghost, which was a pledge to the Baptist and to the World, that He was endowed with all Divine gifts and powers befitting His character of Messiah. And for the purpose of man's restoration to holiness He would make more clear the spiritual nature of the moral law, founded by God from the beginning for the government and happiness of His creatures. This law He would raise far above the standard of a corrupt World, not by precept only, but also by His own perfect pattern, which should for ever be a guiding light to all mankind. He would exhibit Himself as their model of every virtue,—being in all points tempted like as they are, yet without sin.[3] He knew the dangers to which they would be subject in their state of trial. Satan's warfare against them would never cease; and they must be strengthened for a successful resistance.[4] Therefore, as the Captain of their Salvation, He would achieve a victory in His Human Nature over the prince of darkness. And chiefly, as the Second Adam, He purposed to supply the failure of

[1] Which was the full age to be ordained Priest. Catena Aurea, vol. i. p. 106. Lightfoot, vol. i. p. 486. Numbers, iv. 3.
[2] Acts, x. 38. [3] Heb. iv. 15. [4] Bernardino à Piconio, in Matt., p. 24.

the First; to resist and prevail on our behalf; to make that same nature triumphant, which before had been subdued by the devil; to renew in us the image of God in which man had been originally created. His obedience was to heal our rebellion, His victory would repair our defeat.[1] For this end, hateful as the presence of Satan must have been, He went forth, strong in the consciousness of His own Divine power, to meet the adversary in the wilderness. This appointed scene of mysterious conflict was some desert place in the mountains of Juda, supposed to have been between the Jordan and Jerusalem; but which the traditions of after ages have vainly endeavoured to point out with the least certainty.

The devil was a fallen archangel, perhaps spoken of by Isaiah as "Lucifer, son of the morning," who had said in his heart, "I will ascend into Heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High."[2] As the just punishment of his rebellious pride he was cast down,[3] with a legion of other apostate angels, from the mansions of Heaven to the pit of hell, from the brightness of God's Presence to outer darkness. From an archangel he became an arch-fiend. He is represented in Holy Writ under the titles of "the adversary, the tempter, the accuser, the deceiver, the dragon, the old serpent, a roaring lion, a wolf, a liar, a murderer from the beginning, the prince of this world, the god of this world, the prince of darkness, the prince of the power of the air." When we read of "Beelzebub, Abaddon, Apollyon, Lucifer, Baal, Moloch, Belial, Mammon," we may understand them to represent Satan, or apostate angels like himself. Hateful in all his qualities, baneful in his spiritual influence, opposed to all that is lovely and pleasing to God, rejoicing in evil, this mysterious being is permitted to go to and fro in the Earth, "seeking whom he may devour." The Lord might

[1] "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Heb. ii. 17, 18; iv. 15.

[2] Isai. xiv. 12—14. Basil, Hom. Adversus Eunomium, lib. iii., Opera, i. 753. Augustin's full comment, De Genesi, lib. xi. cap. 23. Dr. Mill's Sermons on the Temptation, pp. 54, 55.

[3] 1 Tim. iii. 6; Jude, ver. 6.

crush him in a moment of time, if such were His Will: but in His Wisdom He has ordained, that our moral restoration should be perfected by a state of trial through temptation.

Behold then, the Messiah comes into the wilderness, not yet clearly revealed to Satan,[1] who perhaps knew only what the prophets had foretold of the future reign of Christ. But he had heard of the Birth at Bethlehem, the vision of angels to the shepherds, the Star in the east, and the visit of the Wise Men. The Baptist had proclaimed the Kingdom of Heaven at hand, and the coming of some Great One, Whom he had baptized, Whom a Voice from Heaven had declared to be the Beloved Son of God. Nevertheless, having caused the human race to be brought under the dominion of evil, Satan might now presumptuously hope by some well-imagined device to triumph over this mysterious Stranger, Whosoever He was, thus coming in the form of Man. He might have forebodings, that He was "the Seed of the Woman," which God had declared should "bruise the serpent's head," and according to the prophecies, institute a Kingdom of Righteousness, to strike at the very root of sin. Satan's long established, world-wide influence was at stake: one or other must gain the mastery. He might say to himself, Was it not I who tempted Adam to transgress, though created in the Image of God? I, who made Cain a murderer? I, who caused "the wickedness of man to be great in the Earth, and every imagination of the thoughts of his heart only evil continually;"[2] so that the flood came and destroyed every living substance? Where are Gomorrah and Sodom? Where is Babylon with "her graven images?" she is become "a wilderness, a land wherein no man dwelleth."[3] It was I, who again and again made the chosen people of God, to sin. It was I, who turned aside the heart of Solomon, famed for wisdom, to go after Ashtaroth, the goddess of the Zidonians. The kings of Israel, and of Judah, have been my serving men,—Jeroboam, who set up his idol in Bethel, and Ahab, who worshipped me as Baal. I still send forth the spirits of delusion, and hold demoniacs bound in chains. Man is my slave; the World my dominion.

But One mightier than Satan was already in the wilder-

[1] Dr. Mill's Sermons on the Temptation, p. 63.

[2] Gen. vi. 5. [3] Jer. li. 43. 52.

ness. What a dignity of form, what a loveliness of countenance, what a majesty must have shone forth in the Son of Man, when He came up from Bethabara, filled with the Holy Ghost! Who can imagine the brightness of supernatural grace that beamed from the sacred Humanity of Christ? There exists an ancient description of the Person of our Lord, which, although it has no sort of authority, yet is in harmony with much that we might well imagine Him to have been; for it represents Him as inspiring the beholders with love and reverence—as "of singular beauty, surpassing the children of men."[1] Speaking prophetically of Him, as the "Man of Sorrows," Isaiah says, "He hath no form nor comeliness; and

[1] "It being the usual custom of the Roman Governors to advertise the Senate and people of Rome of such material things as happened in their respective Provinces in the days of Tiberius Cæsar the Emperor, Publius Lentulus, President of Judæa, wrote the following letter to the Senate concerning our Blessed Lord and Saviour Jesus Christ:

"*Publius Lentulus' Letter.*

'There has appeared here in these days a Man of great Virtue named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of Truth; but his own Disciples call him the Son of God. He raiseth the Dead, and cureth all manner of Diseases, a Man of Stature somewhat tall and comely, with a very reverend Countenance, such as the Beholders may both Love and Fear, his Hair of the Colour of a Chestnut full ripe, plain [smooth] to his Ears, whence downward it is more Orient, Curling, and Waving about his Shoulders. In the midst of his Head is a Seam or partition of his Hair after the Manner of the Nazarites. His Forehead Plain, and very Delicate. His Face without Spot or Wrinkle, Beautified with a lovely Red. His Nose and Mouth so form'd as nothing can be reprehended. His Beard thickish, in colour like his Hair, not over Long, but forked. His Look Innocent and Mature. His eyes Gray, Clear, and Quick. In reproving He is terrible. In admonishing Courteous, and Fairspoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh; but many have seen Him weep. In proportion of Body most excellent. His hands and arms delectable to behold. In speaking very temperate, Modest, and Wise, a Man for singular beauty surpassing the children of men.'"

A Latin copy of this spurious letter is given in "Monumenta S. S. Patrum Orthodoxographa," by Joh. Jas. Grynæus, vol. Basil, 1549, vol. ii. p. 1. There are two MSS. copies in Latin, with some variations, in the Brit. Museum, Harl. Lib., No. 2471, pl. lxix. C, and No. 4094, pl. lxix. B; also one in English, No. 4762, pl. lxviii. E, which states that it is "gathered out of an old manuscript booke in the Library of the College of Brasennose in Oxford." See Joh. Rainoldus de Rom. Eccles. Idolatriâ, 4to, Oxon, 1596, lib. ii. cap. iii., No. 24, pp. 394, 5. Tertulliani Opera, by Pamelius Brugensis, lib. ii. cap. xii. Not. 184, p. 93. Laurentii Vallensis, "De falsâ creditâ et ementitâ Constantini Donatione," published with Laurentius Banck. "De Tyrannide Papæ," 12mo, 1649, p. 640. Robertus Cocus, "Censura quorundam Scriptorum," &c., 4to, 1623.

when we shall see Him, there is no beauty that we should desire Him."[1] But this may be in reference to the aspect in which faithless Jerusalem beheld Him, hating and despising Him as a Nazarene. In the Forty-fifth Psalm, entitled, "a Song of Loves," David, in the spirit of prophecy, exclaims, "Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed Thee for ever. Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth, and meekness, and righteousness: and Thy right hand shall teach Thee terrible things."[2] In this celestial armour of truth, meekness and righteousness, the Son of Man comes to His encounter with Satan.

Forty days and forty nights Jesus was in the dreariness of the desert with the wild beasts: but HE Who had shut the lions' mouths for His servant Daniel, could not be harmed. Deeply impressive is the idea of the solemn stillness of His long and lingering solitude in the Wilderness. Forty days and nights he endured a miraculous fast. To what extremity He suffered the pain of hunger, incident to humanity, we know not:[3] "in those days He did eat nothing."

[1] Isai. liii. 2-3.

[2] Ps. xlv. 2—4. We may believe with S.S. Jerome, Bernard, and Basil, that the Divine Majesty which resided within Him, though hidden, imparted to His Person some unspeakable beauty and attractiveness. S. Augustin asks, How do we find Jesus beautiful, "fairer than the children of men, full of grace are thy lips?" because; "In the beginning was the Word, and the Word was with God, and the Word was God." How then does Isaiah say, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him?" because, when He clothed Himself in the flesh, He took as it were thy uncomeliness, that is thy humanity, that He might become like unto thee, of one nature with thee, and so draw thee to love the beauty of holiness. Thus the Psalmist and the prophet are like two pipes giving out different sounds; but it is the same Spirit which breathes into them, and they are both in harmony.—Aug. in Epistolam Johan., Tract. ix. § 9. "Mirabilis et spectabilis erat Jesus, etiam contemplatione aspectûs corporei." Simon de Cassia, pars. ii. lib. xi. cap. iii. p. 171. "Prædicantem Dominum de civitatibus et castellis populi sequebantur: quorum salvabat animos, sanabat corpora; et adhærebant ei, affatu pariter et aspectu illius delectati: cujus nimirum vox suavis, et facies ejus decora, sicut scriptum est, 'Speciosus formâ præ filiis hominum, diffusa est gratia in labiis tuis.' Talis est quem nos sequimur, cui adhæremus; totus desiderabilis, in quem non solum populi, sed et ipsi quoque Angeli sancti desiderant prospicere."—Bernardi, Sermo i. In Fest. Omnium Sanctorum, § 4.

[3] "Potuisse Christum omnem per illud tempus esuriem corpore repellere

And "He was afterwards an hungered." Between this miraculous power of endurance, and His bodily hunger, the devil might well be in doubt as to His real character. Moreover, the humility of the Son of God in taking upon Him the infirmities of the flesh, was beyond the belief of the proud fiend. Therefore in making his deceitful approach he suggests a doubt, by way of trial, hoping to have the mystery cleared up. "*If* thou be the Son of God, command that these stones be made bread:"[1]—show me this sign of Thy Sonship. To change the stones into bread would prove Him to be God;—to eat He must be Man. But Christ did not yet vouchsafe to reveal Himself to the tempter. No sign was given him; but an answer from Holy Scripture; "*It is written*, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"[2]

Being foiled in this first attempt, Satan was permitted to lead the Messiah to Jerusalem, "to the Holy City." If he was disguised in the form of an angel of light,[3] vainly hoping to be unknown, the penetrating glance of our Lord could not but read the deceiver through and through: but when they were come to Jerusalem, Jesus suffered Himself to be led up to a pinnacle of His own Temple. There Satan tempted Him once more to a proof of His Divinity;—"*If*

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nemo est qui ambigat. Cur autem esurire voluerit, rationem reddunt patres. D. Hieronymus, Matt. v., Permittitur esurire corpus, ut diabolo tentandi tribuatur occasio. Chrysost., Hom. 13. Esuriit Christus, occasionem diabolo tentandi præbens, &c."—Barradius, Comment. Evang., vol. ii. lib. ii. cap. ii. p. 70.

"'*Et accedens tentator diabolus dixit*,' &c. Cum dicitur accessisse diabolus, significatur in visibili et humana forma apparuisse et advenisse. '*Accedere*' enim est progressivus motus. Ex quo et illud satis convincitur universam hanc, quæ scribitur, tentationem foris fuisse non intus, quemadmodum et tentatio ea quæ primos parentes ad peccatum sollicitavit."—Jansenius Gandavensis, Comment. in Evang., cap. xv. p. 128. Thus also Chemnitius, cap. xix. p. 188.

[1] "His speech is in part that of an enquirer, in part that of a tempter; he professes to believe Him God, he strives to deceive Him as Man."—Catena Aurea, Ambrose, vol. i. p. 120.

"D. Maximus ait, Cogitabat, ut æstimo, apud se diabolus, et dicebat; 'Si Hic Ipse est cujus præcepto esurientibus per deserta populis manna fluxit, poterit nunc in panem lapides transformare: etsi non mea petitione, sua tamen necessitate, qui esurit. Quod si fecerit, Deum probabo: si nequiverit, hominem deprehendam.'." Barradius, vol. ii. lib. ii. cap. iii. p. 76.

[2] Deut. viii. 3.

[3] 2 Cor. xi. 14. See Dr. Mill's Sermons on the Temptation, p. 64.

Thou be the Son of God, cast Thyself down from hence: for *it is written*, 'He shall give His angels charge over Thee, to keep Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'"[1] The devil, then, was acquainted with the Scriptures, though he would pervert them to his own purposes of deceit; as the wicked will ever do in their one-sided application of the Word of God.[2] The presumption of Satan throughout the temptation was akin to the pride for which he had been doomed, ages before, to be a cast-away. He imagined that Christ partook of the same proud spirit, which would be gratified by a mere display of power. He seems to say, If Thou art come to manifest Thyself, now do it. But mark the short and calm reply; "*It is written*, 'Thou shalt not tempt the Lord thy God.'" This is for our example and warning: the Christian has a ready answer to all suggestions of evil:—"It is written," assures us plainly of the Will of God.[3]

But the subtle tempter was prepared with another device. Having vainly endeavoured to discover if Jesus was the Son of God,[4] he would make trial of him as the expected Messiah. If He might be tempted by the promise of a wider empire than the ancient dominions of David, it would prove Him to be a false Christ.[5] Therefore "He taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them," "in a moment of time." But it required no such height to make manifest to the vision of the Lord the works of His own creation.[6] The

[1] Ps. xci. 11, 12.

[2] Stier, The Words of the Lord Jesus, vol. i. p. 41.

[3] Bernardino à Piconio, in Matt., p. 25.

[4] "Diabolus non auderet Christum tentare, si vere cognovisset eum esse Filium Dei. Quia autem tunc hòc nesciebat, ausus est tentare. Quòd autem nesciret, patet quia petebat à Christo experimentum de hoc, dicens, 'Si Filius Deus es, dic ut lapides isti panes fiant.'" Tostatus Abulensis, Matt. iv., Quæst. xxii. and xxxvii. Joan. Soarez, in Evang. Marci, p. 16.

[5] Greswell, vol. ii. pp. 192—196. Dr. Mill on the Temptation, p. 105.

[6] Barradius quotes Euthymius, T. Aquinas, Cajetan, and others, who think that Satan might have pointed round, as from a centre, to the different quarters of the globe, where the great kingdoms lay; "In this direction is Rome; in that the empire of the Persians; and there the Assyrians."—Bar., vol. ii. lib. ii. cap. 5, p. 32. Tostatus Abulensis, Matt. iv., Quæst. xlix. quotes Chrysostom to the same effect. But the mystery of Satan showing to Christ from the mountain,

idea of this necessity was but another proof of the devil's ignorance of the real character of Christ; and he was permitted to continue the Temptation in his own way, only to suffer the greater defeat.[1] "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. *If* Thou, therefore, wilt fall down and worship me, all shall be Thine." The devil demanded that Christ should pay homage to him as to one who had received power to bestow the things of Earth according to his own will. The thought of receiving worship was as impious as the claim of power was false.[2] He in Whose august Presence he stood, was Lord of all in Heaven and in Earth. For the third time, but with greater severity,[3] Jesus answered him in the words of Scripture; "Get thee behind Me, Satan; *for it is written*, 'Thou shalt worship [προσκυνήσεις] the Lord thy God, and Him only shalt thou serve [λατρεύσεις];'"[4]

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and "in a moment of time," all the kingdoms of the Earth, and the glory of them, cannot be resolved into ordinary physical laws: like all the other circumstances of the Temptation, it must be viewed as simply miraculous.

[1] "Permisit (inquit Euthymius) inimico ducere se, quo luberat, et pugnare sicut vellet: ut undiquaque victus, solus aufugeret." Barradius, vol. ii. lib. ii. cap. iv. p. 78.

[2] "Observetur in hac historia quid sit adoratio, quæ nulli creaturæ tribuenda est. Diabolus enim non postulat à Christo, ut adoratione tribuat sibi quòd sit æterna et divina essentia, principium rerum omnium: sed ut agnoscat, et geniculatione confiteatur, diabolum bona mundi distribuere, et illa se apud ipsum quærere, ab ipso petere et expectare, ipsique tribuere, quòd illa accipiat et habeat. Et hanc adorationem Christus dicit soli Deo ita deberi, ut blasphemia sit, si ea ulli alicui creaturæ tribuatur." Chemnitius, vol. i. cap. xix. p. 193.

[3] "Christus, cùm hactenus mansueto animo pertulerit diaboli tentationes, posteaquam ipsum divinum Patris sui honorem usurpare audivit, exasperatus est, et increpans repulit eum." Jansenius Gandavensis, cap. xv. p. 133. Thus also Toletus Abulensis, Matt. iv., Quæst. 55.

[4] With regard to the religious application of προσκυνέω, λατρεύω, and δουλεύω, when they have reference to God, or to other supposed objects of worship, it may be remarked, that in nearly two hundred passages of the New Testament, and of the Greek Version of the Old Scriptures, these words are used indiscriminately. They are in fact convertible terms, and whether applied to God, or to idols, they mean religious homage; λατρεύω, to serve or worship, δουλεύω, to serve or worship, προσκυνέω, to salute in acts of devotional service or worship. The distinction, therefore, attempted to be drawn by the Roman Church, between "*Latria*," for the worship of God "*Hyperdulia*," for the worship of the blessed Virgin, and "*Dulia*," for the worship

—"Get thee behind Me, *Satan!*" The sound of his own name covered the tempter with confusion; for it certified that his disguise was known,[1] his craft discovered, his designs hopeless. It could be no other than the Son of God, Who had cast him down from Heaven! all further endeavours would be vain. "Then the devil leaveth Him." He fled, as he fleeth from all who resist him in the Name and strength of God. "And when he had ended all the Temptation, he departed from Him for a season."[2] "And behold angels came and ministered unto Jesus," rejoicing in His victory. Satan's defeat would be rendered more bitter to him, when he beheld those Heavenly messengers pay their glad homage to the Messiah, Whom he had presumptuously challenged to bow down to himself. Now indeed he had reason to fear that the Kingdom of Heaven was come, and that he would be cast out.[3]

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of angels and saints, has no warrant in Scripture. In each case they bend the knee, bow down the body, pay religious homage of the heart, offer up prayers, which in the language of the Bible is "worship," translate the several words as we may.

[1] Barradius, vol. ii. lib. ii. cap. v. p. 85. Maldonatus, Matt. iv. 10.

[2] "As soon, then, as he heard the Name of God, he retired (it is said) for a season, for afterwards he comes not to tempt, but to fight openly."—Ambrose. "Or, having tempted Him with pleasure, he retires from Him, until the Crucifixion, when he was about to tempt Him with sorrow."—Theophylact, Catena Aurea, vol. iii. p. 152. See also Barradius, vol. i. lib. ii. cap. 6. p. 86. "'Tunc reliquit eum diabolus,' omnimodâ exoneratus confusione, pugnæ locum et palmam victori reliquit, recessit à Christo '*ad tempus*,' secundum Luc. iv. 13. Sæpius iteratum fuit duellum, maxime verò ultimo vitæ die, cùm non tantum ministri Satanæ Pharasæi, sed et Scribæ cum Judæis, instigatione maligni Spiritûs, Christum ad mortem persecuti sunt, cum omnibus infernis legionibus et potestatibus tenebrarum, toto passionis tempore venit princeps hujus mundi adversus Christum, sed ut modo, ita nec habuit deinceps in eo quidquam, sed ipsâ suâ morte Christus expolians diabolum, principatus et potestates traduxit confidentèr, 'palam triumphans super illos in semetipso.'" Col. ii. 15. Bernardino à Piconio, in Matt., p. 26.

[3] Some are of opinion that the Temptations of Christ were merely spiritual,—that Satan was not visibly and audibly present, and that the changes of place from the wilderness to the Temple, and from thence to the high mountain, were ideal. If it had been so, doubtless the Evangelists would have declared that it was a mental vision, whereas they record the event in the staid simplicity of historic truth, and in the fewest possible words. The fact of the Temptation is more wonderful than the manner of it: a temptation *being granted*, no difficulty of detail may claim to be heard. We can but reverently receive the history as it is revealed in the Gospels.

The Lord's threefold mysterious temptation is a type[1] of the harassing contest which is ever going on within and around us for the trial of our constancy.[2] The appetites of the flesh are represented under the first temptation; the pride of the human heart and over-bold self-reliance in the second; and in the last the vain ambitious desire after the possessions of the World. We are beset on every side with evil; and the precise limits between the power of inherited sin in the nature of every man, and the instigations of the devil, cannot and need not be defined. It is sufficient for us to know by the revelation of the Gospel, that "God is faithful, Who will not suffer us to be tempted above that we are able; but will with the temptation also make a way to escape, that we may be able to bear it."[3] Being renewed in knowledge after the image of HIM that created us,[4] being restored from our fallen nature by virtue of our union with Jesus Christ, both God and Man, we have the promise of His Divine grace to strengthen our weakness. "Seeing then that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."[5]

[1] Stier's Words of the Lord Jesus, vol. i. p. 47.

[2] "In order to understand the Temptation in the Wilderness, Christ must be considered under the character of the Second Adam, Who came into the world to fulfil the same law which the first Adam had violated. That He might more evidently and effectually accomplish this object, it was appointed that He should be tempted like unto Adam, and undergo the same trial." "Adam was driven out of Paradise into the wilderness, and banished from the tree of life. Christ was led or driven into the wilderness by the same Spirit, to undergo the same trial; and by a sinless obedience to revoke the sentence of condemnation, open again the gates of Paradise, and regain the tree of life."—Townsend's New Test., p. 61. See this explained (with quotations from the Fathers) by Barradius, Comment. in Evang., vol. ii. lib. ii. cap. ii. p. 70.

[3] 1 Cor. x. 13. [4] Col. iii. 10. [5] Heb. iv. 14—16.

CHAPTER IX.

AFTER THE TEMPTATION JESUS RETURNS TO BETHABARA—JOHN THE BAPTIST TESTIFIES TO CHRIST'S BEING THE "SON OF GOD," AND THE "LAMB OF GOD"—JOHN THE EVANGELIST, ANDREW, AND SIMON FOLLOW HIM—JESUS GOES INTO GALILEE—PHILIP AND NATHANAEL CALLED TO BE DISCIPLES.

John i. 29—51.

WHILST the Lord in His mysterious retirement in the wilderness endured His long fast, and submitted Himself to the vain assaults of Satan, perfecting a Divine example of obedience, the people continued to crowd round the Baptist on the banks of the Jordan. No doubt, during those forty days John diligently preached Repentance, and "the Kingdom of Heaven at hand," telling them again and again of One already come, mightier than himself, Who should baptize them with the Holy Ghost. He might, indeed, long to behold once more that "beloved Son," Whom the Voice from Heaven had acknowledged, Who could be no less than the Anointed King of Israel. Perhaps he wondered whither He was gone. But after forty days, the Temptation being ended, Jesus returned to Bethabara.[1] Although unknown to the throng about the river, He was recognized by the Baptist, who at once exclaimed in their hearing, "Behold the LAMB OF GOD, which taketh away the sin[2] of the world.[3] This is HE of

[1] "As our Lord's Baptism appears to have been immediately followed by His Temptation, and as the testimony of John, which now ensues, is connected in time with the circumstances of our Lord's return to Galilee, there can be no doubt that it must occupy the place here assigned to it,—after His return from the wilderness."—Williams's Gospel Narrative, the Nativity, p. 262.

[2] "Why does he say '*the sin*' of the world, not sins? Because he wished to express sin universally: just as we say commonly, that man was cast out of paradise; meaning the whole human race."—Theophylact. "Or by the sin of the world is meant original sin, which is common to the whole world: which original sin, as well as the sins of every one individually, Christ by His grace remits."—Gloss. Cat. Aur., iv. 58. Also Jansenius Gand., c. xvi. pp. 140, 141.

[3] "Indicavit his verbis Baptista Christi eximiam innocentiam, mansuetu-

Whom I said, "'After me cometh a man which is preferred before me:' for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water."[1] "I saw the Spirit descending from Heaven like a Dove, and it abode upon Him;" "And I saw, and bear record, that THIS IS THE SON OF GOD." Never before had patriarch or prophet, or any son of man, made such a noble and Heaven-inspired confession of faith. Blessed was John the son of Zacharias, who saw the Spirit, and heard the Voice from above, and was the first of those on Earth taught by Divine grace to declare, that the Messiah was the Son of God. This great Truth is the ROCK on which Christ has built His Church,—as by and by will appear, when three years afterwards Peter making the same confession, "Thou art Christ the Son of the Living God," Jesus declares, "On this Rock I will build My Church, and the gates of Hell shall not prevail against it." Amidst all the controversies of a wavering world, and all the perplexing questions about Divine mysteries, *this Heavenly Truth will for ever be the Rock of the Church.*

"Again the next day after," whilst the Baptist was standing with two of his disciples, Jesus passed by: and John, "looking upon Him as He walked," declared once more, "Behold the LAMB OF GOD."[2] Christ was revealed to him as the appointed

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dinem, et officium. Innocentiam enim et mansuetudinem indicat Agni nomen. Quid agno innocentius? quid mitius? Christus ut agnus in mundum venit innocentissimus: nulla enim illum peccati vel tenuissima labes attigit."—Barradius, vol.i i. lib. ii. cap. xvi. p. 138, and cap. 17, p. 141. "Agnus Dei, agnitus a Deo, et cui Pater dixit, 'Hic est Filius meus dilectus.' Agnus Dei, mansuetus Dei. Agnus innocens. Agnus inter lupos, in brevi occidendus a lupis."—Simon de Cassia, Gesta Salvatoris, lib. iii. p. 125.

[1] John knew Him not until he saw Him coming to be baptized; then by the inward revelation of the Spirit he knew Him to be the Messiah. But when he saw the heavens opened, and the Spirit descend upon Him, a fuller revelation was made to him, that He was the Lamb of God.—See Jansenius Gandavensis, Comment. Evang., cap. xvi. pp. 141, 142.

[2] All other lambs of sacrifice were brought to God by man: but Messias was the Lamb provided by the Eternal Father Himself, sent by the Father Himself, One with the Father in glory before the world was, and declared by Him to be His beloved Son, in Whom He was well pleased, as we have just heard by His voice from the open heavens. Therefore is He called the Lamb of God without blemish and without spot. His blood, more precious than silver and gold,

Victim to be slain for the atonement of sin: the Great Antitype of all the sacrifices from that of righteous Abel; foretold by Isaiah as a Lamb which should be brought to the slaughter;[1] prefigured also by the Paschal lamb of the Mosaic law.[2] It does not appear that any words ever passed afterwards between our Lord and His inspired herald.[3] This was the last of their three short meetings on Earth. Jesus in the Flesh passed mysteriously before him, as God in the Spirit had passed before His prophets Moses and Elijah, on Sinai and Horeb. The Baptist gazed upon Him with admiration;[4] but saw Him no more: afterwards, in his prison, he would hear the fame of His miracles; and before his death receive a message to assure him, that it was indeed the Son of God Whom he had baptized. On hearing the mysterious words of John, "Behold the Lamb of God," some secret impulse of Divine grace stirred the hearts of the two disciples who were standing by, and prompted them to follow His steps: perhaps their master encouraged them to go. One was named Andrew, and there is reason to believe that John the beloved was the other. "Then Jesus turned and saw them following, and saith unto them, 'What seek ye?'" they answered, "Rabbi, where dwellest Thou?" "Come and see," was the reply. It was a gracious invitation to encourage their confidence.[5] "They came and saw where He

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taketh away the sin of the world, that is, whatever has relation to sin, the whole mass of offences, the iniquity of the world, the curse, the penalty, the punishment of sin, in virtue of the perfect atonement whereby He took the whole burthen on Himself.—See Chemnitius, vol. i. p. 206; also, Lucas Brugensis, John i. 29; Olshausen on the Gospels, vol. iii. pp. 358, 359.

[1] Isai. liii. 7. See Williams's Gospel Narrative, the Nativity, p. 270; and Alford's Greek Test., John i. 29.

[2] Exod. xii. 1—6. Isai. liii. 5, 6. 11: 1 Peter, ii. 24. Lucas Brugensis, John, i. 29. Olshausen on the Gospels, vol. iii. pp. 358, 359.

[3] "Nec postea leguntur congressi aut collocuti esse; quod mirum videri posset. Sed sine dubio ideò factum est, ne testimonio Johannis sinistrâ aliquâ suspicione auctoritas detraheretur, quasi ex composito res ita inter duos illos gereretur."—Chemnitius, vol. i. p. 208.

[4] Catena Aurea, vol. iv. p. 65.

[5] "These *first words of the Teacher and Master* bear upon them that express and wonderful stamp of majesty in lowliness, and lowliness in majesty, which is impressed upon the whole of His subsequent speech and action," Stier, Words of the Lord Jesus, vol. i. p. 49. See also Lucas Brugensis, John, i. 38; and Catena Aurea, vol. iv. p. 67.

dwelt, and abode with Him that day, for it was about the tenth hour,"—of the morning.[1]

Perhaps Jesus led them to some retreat in the wilderness, near to Bethabara, that they might know beforehand what hardships they would have to endure in the service of a Master Who "had not where to lay His head." Those happy disciples,[2] the first chosen of their Lord, received the light of Divine truth as they listened to His discourse. Like the two disciples afterwards at Emmaus, their hearts must have burned within them as He opened to them the Scriptures concerning Himself. They were overjoyed at having discovered the object of Israel's hope, the Son of David, foretold by the prophets, and now unerringly revealed to them. Andrew quickly carried the glad tidings to his brother Simon; "'We have found the Messiah,' which is, being interpreted, the Christ. And he brought him to Jesus." By Divine intuition the Lord already knew his name and parentage, his disposition, his past life, and his future glory.[3] In the exercise of a Master's authority He at once conferred a new name upon him; "Thou art Simon the son of Jona: thou shalt be called Cephas [in Greek *Petra*], which is by interpretation a stone." And by the honoured name of Peter [*Petros*] that eminent disciple and martyr has ever since been known and endeared to the Church. Those three, Andrew, John, and Peter were Galileans, of the city of Bethsaida. We know not whether they now went away with Jesus, or more probably returned to the Baptist for a while,—perhaps until he was imprisoned by Herod. We shall not meet them again, until we find them on the Lake of Gennesareth, pursuing their trade of fishermen, when they will be called to the higher privilege of constant discipleship.[4]

"The day following, Jesus would go forth into Galilee," from whence He had come down to Bethabara. These few words are the only notice we have of His return. Students

[1] We have high authority for the opinion, that the hours mentioned by St. John throughout his Gospel are according to our modern reckoning, from midnight to noon, and again from noon to midnight.

[2] Quàm beatum diem duxerant, quam beatam noctem! Quis est qui nobis dicat quæ audierint illi a Domino?"—S. Augustin in Johan, Tract vii. §. 9.

[3] Lucas Brugensis, John, i. 42.

[4] Catena Aurea, vol. iv. p. 71. Lucas Brugensis, John, i. 43. Aug. de Consensu Evang., lib. ii. § 37. Tostatus Abulensis in Matt., Pars. ii. p. 419.

of the Bible find it difficult to discover the precise stages of the Lord's various journeyings through the Tribes of the Land of Israel. It would be delightful, if we could trace Him on the map, stage by stage, to each hallowed spot; and know for certain where He rested; in what wayside villages He received the casual hospitality of strangers; if we could point *exactly* where He discoursed with His disciples, and taught the people; where He prayed, fed the thousands, and performed His other great miracles. By the labours of zealous travellers we are made acquainted with the position of many principal cities and towns; and their descriptions of the scenery, as it now exists, have placed before us in living colours many localities, to be for ever cherished in the hearts of Christian readers. But the revolutions of time, and God's sore judgments having passed over the land, many traces of the ancient roads from one place to another have disappeared. If the splendours of Babylon and of Nineveh lie buried beneath their own ruins, we must not be surprised that the faithless cities of Canaan, visited by Divine wrath, should have passed away. It is very difficult to identify some of the cities against which He pronounced His "Woe unto you." On those plains and hills, where palaces, temples, and amphitheatres once stood, wandering tribes of Arabs now pitch their tents. Scenes of former cultivation and fertility lie desolate: it is dangerous even to explore the land once so favoured: many places where patriarchs, judges and kings once worshipped the God of Israel, have for ages been subject to wild marauding Gentiles: but it is a remarkable witness to the truth of Holy Scripture, that their names are familiar to those children of the desert, having been handed down from generation to generation.[1]

The Gospels themselves afford but slight means of ascertaining the several roads, by which the Messiah was wont to travel, or the places which He visited. Beyond the names of a few cities, towns, and villages, we have little more than obscure notices, such as these, "He went up into a mountain;" "the same day went Jesus out of the house, and sat by the seaside;" "and Jesus went about all the cities and villages;"

[1] See the Rev. George Williams's Excursion to the South of Palestine, No. III., in "The Gospel Messenger," for August, 1858.

"and it came to pass that as He was praying in a certain place;" "and He arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan;" "after these things the Lord appointed other Seventy also, and sent them two and two before His face into every city and place whither He Himself would come," &c.[1] This obscurity is remarkable, and perhaps not without a purpose. The Gospel of the Kingdom of Heaven was to travel through nations far away from Palestine. Whilst, therefore, the Evangelists record His sublime doctrines and miracles, the exact mention of places would seem to be omitted as comparatively unimportant.

Thus, when St. John here says, "The day following, Jesus would go forth into Galilee," we can only suppose that, leaving Bethabara, He returned to His own city, Nazareth; the distance being not less than sixty miles. As Bethabara was "beyond Jordan," that is, on the east side, He probably journeyed through the country of Peræa which is on that bank of the river, by way of Amathus, leaving Pella[2] to the right. This would lead Him by one of the Roman bridges over the Jordan; either that of Tarichæa close to the lake of Tiberias; or by the bridge nearly opposite to Bethshean, (called also Scythopolis,) which lies towards the north-east corner of Samaria. In either case He would come into Galilee by a few days' journey. Somewhere on the way "He findeth Philip of Bethsaida, and saith unto him, 'Follow me.'" Whether it were in the form of a command, or an invitation, there was something in the aspect, voice, and demeanour of his future Lord, which struck instant conviction into the mind of Philip, that it was the Christ, for Whose appearance the preaching of the Baptist had more than ever prepared men's minds. Eager, therefore, to spread the intelligence, he hastened to his friend Nathanael, that he might share his joy:—"We have found

[1] Chemnitius, Harm. Evangel. Prolegomena, vol. i. p. 20.

[2] Pella was one of the cities of the Decapolis. Geographers are not agreed on all the names of these ten cities: they probably included Scythopolis (the ancient Bethshean), Damascus, Pella, Philadelphia, Raphanæ, Gadara, Canatha, Abila, Dion, Hippos.—Pliny's Nat. His., l. v. c. 18; Relandi Palæs., pp. 198. 525; Simes's Sacred Geog.; Fuller's Pisgah View, p. 39. Adrichomius and Bochart give quite a different list. Lightfoot would include Cæsarea Philippi in the number. See his remarks, vol. ii. p. 314—317. Chemnitius, Harm. Evang. Prolegomena, vol. i. pp. 25—27; and Porter's Historico-Geographical sketch of Basan, in Burgess's Journal of Sacred Literature, No. 12, July, 1854.

HIM of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." From this it may be inferred that Philip was before acquainted with the Person of Jesus, as the supposed Son of the Nazarene carpenter; but now, by the revelation of the Spirit, he beholds Him in His true character of Messias. Philip of Bethsaida, and Nathanael of Cana, like other Galileans, had a mean opinion of their neighbours of Nazareth. Therefore Nathanael at once expressed his undisguised mistrust of Philip's intelligence: "Can any good thing come out of Nazareth?" Philip would not lose time in arguments: Nathanael must come and judge for himself. If he were only to behold Him, and hear Him converse, he would be convinced at once. "Come and see," was the short and confident reply.[1]

"Jesus saw Nathanael coming to Him, and saith of him, 'Behold an Israelite indeed, in whom is no guile.'" Nathanael was astonished at such a greeting from an entire stranger, Whom he had never seen before. But a greater surprise awaited him; for, when he demanded, "Whence knowest Thou me?" Jesus replied, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." All things were open to His Divine vision; He could read the thoughts of all, far off or near. Nathanael had, perhaps, been engaged in private prayer, beyond the reach of every eye, as he imagined.[2] And now his mistrust at once gave place to admiration and awe. Like Philip, he was conscious that he stood in the presence of the expected Christ, and exclaimed, "Rabbi, Thou art the Son of God, Thou art the King of Israel."[3] This declaration of Nathanael is remarkable, following so soon upon the confession of the Baptist, ere he had witnessed any miracle of Christ. But here it is to be understood that, when he and others call Him the "Son of God," they only do so in the sense of the great Messiah, foretold in the Scriptures to be the King of Israel.[4] From His Birth until after His

[1] Chemnitius, vol. i. cap. xxv. p. 212.

[2] "Forsan orabat Deum, sacræ alicui meditationi incumbebat, vel aliquid simile spirituale operabatur." Toletus, in Joan., p. 173. "Orabat forsitan, vel sacræ vacabat lectioni." Barradius, tom. ii. p. 149.

[3] The Jews had so exalted a notion of their expected Deliverer, that the titles of "Messias," and "the Son of God," were convertible terms. Lightfoot, vol. ii pp. 269, 270, and 548.

[4] "'Rabbi, tu es Filius Dei, tu es Rex Israëlis;' id est Christus expectatus

Resurrection, not one seems to penetrate the mysterious truth of Incarnate Deity. Not until the day of Pentecost would believers know by the Spirit that Christ was God. Including even John the Baptist,[1] Nathanael, Peter, and the rest, down to blind Bartimæus, and the most abject leper, the Jewish mind never appears to rise above the earthly notions which the Jews attached to the Messiah,[2] the Restorer of David's

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ab Israel in Regem et defensorem. Expectabant enim omnes Judæi Messiam temporalem regem futurum: et hoc modo videtur loqui iste Nathanael: quia non habebat adhuc cognitionem perfectam de Christo: non enim videtur intellexisse tunc ipsius divinitatem: quia non dixisset, 'Tu es Rex totius mundi,' sed 'Tu es Rex Israel:' et propterea cùm dixit, 'Tu es filius Dei,' non fuit confessus ejus divinitatem, sed intellexit hanc filiationem per quandam gratiæ excellentiam. Unde dicit Chrysostomus, quòd adhuc credens esse sapientem, qui ex aliquâ revelatione Dei secreta noverit, confitetur eum esse filium Dei, non per naturam, sed per adoptionis gratiam: quia adhuc non erat plenè illuminatus de fide Trinitatis." Ludolphus, Vita Christi, cap. xxiv. p. 122.

[1] It is impossible to define by comparison, which of the faithful had the clearest view of our Lord's real Nature, since several expressed their belief in Him very much in the same words. Otherwise we might suppose that John the Baptist was favoured with a higher degree of illumination than any other. By the word of God, which came unto him in the wilderness, he knew that he was the Herald of the Messiah; and even before he beheld the descent of the Spirit in a visible shape at the Baptism, he told the people that One greater than himself should baptize them with the Holy Ghost. And the clear declaration which he afterwards made is remarkable, "He that cometh from above is above all;" "He that cometh from Heaven is above all." The testimony of our Lord seems conclusive; for He declared that, "Among them that are born of women there hath not risen a greater, than John the Baptist."

"Vidit Spiritum Sanctum in columbâ, et audivit vocem paternam, et totius Trinitatis, Christum baptizando accepit. Magnus Joannes totius Trinitatis minister, imò totius Trinitatis amicus, qui patrem Deum audivit in voce, filium Deum baptizavit in carne, Spiritum Sanctum Deum aspexit in columbinâ specie, nec aliud quàm Unum Deum in substantiâ, et trinum in personis credidit, et opera Trinitatis esse omnino indivisa cognovit." Simon de Cassia, Gesta Christi Salvatoris, lib. iii. p. 124.

[2] The exclamation of Thomas, "My Lord, and my God," was after the Resurrection, when "he made amends for his fault of unbelief by the greatness of his confession: for he was the first person who expressly declared that Jesus was the true God." "'Dominus meus, et Deus meus.' In textu Græco præponitur articulus dictioni *Dominus*, et alter articulus dictioni *Deus* [Ὁ Κύριός μου, καὶ ὁ Θεός μου.] Et hic est solus textus in universis Evangelistis in quo Jesus in carne appellatus est Deus." "Hìc enim clarè Jesus appellatur *Deus* cum articulo, ad explicandam Jesu veram Divinitatem, quemadmodum appellando *Dominum* cum articulo, explicat supremum Dominum." Cajetan, Evang. Joan., fol. 259. And to the same effect see Cyrill Alexand., In Evang. Joan., cap. lix., Opera, i. 622. Also Barradius, vol. iv. lib. viii. cap. xvii. p. 427. "At the Last Supper Christ says to his disciples, 'If ye had known Me, ye

throne, which was in their esteem the highest glory. He Himself twice declared, "No man knoweth the Son but the Father,"[1] that is, as long as He is on Earth no man knoweth Him as God.[2] Bearing this constantly in mind, we have a key to harmonize many, otherwise difficult, passages.

Nathanael's ready and joyful confession of Christ, notwithstanding his former ill opinion of all Nazarenes, was an evidence of his candour; and justified the praise bestowed upon him, as "an Israelite indeed, in whom was no guile." But, that he might understand what wonders were yet in store for all true believers, Jesus answered him, "Because I said, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these. Verily, verily I say unto you, hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the SON OF MAN."[3] Here is the first expression of Christ's familiar knowledge of the realms of Heaven, of which we have so many examples afterwards. Already we perceive His perfect self-consciousness, that He was "above all principality, and power, and might, and dominion, and every name that is named."[4] From the very beginning of His ministry there was a deep harmony of teaching, forecast and determined in the Divine counsels, enlightening the minds of His followers by glimpses into the unseen world. As we proceed, it will more and more appear how all the parts are framed and fitted to each other, as clearly foreseen; all things wait upon His Will; all accomplish His original design.

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should have known My Father also,' as speaking to men who did not yet know Him." Musculus, Comment. in Evang. Joan., p. 539.

[1] Matt. xi. 27. Luke, x. 22.

[2] "In homine non intelligebant Deum. Carnem videbant, Deum nesciebant: habitaculum cernebant, habitatorem ignorabant." Aug., in Joan., Tract. xviii. § 2.

[3] This is the first time that Christ calls Himself the "SON OF MAN," which afterwards we shall find often repeated. It was not a vague term, as belonging to men in general; but *the* Son of Man, as a title exceedingly eminent. It was one of the names under which the Messiah was looked for by the learned and religious Jews according to Daniel's prophecy, (vii. 14.) Whose dominion was to be "an everlasting dominion, and His Kingdom that which shall not be destroyed." See Schöettgen, Horæ Heb. et Talmud, vol. ii. p. 3.

[4] Eph. i. 21.

CHAPTER X.

CHRIST AT A MARRIAGE FEAST IN CANA TURNS THE WATER INTO WINE—ATTENDS THE PASSOVER IN JERUSALEM, AND DRIVES THE BUYERS AND SELLERS FROM THE TEMPLE—HIS DISCOURSE WITH NICODEMUS.

John, ii. 1—25; iii. 1—21.

The time was now at hand when the Son of Man thought fit to enter upon His public ministry: to this He had been solemnly anointed; for this He had made preparation by prayer and fasting. Hitherto, mysteries above the order of nature have marked every step in the history; the Annunciation to Mary by Gabriel; His Birth of a pure Virgin; angels at Bethlehem; prophecies at His Presentation in the Temple; the Star in the heavens; the Flight into Egypt at the command of an angel; the Voice of the Father, and the descent of the Holy Ghost at His Baptism; the Temptation in the wilderness; all have been wonderful. And from this time forward signs and miracles multiply: all things in all places speak of God walking among men.

On the third day after His coming into Galilee, being probably at Nazareth, Jesus was invited to a marriage feast at the neighbouring town of Cana, with His mother and His disciples. As the two places were within eight miles of each other, there must have been constant intercourse between them; and family friendships and alliances would naturally spring up. It is not said that Joseph was present: indeed no mention is anywhere made of him after our Lord's visit to the Temple at twelve years of age; and it is reasonably supposed that he had died in the intervening eighteen

years.[1] He had been highly blessed in his privilege to be the watchful guardian of the Infant Redeemer, and to witness the wonderful unfoldings of His Divine intelligence. But when the Holy Child, growing from infancy to youth, and from youth to manhood, "increased in wisdom and in stature," Joseph's happy task was accomplished, and we may believe that he was carried by angels into Abraham's bosom. And now behold, HE Who was to be the "Man of Sorrows," of Whom it has been said that HE was never seen to laugh,[2] but often to weep—is a guest at the house of feasting. It was the first of several like occasions, when He joined in festive meetings; and thus brought upon Himself the reproach of ascetics. Such was the tenderness of His Human sympathies, that every circumstance, whether cheerful or sad, drew forth some lesson of Divine Love, or some miracle of mercy. His presence at the feast in Cana adorned and sanctified marriage as an honourable and holy state, "ordained for the mutual society, help, and comfort" of man and woman. When we read of His occasionally mixing in scenes of earthly happiness, we may acknowledge with thankfulness our permitted enjoyment of the blessings with which God has surrounded our path. Partaking of all our best human feelings and affections, Jesus several times condescended to be present at times of social harmony, when He was invited: His Gospel teaches us to "rejoice with those that rejoice, and weep with those that weep."

We can hardly doubt, that intelligence of the events at Bethabara, the public declarations of John, and the Baptism of her Son, had reached the ears of the blessed Virgin. Moreover, she found that He was already attended by a company of disciples; and perhaps Nathanael had told her of those mysterious words about "the angels ascending and descending upon the Son of Man." All this would cast a gleam of light across the mother's long cherished but uncertain hopes, which she had "kept and pondered in her heart."

[1] "Quæret aliquis hoc loco, An Joseph Virginis sponsus vocatus quoque fuerit ad nuptias? Etenim cùm Deipara Virgo, Christus, ejusque discipuli vocati sint, videtur quoque Joseph fuisse invitatus. Atqui Evangelista nullam illius facit mentionem. Respondemus, Joseph ad nuptias non fuisse invitatum: neque enim invitari potuit, quod è vita jam excessisset. D. Epiphanius opinatur post duodecimum Christi annum obiisse." Barradius, vol. ii. lib. iii. cap. i. p. 154.

[2] Basil, Opera, Tom. ii. p. 558.

Thus towards the end of the feast, when the wine began to fail, she came and said unto Him, "They have no wine," as if her maternal longings looked to the disclosure of His hidden power in supplying the want. Perhaps the deep pent up musings of thirty years swelled into conviction that her Son, so miraculously born, so matured in wisdom, so wonderfully gifted, was indeed the true Messias, the Redeemer of Israel; and she thought the time was come when she might reasonably ask some sign of His greatness. But she had a new lesson to learn. All claims of human ties, and all the relations of life must give place before the sublime and mysterious revelation, now to be made to the World, that the Son of God had deigned to appear on Earth in the form of man. Therefore let every one keep silence before Him, that they may learn His wisdom, and wait upon His Will. Mary had nursed Him during the years of His youthful Humanity; and waited upon Him in His retirement at Nazareth: but those blessed offices had ceased: she must no longer presume to interpose a mother's hopes, or a mother's fears; or suggest times and seasons to the Anointed of the Lord. His answer to her was, "*Woman, what have I to do with thee?* Mine hour is not yet come." These words of authority express no want of respect or tenderness; but they clearly point to the vast distance between them. In all the future history the Virgin Mary is only twice present. And now He would seem to say, Woman, if it be My Will to provide for this occasion by a miracle, what is that to thee?[1] How canst thou judge of the fitting time to show forth My Glory? Mary made no reply; but notwithstanding the gentle rebuke, she evidently expected that something would come to pass; for she said to the servants, "Whatsoever He saith unto you, do it."

Her interference neither hastened nor delayed the Divine

[1] Lucas Brugensis, John, ii. 4, "Τί ἐμοὶ καὶ σοὶ, γύναι; Quid mihi et tibi est, mulier?" "Dominus noster Jesus Christus et Deus erat, et homo: secundum quòd Deus erat, matrem non habebat; secundum quòd homo erat, habebat matrem. Mater ergo erat carnis, mater humanitatis, mater infirmitatis quam suscepit propter nos. Miraculum ergo exigebat mater; at ille tanquam non agnoscit viscera humana, operaturus facta divina; tanquam dicens, 'Quod de me facit miraculum non tu genuisti, divinitatem meam non tu genuisti. Sed quia genuisti infirmitatem meam, tunc te agnoscam cùm ipsa infirmitas pendebit in cruce: hoc est enim *nondum venit hora mea*." Aug. in Johan. Evang., Tract. viii.

purpose to make this a "beginning of miracles." They wanted wine: He would give them a more abundant supply, and of richer flavour, than they either desired or thought of. At His command the servants filled to the brim six water-pots of water, containing two or three firkins apiece. Without a word or a sign of command the water was changed into wine: the speechless element bore witness to the presence of Deity.[1] No sooner did the master of the feast taste the wine than he declared its excellence: and doubtless he and all present were the more astonished, when they learnt from the servants that all was the work of miracle. To say nothing of the mother's delight, the natural pride of His brethren, of Philip and Nathanael,—all in Cana must have wondered: "and His disciples believed on Him."[2] The news would quickly spread to Nazareth; and many would now call to mind various former signs of wisdom and grace in the "Carpenter's Son," which had been disregarded, whilst He dwelt among them in His mysterious reserve. Our Lord did not now return to Nazareth; nor did He remain in Cana. "He went down to Capernaum," on the shore of the Lake of Gennesareth, "He, and His mother, and His brethren,[3] and His disciples."

[1] "*Lympha pudica Deum vidit, et erubuit.*" Crashaw.
"The conscious water saw its God, and blushed."

[2] Those who afterwards became disciples. S. Aug. de Consensu Evang., lib. ii. § 38: or as St. Chrysostom says, Those who were already with him at the marriage believed more firmly, seeing the miracle. According to Epiphanius, Andrew, Peter, and John were probably not there, being still disciples of the Baptist. Barradius, vol. ii. lib. iii. cap. iii. p. 162.

[3] This first mention of the Lord's "brethren," to whom frequent reference will be made, leads us to inquire who they were?—whether children of Joseph and Mary? or of Joseph by a former marriage? or, as we believe, near relatives of one or the other? This has been a subject of much controversy. The question involves no one essential truth of the Gospel. Either way the Glory of the Messiah is infinitely too sublime to be affected by any such considerations. But surely it is more in harmony with our feelings of reverence for the blessed Virgin,—and certainly more consistent with the opinion of the early Church (perhaps, indeed, implied in the Apostles' Creed), to believe that, according to the Jewish idiom, the "brethren,"—so called in the Gospel, were cousins, or other relatives, of Mary, or Joseph. Grotius, Annot. in Evangel., p. 145. See Bishop Pearson on the Creed, Art. iii.; and Dr. Mill on the Application of Pantheistic Principles, &c., Part ii. section 3rd. He quotes Hammond, Jeremy Taylor, Pearson, Bull, &c. See also his Christian Advocate for 1843, and Lent Sermons for 1845.

Neither did He now continue at Capernaum, which was afterwards to be the scene of many deeply interesting events: for the great Jewish festival of the Passover being at hand, He chose this occasion to manifest Himself in public to the whole nation. We are not informed how many disciples He now had; but perhaps some of His brethren, with others who had witnessed or heard of the miracle at the marriage feast, joined Philip and Nathanael, and followed His steps from Galilee.[1] They went up to Jerusalem, which was still the "Holy City," still the chosen of God, His beloved Sion, though He had permitted her to be made subject to the tyranny of heathens, as a judgment on her disobedience. But when Jesus came to attend the feast, He beheld the courts of the Temple turned into an open market for buying and selling oxen sheep and doves, for sacrifice, and a public gathering place for money changers. The bleating of sheep, the confused noise of the mart, the trafficking of the sons of Mammon outside, mingled in rude discord with the religious services and hymns of praise, which were offered up within the sanctuary. All this brought wealth to the treasury of the Priests, being in character with their extortion and covetousness. They had perverted the Scriptures by the traditions and glosses of their Rabbis, by their vain ceremonies, and superstitions, cases of conscience, decisions of approved Doctors, and punctilious observances, more strictly insisted upon than purity of life and obedience to the moral law. Our Lord had probably witnessed these abuses often before, when He was present in Jerusalem at the great festivals: but now, in opening His public Mission, He visits them with His anger, according to the remarkable words of Malachi, "The Lord Whom ye seek shall suddenly come to His Temple, even the Messenger of the Covenant,[2]

[1] Peter and Andrew and John might have met the Lord in Jerusalem, even if they still remained disciples of the Baptist; for all the men of Israel were required by the law to be present at the feast of the Passover.

[2] The Messenger, or Mediator, of the Covenant was one of the titles of honour by which the Jews were wont to call their expected Messias. The words of Malachi, "The Lord whom ye seek," "The messenger of the Covenant whom ye delight in," express how anxiously they looked for Him. "The Jews had learned to expect a more than human Messiah in the person of Him who had been spoken of by the prophets, as an everlasting king; the Son of the most

Whom ye delight in: behold, He shall come, saith the Lord of Hosts: But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire."[1] This is a clear prophecy of Christ's cleansing the Temple. As John the Baptist had declared, "His [winnowing] fan is in His hand, and He will throughly purge His floor."[2]

"And when He had made a scourge of small cords, He drove them all out of the Temple, and the sheep and oxen, and poured out the changers' money, and overthrew the tables. And said unto them that sold doves, 'Take these things hence; make not MY FATHER'S HOUSE a house of merchandize.'" HE Who was the perfect example of all truth, declared that the *Temple of God was His Father's House.* HE "thought it not robbery to be equal with God."[3] What must have been the fire of His countenance and the majesty of His mien, as he drove out the cattle-dealers, and the Levites, with their attendants, from the Temple! All being in eager pursuit of their unhallowed gains, it seems little short of a miracle,[4] that He should stand unharmed in the

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High God; whose goings forth had been from everlasting; the desire of all nations; the Messenger or Mediator of the Covenant; Immanuel; the Mighty God. The very same qualities and works, which belong to the Father, being also attributed to the Messiah, what less could they conclude, than that He was to participate in the Divine Nature?" Blomfield's Traditional Knowledge of a Promised Redeemer, p. 95.

[1] Mal. iii. 1, 2.

[2] Now also was fulfilled "the word of the Lord by Haggai," speaking of the Temple; "The Desire of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter House shall be greater than the former." Haggai ii. 7—9. Although this second Temple had not the Ark of the covenant, nor the glory of the Shechinah, which consecrated the first temple, nevertheless its glory was greater, because it was honoured with the personal presence of the Desire of all nations, which the Jews interpreted to mean the Messias. See Benson's Chronology of our Saviour's Life, p. 234. Chemnitius, vol. i. p. 224. [3] Phil. ii. 6.

[4] "Fuit hoc insigne, atque admirandum Christi factum. Quis enim non miretur hominem unum, tunc temporis adhuc Judæis ignotum, tot homines terruisse, et in conspectu sacerdotum, hostias paratas, et earum venditores è templo expulisse? At non homo solum erat, sed etiam Deus, qui domum purgabat suam. Deum autem illis se verbis indicavit, 'Nolite facere domum Patris mei domum negociationis:' Patrem suum Deum dixit, cujus filius erat naturalis." Barradius, vol. ii. lib. iii. cap. viii. p. 180.

midst of the multitude. They were abashed and overawed in His Presence; they only ventured to demand, "*What sign showest Thou* unto us, seeing that Thou doest these things?" This was afterwards their often repeated question, which He always answered by proclaiming some great mystical truth, reproving their hardened unbelief. And now He replied, not by the sign they sought, but by a prophecy: "DESTROY THIS TEMPLE, [He said] AND IN THREE DAYS I WILL RAISE IT UP." Nothing more utterly incredible could have been propounded to the mind of these proud Jews, who looked upon their Temple as the ornament and wonder of the world. "Forty and six years[1] [they replied] was this Temple in building, and wilt Thou rear it up in three days?" They could only regard His words as a presumptuous boast, which would by and by be remembered against Him, when they should wag their heads beneath His Cross, and cry, "Ah, Thou that destroyest the Temple, and buildest it in three days, save Thyself."[2] "But He spake of the Temple of His Body,"—His sacred Body, the temple of His Humanity; far more precious and admirable than their Temple of

[1] Various opinions have been held by the learned as to this period of forty-six years, during which the Temple was building; some think that the Jews exaggerated the time as a vain boast; some that they added the years of the rebuilding by Zerubbabel to the years of Herod's enlargement. Others calculate that, taking together the times employed at intervals in the reigns of Cyrus, Cambyses, and Darius, the forty-six years are made up: others again that from the time when Herod the Great began to restore the Temple, in the eighteenth year of his reign, to the first year of our Lord's ministry, was full forty-six years, and that the works were still going on. Consult Chemnitii Harm. Evang., vol. i. pp. 228, 229; Maldonatus, John, ii. 20; Barradius, vol. ii. lib. iii. cap. viii. pp. 182, 183; Benson's Chron., pp. 230—240; Lamy Comm. in Harm., John, ii. 20; Le Clerc's Harmony of the Evangelists, p. 58. Whiston was of opinion that Herod rebuilt the Temple itself in a year and a half, and the walls, courts, and cloisters in eight more. He says the meaning of the verse, John, ii. 20, is, forty and six years *has this Temple been built*, not, as our English version, "forty and six years *was this Temple in building*." See his Short View of Chronology, &c., pp. 142—144. This is refuted by Whitby, Paraphrase and Comment., John, ii. 20. See F. Lampe, Comment. in Evang. Joan., vol. i. pp. 538—541. "Cœpit restaurari templum primo Cyri anno, et absolutum sexto anno Darii filii Hydapsis; inter quos supputatoribus Hebræis numerantur quadraginta sex anni. Intelligamus structuram aliquando intermissam fuisse, quòd impediretur à vicinis Idumæis." Claudius Guilliandus in Evang. Joan., p. 73. See Beausobre's Introd. to Matt., pp. 18 & 168. Lon. 1788.

[2] Matt. xxvii. 40. Mark, xv. 10.

marble and gold, built by Solomon, rebuilt by Zerubbabel, and lately again enlarged and beautified by Herod. This saying of Christ not only foretold His Death at their hands, and His rising again the third day, but declared that His Resurrection should be His own act of Divine power,—"*I will raise it up.*" It was not until afterwards, that His own disciples understood the great truth of His Resurrection, which should be a rock of offence to unbelievers, but the consolation of all the faithful.

Although Christ would not vouchsafe to prove His Divine authority by a sign, at the bidding of the Rulers in the Temple, He wrought many wonders in Jerusalem on the occasion of this visit: St. John says, "Many believed in His Name [believed that He was the Messias], when they saw the miracles which He did." Among those who were most deeply impressed by what they saw and heard, was a chief Pharisee, named Nicodemus, a Ruler of the Jews, a member of the great council of the Sanhedrim.[1] He came to Jesus in the quiet and secrecy of the night, to satisfy himself whether He really was the expected Christ. He opened his visit by an indirect question; "Rabbi, we know that Thou art a Teacher come from God: for no man can do these miracles that Thou doest, except God be with him." Jesus knew the thoughts that laboured in his candid mind; and without waiting to be questioned, He began at once to open his understanding to the New Dispensation of Grace in His Mediatorial Kingdom on Earth,—a subject far higher than any notions of the Pharisee, who looked only to the kingdom of Israel: He declared "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit, he cannot

[1] The Sanhedrim was the supreme court of the Jews, consisting of seventy-two members, of whom twenty-three were always required to be present. Perhaps this council had continued, with intermissions, from the time of Moses. Num. xi. 16—25. Although the Romans had taken away from the Rulers the power of life and death, they were still permitted to administer the Jewish laws under the control of Pontius Pilate the governor. The council chamber of the Sanhedrim was built close upon the Temple, if not within the precincts. The members consisted of Priests, Levites, Elders of the people, Scribes and Lawyers. Some were of the sect of Sadducees; but the greater number were Pharisees. Lightfoot, vol. i. pp. 302. 447. 1104, 45; ii. p. 611. Lewis's Orig. Heb., vol. i. ch. 6.

enter into the Kingdom of God." Thus we see that Baptism by water and by the Spirit,—the new birth unto righteousness,—a spiritual regeneration in the sacrament of Baptism, was at once proclaimed by Christ as the first step of admission into the benefits of the Gospel. Thereby the fallen children of "the first man Adam," are raised up to a heavenly life, created anew, born again of the Spirit, and being engrafted into Christ, are made members of His Body, the Church. It is a birth above the order of nature; not of the flesh, but of the Spirit; raising us from the low estate of children of wrath, to that of children of grace. This is a great mystery; for, as our Lord Himself declared to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [1] As we can neither see the wind, nor account for its operations, and yet it blows hither and thither, we know not how, so the Holy Spirit breathes His gifts of grace into our hearts.

This new doctrine of the Kingdom of God on Earth seemed incredible to Nicodemus; and he asked, "How can these things be?" "How can a man be born again?" Though "a master in Israel," he was ignorant of Divine truths which Christ came on Earth to make plain unto babes. And the Lord now condescended to enlighten his mind to loftier perceptions,—even declaring His own essential relationship with the Father, and the wonderful purpose of His coming from the realms of glory. "Verily, verily, I say unto thee, We speak that we do know, and testify *That We have seen.*" "No man hath ascended up to Heaven but HE That *came down from Heaven*, even the SON OF MAN *which is in Heaven.*" The Deity of the Only begotten Son, though united with His Humanity

[1] See Barradius, vol. ii. lib. iv. cap. i. p. 256, for the opinions of the fathers on this verse: and Cajetanus, Com. Evang. Joan., fol. 175, I.K. See also Toletus, in Joannis. Evang. "Qui audierunt Prophetas, Apostolos, et eos qui divino afflati sunt Spiritu, audierunt vocem Spiritûs, quamvis non omnes perceperint vocem fuisse Spiritûs. Invisibile est, quòd latet interius, nimirum gratia, et dona Spiritûs, quibus consors effectus est divinæ naturæ: hæc enim corporeis oculis non videntur, opera tamen mirabilia et divina, quæ inde procedunt, apparent, et hominum sensibus objecta sunt." p. 260. Ed. 1599. The sense is clearly explained by Bernardino à Piconio, In Joan., p. 50. Guilliaudus, Evang. Joan., p. 83.

on earth, *was still in Heaven*,[1] because from eternity He filleth all things, and is everywhere. Beyond these mysteries, so startling to the Pharisee, Jesus foreshadowed the manner of His own Death on the Cross; saying unto him, "As Moses lifted up the serpent in the wilderness, even so must the SON OF MAN be lifted up; that whosoever believeth in Him should not perish, but have eternal life." As afterwards we shall hear Him declare in His last Discourse on the Mount of Olives, "'And I, if I be lifted up from the earth, will draw all men unto Me.' This He said signifying what death He should die."[2] Having thus declared how the salvation of man was to be purchased by His Death, He proceeds to show the reason for this, namely, the merciful Will of His Heavenly Father; also the condition on which alone the promised blessing might be obtained, namely Faith in Christ Jesus: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life: . . but he that believeth not is condemned already, because he hath not believed in the Name of the Only begotten SON OF GOD." Thus the "*Son of God*" and "*Son of Man*" equally apply to the Person of Christ.[3] Being the Son of God He took unto Himself human nature; but both before He took it, and afterwards, He possessed the Divine. So complete is His union with the Father in substance, power, and eternity, that He could say, "I and My Father are One,"—"He that hath seen Me hath seen the Father." Here also Christ sets forth to Nicodemus

[1] "Although He was made the Son of Man upon Earth, yet His Divinity with which, remaining in Heaven, He descended to earth, He hath declared not to disagree with the title of Son of Man, as He hath thought His Flesh worthy the name of Son of God. For through the Unity of Person, by which both substances are One Christ, He walked upon earth, being Son of God; and remained in Heaven, being Son of Man." *Augustin*, Catena Aurea, vol. iv. p. 112. See especially Barradius, too long to quote, vol. ii. lib. iv. cap. ii. p. 258, 259.

[2] John, xii. 32, 33.

[3] These titles, "Son of God," and "Son of Man," were probably familiar to Nicodemus, as "a master of Israel," and at once conveyed to him some notion Who Jesus was; for they were among the many other exalted titles which the learned Rabbis applied to their expected Messias. Lightfoot, vol. i. pp. 672 and 678; Schoëttgen, Horæ Heb. et Talmud, vol. ii. p. 3. It is remarkable that whilst Christ so often called Himself "the Son of God," He was not once addressed as such by the Jews, because they did not believe Him to be the Messias. Grotius, Annot. in Evang., p. 97.

God's attribute of Love. The Father so loved the World,[1] that He sent His Only Son to die upon the Cross; and the Son so loved the World, that He consented to lay down His Life. The scheme of Man's Redemption by the blood of a Saviour is all in all Love. Thus Christ's first Discourse "of Heavenly things," taken in all its fulness, reveals the great doctrine of the Holy Trinity: it tells of the Almighty Father Who sent His Eternal Son; it tells of that Son being in His Humanity on Earth, yet likewise in His Deity in Heaven,—two natures in One Person, everywhere God;[2] it tells of the Holy Spirit by Whose free gift mankind are sanctified, and made the elect children of God. Moreover this example of His condescension to the humble Pharisee is an earnest of Christ's saving power in drawing men one by one to Himself. And as by His grace He enlightened the mind of Nicodemus, by the same He kept him unto the end. For this early convert, who believed and loved his new-found Master, afterwards defended Him before the council of Rulers, when they sought to put Him to death;[3] and at last, with Joseph of Arimathea, brought an hundred pounds weight of precious spices to embalm His sacred Body.[4]

[1] "O love, O goodness, whose slightest breath should suffice to subdue all hearts! The Father and Creator of all things gave His co-equal, co-substantial, co-eternal, and only Son for the world, that the world through Him might be saved. And because the Son was Life, and in Himself could not die, He made Him to be man, in all things like unto us, yet without sin: so that He might not only give Him for us, but give Him to die for us, who were all worthy of death, and could never be restored to life except by grace. And, that salvation might be more simple and free, He willed that the world should be redeemed on one condition, that is by faith in the Son of God." "And how could God more clearly testify His boundless love, or better express His unspeakable mercy, than in giving God for man, Life for death, the Infinite for the finite?" Faber Stapulensis, Comment. in Evang., p. 519.

Claudius Guilliaudus has a beautiful passage in his Enarrationes in Evangel. secundum Joan., p. 87, on the justification of sinful man through the rich mercies of God in the coming of Jesus Christ. John, iii. 16.

[2] "Ecce hic erat, et in cœlo erat. Hic erat carne, in cœlo erat divinitate, imò ubique divinitate." Augustin, in Joan., Tract. xii. See also a forcible passage in Rupertus, Op., Tom. ii. fol. 263.

[3] John, vii. 50.

[4] *Ibid.* xix. 39.

CHAPTER XI.

THE PASSOVER BEING ENDED THE MESSIAH LEAVES JERUSALEM — HIS DISCIPLES BAPTIZE IN JUDÆA — THE LAST TESTIMONY OF JOHN THE BAPTIST THAT CHRIST WAS THE SON OF GOD — THE SAMARITAN WOMAN AT THE WELL.

John, iii. 22—36; iv. 1—42.

THE multitudes that came up to Jerusalem at each returning Passover were to be counted by their hundreds of thousands.[1] From each village and town of Palestine, and from distant cities of Italy, Greece, Syria, and Egypt, or wheresoever else the Jews were settled, crowds of worshippers, going up to the feast, thronged the ways. The chosen people, in obedience to the ancient command of God, left their families, their trades, and their property, that they might eat the Paschal Lamb in the Holy City, on the 14th day of the month Nisan,[2] confident that, in their absence, His over-ruling Providence would protect their homes. Such had been the time chosen by our Lord to show Himself for the first time in public. Jerusalem rung with the news that a great Prophet had appeared among them. He had come to the Temple, and with a scourge of small cords had driven the money changers, and the buyers and sellers of the beasts of sacrifice, from the courts of the Lord's House, which He called *His Father's House!* And He stood unharmed! The Priests and Elders were afraid to lay hands on Him. Thousands, too, had listened to the words of the Baptist at the river Jordan, preaching a New Kingdom, and declaring that this mightier than himself was the Son of God. But more than all, He had wrought many miracles in Jerusalem. Therefore, as the Evangelist says, "many believed in His Name," that is, looked upon

[1] Josephus, Bel. Jud., lib. i. 14. 3; vi. 9. 3; Whiston's Dissertations, 8vo, 1734, pp. 43—45; Greswell's Harmony, vol. iii. p. 148; iv. p. 494.

[2] This month was also called Abib.

Him as the expected Christ: they would throng round Him, eager to behold His Person and miracles, some seeking to be healed, and others to become disciples of so wonderful a Teacher.

But this excitement of the Rulers and people made no change in the Lord's purpose. St. John says, "He knew what was in man:" He could read their heart of unbelief,[1] their fickle temper, and their pride, which ere long would prompt them to persecute and kill Him. Therefore He would not now plainly reveal Himself: —"He did not commit Himself unto them, because He knew all men." He reserved Himself for a future day, when He would openly declare His attributes and the nature of His Kingdom. The Passover being ended, He retired at once with His disciples from Jerusalem, "and came into the land of Judæa," that is, into the rural or country parts,[2] probably to the watered plain of Jericho. Wherever it was, "He tarried" awhile, causing His disciples to baptize the people, who came to Him in great numbers: but "He Himself baptized not." Their baptism, though derived from His own high authority, was not the Baptism of the Spirit,[3]

[1] Maldonatus, John, ii. 25. Chemnitius, vol. i. p. 230.

[2] "Verisimilius est, non rediisse Christum ex Judæa in Galilæam: sed ex urbe Jerusalem, in qua cum Nicodemo sermonem habuit, venisse in Judæam terram, hoc est, in alia loca provinciæ Judææ. Est hæc sententia Augustini, Theophylacti, Lyrani, Carthusiani, Cajetani, et aliorum." Barradius, vol. ii. lib. iv. cap. vi. p. 277.

[3] "The question is often asked, whether the Holy Ghost was given by the Baptism of the disciples; when afterwards it is said, 'the Holy Ghost was not yet given, because, Jesus was not yet glorified.' We reply, the Spirit was given, though not in so manifest a way as He was after the Ascension, in the shape of fiery tongues. For as Christ in Himself, in His Human Nature, ever possessed the Spirit, and yet afterwards at His Baptism the Spirit descended visibly upon Him in the form of a dove: so before the manifest and visible coming of the Holy Spirit, all saints might possess the Spirit secretly."—Augustin, Catena Aurea, vol. iv. p. 135.

Many of the ancient fathers thought that the baptism administered by John and by Christ's disciples *before the Resurrection* were of equal efficacy; but both wanting in the power of the Holy Ghost, which was not yet given. Barradius, in quoting them, was himself of a different opinion: he held that the baptism of the disciples, even before the death of our Lord, was far more excellent, and he gives the authority of Augustin, Aquinas, &c. See his Comment. in Evang., vol. ii. lib. iv. cap. vi. pp. 272—279.

Tostatus gives twelve reasons to show that Baptism was not practised among the Jews before the coming of John; some of which are, that he would not

—not yet "in the name of the Father, and of the Son, and of the Holy Ghost."

If the people of Judæa, "and all the regions round about Jordan" had gone forth to John, the messenger, to be baptized of him, much more now "all men came" to Christ Himself. Here, then, was a new subject of discussion for the speculative Jews, always lovers of nice questions, partizans of different Rabbis in the schools of controversy. Two new Prophets had appeared among them, the first declaring himself to be inferior, "doing no miracle,"[1] but bearing witness to the Other, far greater, Whose wonderful works already proved Him to be "a Teacher come from God." John's professed disciples were especially interested in knowing which of the two Baptisms had the highest authority; and being jealous for his reputation, they could ill brook the interference of another, Who had Himself been baptized by their master. This new Baptism was the "question, which arose between some of John's disciples, and the Jews, about purifying." Now John had already gone away into Samaria to a place called Enon, near to Salim, a few miles south of Scythopolis, "for there was much water there:"[2] and the people went to him, and were

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have been called *the* Baptist had there been others who baptized before him: Josephus speaks of him as the Baptist, and of none others who exercised such an office: none of the prophets baptized: it was not ordained by the Mosaic law: it is not mentioned in any of the ancient Scriptures: it was called the baptism of John by our Lord: if it had been common before John, all the land of Judæa, and they of Jerusalem [many even of the Pharisees and Sadducees] would not have gone out unto him, to be baptized in the river Jordan, as St. Mark relates: the disciples of John were jealous because Christ's disciples baptized, which they would not have been if the ceremony had prevailed before: from the fact of John's baptizing, the Jews were led to think that he was some great prophet, and asked if he were the Christ, or Elias, which they would not have done had it been a well known ordinance. Tostatus, In Matt., cap. iii. quæst. 38.

"Legimus in principio creationis mundi Spiritum Sanctum super aquas ferri: et 'Spiritus Domini, inquit Scriptura, ferebatur super aquas.' Non dixit super solem, non super stellas, non super terram, non super aëra, sed super aquas: quoniàm futurum erat in adventu Domini sanctum baptismi lavacrum in aquis instituendum, quod nemo usque ad adventum Christi ausus est tentare, soli adventui Messiæ hoc reservatum est?" Joan. Soarez, in Ev. Marci, p. 17.

[1] John, x. 41.

[2] Lightfoot, vol. i. p. 582—5; ii. p. 498; Greswell's Harmony, vol. ii. p. 215. See Reland, p. 550; Wells' Geog. of the Old and New Test., vol. ii. p. 170. Porter mentions a Shalem or Sâlim, three miles east of Shechem. Hand Book for Syria and Palestine, pp. 333 and 340. "De hoc loco sic scribit Hierony-

baptized. It was a place of streams flowing through a beautiful fertile district by the Jordan. The disputers therefore came to make their complaint to John at Enon, and said, "Rabbi, HE That was with thee beyond Jordan, to Whom thou barest witness, behold, the same baptizeth, and all men come to Him." Perhaps they thought their master would resent this interference: but John was rejoiced to hear it: he acknowledged that his Lord was above all; and for the last time proclaimed His Heavenly Nature, professing that he himself had no power but what was given to him. His was the baptism of repentance; he forgave no sin:[1] but the Son of Man had power on earth to forgive sin. He declared that he was only the herald of Christ, the friend of the Bridegroom, and that his joy was fulfilled "because of the Bridegroom's voice." "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. HE That hath the Bride is the Bridegroom." "He must increase,[2] but I must decrease." Then he told them how the Son of God, this mightier One than himself, being sent from God, had the Spirit given to Him without measure, and that coming "*from above*,"—"*from Heaven*,"—He was above all. He concluded his inspired testimony in these glowing words, "The Father loveth the Son, and hath given all things[3] into His hand. He that

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mus in libro de locis Hebraicis; 'Ænon juxta Salim, ubi baptizabat Joannes. Et ostenditur nunc usque locus in octavo lapide, id est, milliari, Scythopoleos, ad meridiem juxta Salim et Jordanem.'" Barradius, vol. ii. lib. iv. cap. vi. p. 280. See especially Godfredi Kroll, Monotessaron Evang., lib. ii. pp. 237, 238.

[1] "Nullam gratiam baptisma Joannis ex opere (ut loquuntur Theologi) operato conferebat. Peculiare hoc est baptismatis Christi, remissionem criminum gratiamque conferre, et sacro charactere suscipientium animos signare." Barradius, vol. ii. lib. i. cap. 4. p. 14, quotes many of the fathers. "Joannes non in Spiritu, sed in aquâ baptizabat: quia peccata solvere non valens, baptizatorum corpora per aquam lavabat: sed mentem per veniam non sanabat." Gregorius, Hom. 7, in Evangelia. See Dr. Mill's Sermons on the Temptation, Note O. p. 158.

[2] "As, on the sun rising, the light of the other heavenly bodies seems to be extinguished, though in reality it is only obscured by the greater light; so the forerunner is said to decrease, as if he were a star hidden by the sun. Christ increases in proportion as He gradually discloses Himself by miracles; not in the sense of increase or advancement in virtue, [the opinion of Nestorius], but only as regards the manifestation of His Divinity." Theo.,Cat.Au., vol. iv. p. 127.

[3] "This the Son Himself declared, 'All things are delivered unto Me of My Father,' Matt. xi. 27; and again, 'Knowing that the Father had given all

believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him."[1] This was the last time the Baptist was permitted to bear witness to Christ's Divine Mission, ascribing to Him the highest glory. Almost immediately afterwards he was cast into prison by Herod Antipas.

The Pharisees, who formed the great majority of the ruling powers in Jerusalem, were moved with envy, when they learnt what influence Jesus was gaining among the people. They feared lest their own importance should decline; and were indignant that HE, Who had dared to question their authority in the Temple, should be followed by admiring crowds, more numerous even than the disciples of the Baptist. These thoughts could not be concealed from the all-pervading knowledge of the Messiah. He understood the spirit of persecution which began already to be raised against Him: therefore "He left Judæa and departed again into Galilee." This was probably the month of May, which was the season of harvest.[2] From this time He absented Himself from Jerusalem, until the next Passover came round, when we shall behold Him openly brought to account by the Rulers; and there He will proclaim Himself to be the Son of God, and the future Judge of the world. If we would have a clear view of the history, and especially of our Lord's various Circuits, as he went about preaching the Gospel, it is essential to mark the distinction between His short visits to the Jews in Jerusalem,[3] and His much more lengthened ministry among the Galileans. In

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things into His hands,' John xiii. 3; and again, 'All power is given unto Me in Heaven and in Earth,' Matt. xxviii. 17. And what does the Baptist mean when He says, 'The Father loveth the Son?' but that He loves Him with an everlasting love, from which They cannot be disunited, because They are One, and because in all things They are equal, neither of Them greater nor less than the Other." Simon de Cassia. Pars. i. lib. iii. p. 131.

[1] Faber Stapulensis, pp. 522, 523. [2] Greswell's Harmony, vol. ii. p. 214.

[3] Jerusalem, being the capital of Judæa, was partly built within the territory of the Tribe of Judah, and partly within that of Benjamin. In ancient times, after the rebellion of Jeroboam, these Two Tribes were called Jews, and formed the separate Kingdom of Judah under their own kings; and the other Ten Tribes, living in Samaria, Galilee, Peræa, Trachonitis, &c., were called Israelites, and formed the Kingdom of Israel, governed also by their kings. This last Kingdom was finally broken up, 725 B.C. The Jews, proud of their Royal Tribe of Judah, and believing themselves to be the only true sons of Abraham,

Jerusalem He met with nothing but persecution and reproach, whilst in the more distant parts He was generally received with reverence and wonder. And thither He now returned, that He might preach the Kingdom of Heaven. Again and again He visited Jerusalem; but only for short periods, at the great feasts, when the Jews invariably sought to destroy Him. Therefore Galilee was the chief scene of His mighty works and of His teaching. For, so long as He was in either of the other Tetrarchies of Herod Antipas, or Philip, the proud Sanhedrim, whose jurisdiction did not extend beyond Judæa, had no power over Him.

There were three roads from Judæa to Galilee; one through Peræa, on the east side of the Jordan; and two through Samaria,[1] on the west of the river: of these last, one was through Bethel and Shiloh to Sychar, and the other by the "Valley of the Jordan," as far as Phasaëlis,[2] and then through the mountain pass to Sychar. Jesus coming from the watered plain of Jericho, where His disciples had baptized, would take the lower road by the valley and Phasaëlis: for St. John says, "He must needs pass through Samaria." Every step of the way recalls God's dealings with His chosen people of Israel. So indeed does the whole land of Canaan; for there the patriarchs had built His altars; there Joshua and Gideon had destroyed the heathen nations; and Samuel, David, Elijah, and all the prophets, had received the inspiration of His Spirit, and pronounced His judgments against the rebellious Kings of Israel and of Judah. There angels had ministered to His faithful servants.

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looked upon the Israelites as an inferior race:—the term "Galilean" was one of reproach; the Samaritans were held to be no less vile than heathens, being a mixed race, and having a corrupt religion.

[1] "Duplex via est ex Judæa per Samariam in Galilæam; una est per mediam Samariam; altera est in terminis Samariæ orientalibus per vallem regiam ad Jordanem, inter Jordanem et montana Acrabatenæ." Chemnitius, vol. i. cap. xxxii. p. 272.

Samaria consisted of the Tribe of Ephraim, and that half of the Tribe of Manasseh, which lies on the west of Jordan. See Wells' Geography, vol. ii. p. 11; Robinson's Bib. Res. vol. ii. 116—117.

[2] Phasaëlis, remarkable for its palm trees, was near to the brook Cherith. See Porter's Hand Book for Syria and Palestine, p. 194. Reland, 953. Van De Velde's Map, and Memoir, p. 339. Josephus, Antiq., xvi. 5. 2: Robinson's Map of Palestine, Biblical Researches, vol. iv.

His voice had been heard in the deserts, on the hill tops, by the brooks, and in the valleys;—everywhere from Dan to Beersheba. And Jesus "came to a city of Samaria, which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph. Now Jacob's Well was there." This was the ancient Shechem, one of the six appointed cities of refuge, also a Levitical city,[1] and afterwards called Neapolis, distant about twenty-eight miles from Jerusalem.[2] In that parcel of a field, which he bought of Hamor[3] for a hundred pieces of money, Jacob had pitched his tent, built an altar, and dug this well. There also under the oak of Shechem he buried the images of the strange gods, which, unknown to him, Rachel had stolen from her father Laban.[4] Thither he sent his best beloved Joseph from the vale of Hebron to seek his brethren, feeding their father's flock; and not far off was the pit of Dothan, into which they cast "the dreamer."[5] From the time when Abraham pastured his cattle upon the hills of Ephraim, and received God's promise, that his seed should inherit the land, Shechem in the Tribe of Ephraim had never ceased to be the witness of great events in Scripture history.

In this vale of exquisite beauty, fertile in corn, abounding with streams, and rich in verdure, Jesus sat by Jacob's Well, wearied with His journey at six o'clock in the evening.[6] With regard to the world around Him He was alone; for He had sent His disciples into the city to buy meat. He was alone amidst the works of His own Creation! But the people whom He had placed in this garden of abundance had long been tainted with unbelief. This Sychar was formerly a city of the Kingdom of Jeroboam, "who made Israel to sin:" close by was the ancient sanctuary of Gerizim; and a few miles off on yonder hill was the towering city of Samaria, once the stronghold of idolatry, where Ahab built himself a house of ivory,[7] and offered sacrifices to Baal.

[1] Jos. xx. 7—9, and xxi. 21. [2] Reland, p. 1004. [3] Gen. xxxiii. 19.
[4] Gen. xxxv. 4. [5] Gen. xxxvii. 14—24. Porter's Hand Book, p. 350.
[6] St. John speaks of the hours according to our modern reckoning.
[7] 1 Kings, xxii. 39. For many interesting particulars of the places and country round Sychar (now called Nablûs) see the Rev. George Williams's Excursions in Palestine, Nos. I. and II., in the Colonial Church Chronicle for November and December, 1857.

These Samaritans disclaimed the title of Jews, and refused to offer sacrifice at Jerusalem; "they worshipped they knew not what." Their forefathers had opposed the rebuilding of the Temple: they themselves rejected all the ancient Scriptures, except the five books of Moses, which with other ancient causes of disagreement made them odious to the Jews, who thought any intercourse with them to be a defilement.[1]

And as the Lord sat on the Well, there came towards Him one of this hated race, a Samaritan woman, to draw water. But was it not Love Divine for an estranged and rebellious world, which brought Him down from His Glory? The Samaritans were God's children still, though blind and wandering in darkness; and Christ would fain impart to them the light of His Gospel, the knowledge of the Kingdom of Heaven. He said to the woman, "Give Me to drink." She had no disposition to comply with His request: but full of national prejudice, expressed her surprise, if not her dislike: she gave Him no title of respect, nor even of civility; "How is it, that Thou, *being a Jew*, askest drink of me, which am a woman of Samaria?" But the Lord of all gentleness replied in His own Divine spirit; "If thou knewest the gift of God, and Who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of Him, and He *would have given thee* living water."[2] He seems to say, Hadst thou

[1] Catena Aurea, vol. iv. p. 140.

[2] For the various opinions of the learned on this passage see Barradius, vol. ii. lib. iv. cap. ix. p. 297. On a later occasion, in the Temple at Jerusalem, "Jesus stood, and cried, saying, 'If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.'" And St. John adds, "This spake He of the Spirit, which they that believe on Him should receive." John, vii. 37—39. The "living water," therefore, to which He would fain raise the desire of the Samaritan woman, was the gift of the Spirit. "Certum est hanc aquam Spiritum Sanctum, ejusque dona sive gratiam esse." "Qui credit in Me, et Spiritum meum accipit, non curabit, neque quæret de alio fonte: sat habebit, si Me unum gustaverit: suavis est haustus meus." Claudius Guilliaudus in Evang. Joan., p. 112. "Responsionis sensus hic est, 'Si scires *donum Dei*,' nempe Filium proprium datum à Deo, ut omnis qui credit in Eum non pereat, sed habeat vitam æternam: et est cum artitulo [τὴν δωρεὰν] donum illud insigne et magnificum. Et rursus, si simul scires qui sum Ego, qui peto à te aquam ad bibendum, nempe me esse Dei Filium, qui veni ut omnis qui credit in Me non pereat, sed habeat vitam æternam; profectò tu potiùs à Me peteres, et Ego non negarem ut tu negasti Mihi; sed darem tibi aquam perfectiorem, nempe aquam vivam." Toletus, in Joan., p. 340. Ed. 1599.

been a weary traveller asking a cup of cold water in the heat of the day, I would not have made thee so ungracious an answer; but would have given thee the Water of Life.

Something in these words, and in the mild but authoritative tone of that voice, wrought an instant change. She speaks to Him in terms of reverence; "Sir, Thou hast nothing to draw with, and the well is deep: from whence, then, hast Thou that living water?" She doubts His power to do as He had said; "Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" She thinks that no waters can be equal to those of the well of Sychar. "Jesus answered and said unto her, 'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.'" He had asked a cup of cold water; and offers in return a precious draught from the Heavenly Fountain of the Spirit, which was in every sense His to give. But still she could only understand His words to mean some earthly well. She saith unto Him, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith unto her, "Go, call thy husband." She said, "I have no husband." But He knew, that she was a woman living in sin, and replied, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly." These few words caused her to understand that He penetrated the secrets of her whole history: and she exclaimed, "Sir, I perceive that Thou art a Prophet."[1] With the humble consciousness of sin, and an awakened desire after the knowledge of truth, she asked whether the neighbouring Mount Gerizim,[2] which her fore-

[1] Catena Aurea, vol. iv. pp. 143—146.

[2] On this Mount Gerizim, which is close to Sychar, the Samaritan temple formerly stood. It was destroyed by John Hyrcanus [the Maccabee] 129 years B.C., but the Samaritans still used it as a place of prayer and sacrifice, and to this day the few Samaritans resident in Nablus (Sichem) call it the holy mountain, and turn their faces to it in prayer." Alford's Greek Test., John, iv. 21.

"Mulier agnoscens Jesum esse Prophetam, proponit ei quæstionem de religione, illo tempore inter Judæos et Samaritanos summè controversam, ut sciret utram partem sequi debeat, ut salutem consulat." Cornelius à Lapide, in Joan., p. 229. "Quasi diceret, Te revelatore, sentio peccatum meum et periculum

fathers had always held sacred, or Jerusalem, was the proper place in which to worship? Jesus told her the time was at hand, when these distinctions between Jew and Samaritan should cease; and the old sacrifices (which were but types and shadows of a better covenant) should be done away; spiritual sacrifices of a living faith, the affections purified by the gift of the Holy Ghost, bringing forth fruits of love to God and man, would be the only offerings acceptable to the Father in the name of Christ. He said unto her, "The hour cometh, and now is,[1] when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit, and in truth."[2] *The heart is a Temple to be consecrated to God;*[3] and when His Church should become universal, He would be worshipped everywhere. There was a force in the words of the mysterious Stranger, which wrought in the mind of the Samaritan woman some impression of WHO He might be. She had already perceived that He was "a Prophet;" now she thought He might be the Messiah. "The woman saith unto

damnationis meæ: sitio justitiam et peccati abstersionem. Sed ubi quæram, quò divertam ignoro: quem fugiam scio, ad quem confugiam nescio, diversæ enim sunt Rabinorum nostrorum sententiæ." Guilliaudus, in Joan., p. 113.

[1] "In saying, 'The hour cometh,' He refers to the Gospel dispensation, which was now approaching, under which the shadows of types were to be withdrawn, and the pure light of truth was to enlighten the minds of believers." Alcuin, Catena Aurea, vol. iv. p. 140. "'Venit hora,' seu adest tempus, nempe legis Evangelicæ, qua uterque cultus, tam Judæorum quàm Samaritanorum, tolletur (sicque cessabit contentio), et novus cultus multò perfectior succedet: quo primò, Deum, non tantùm ut est essentiâ Unus (sicut hactenùs) sed etiam ut est Pater, et Filium gignit, et Spiritum Sanctum spirat, nempe in Trinitate personarum coletis: Secundò, coletis eum, non modo ut servi dominum, sed etiam ut filii parentem." Tirinus, in Joan., Comment. 1014.

[2] "Deus Spiritus est, et vult adorari: ergo vult adorationem conformem esse rei adoratæ. Ergo vult in Spiritu coli et adorari. Sicut enim Deus mens est, ita et mente colendus est, hoc est sincerâ fide, studioque sedulo gloriæ ipsius promovendæ ubique et in omnibus . . . . Deus veritas est: ergo in veritate vult adorari." Guilliaudus, in Joan., p. 116.

[3] Si forte quæris aliquem locum altum, aliquem locum sanctum, intus exhibe te templum Dei. Templum enim Dei sanctum est, quod estis vos. In templo vis orare, in te ora. Sed prius esto templum Dei, quia ille in templo suo exaudit orantem." Augustin in Evang. Johan., Tract xvi. See Tostatus Abulensis in Matt. Evang., Pars. iii. p. 101, 102. "Hæc est adoratio Evangelica, in Spiritûs Sancti gratiâ, fide, charitate, et actibus, ac operibus ex his procedentibus." Toletus, In Joan. Ev., vol. i. p. 245.

Him, 'I know that MESSIAS cometh, Which is called CHRIST: when He is come, He will teach us all things.'"[1] In these words she expressed the generally prevailing idea throughout Israel that Messias was at hand. Even the heretical Samaritans, who had no faith in the prophets, understood from the books of Moses, that He was to be a Divine Teacher.[2] In answer to the woman's declaration of faith in the Messiah, Jesus declared, "I that speak unto thee AM HE." He afterwards refused to reveal Himself in this character to the Jews when they put the question to Him, yet to this humble Samaritan He imparts the knowledge unasked.[3]

At this point of the Discourse the disciples (who had gone away into the city to buy meat) returned, and marvelled that He should be thus engaged. The woman, believing that she had found the Messias, forgot everything else in that moment of joy, and hastened home to tell the news. She "left her water-pot, and went her way into the city;" and the disciples prayed Him to eat of the food which they had brought with them; but He answered, "I have meat to eat that ye know not of. . . . My meat is to do the Will of HIM that

[1] O magna dignatio Salvatoris, qui ad unius mulierculæ meretricis se in notitiam dedit. "Quid igitur est homo, quia innotuisti ei? 'Confundantur superbi de eo quærentes, concionantes et disputantes, quoniam cum simplicibus sermocinatio ejus. Et alibi scriptum est: 'In simplicitate cordis vestri quærite illum, quoniam invenitur ab his, qui non tentant illum, apparet autem his, qui fidem habent in illum. Dejecit verbo innotescentiæ spem, ne ulterius Messias expectaretur esse venturus, jam venerat, sed ipsis expectantibus incognitus erat." Simon de Cassia, Pars ii. lib. xi. cap. 2. p. 171. Toletus to the same effect, In Joan Evang., vol. i. p. 251.

[2] Claudius Guilliaudus in Evang. Joann., p. 116. Blomfield on the "Traditional Knowledge of a promised Redeemer," p. 101. Perhaps this hope of the Samaritans had now been especially raised by John's new ordinance of baptism, as he had just before been baptizing at Enon (which was near to Sychar), and preaching the Kingdom of Heaven at hand. Chemnitius, vol. i. p. 275. Lucas Brugensis, John, iv. 25. "Unde erat Samaritani expectare Christi adventum? Moysis quidem suscipientes legem ab ipsis Moysis literis hoc noverant: Gen. xlix. 10; Deut. xviii. 15. Aquinas, Expositio Joan.

[3] "Hic attende Christi benignitatem; quærentibus enim Judæis, 'Si tu es Christus, dic nobis palam,' non se revelavit patentèr, quia superbè ac malignè quærebant: huic autem devotæ mulieri se ostendit Messiam Christum per quam erat Samaritanis prædicandus et Evangelizandus, in quo se Deum unum cum Patre demonstrat, qui abscondit sua arcana a prudentibus et sapientibus, scilicet superbis, et revelat ea parvulis et humilibus." Matt. xi. 25. Guido de Perpiniano, In Joan., p. 96.

sent Me, and to finish His work." Although He was an hungered, and weary, and athirst, all was forgotten in His earnest desire for the conversion of man to the knowledge of a Saviour. This was also to be their future mission, and to this He directed their thoughts, pointing to the ripe cornfields round Sychar, as a figure of the spiritual fruits of the Gospel now to be preached; "Say not ye, there are yet four months, and then cometh harvest?" That is, Have ye not a proverb[1] at the time of sowing, In four months the harvest will be fit to reap? "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest;"[2] the time is come, all things are ready for the ingathering of the nations. He compares the standing corn to the great harvest of converts, ready to be gathered into the Kingdom of Heaven which was at hand; and likens the disciples to reapers, who should bring to His Heavenly garner the rich harvest which they had had no hand in preparing. "I sent you to reap that whereon ye bestowed no labour, other men laboured, and ye are entered into their labours." He speaks of His Divine Providence in the long preparation of His

[1] "It is the opinion of some of the best commentators, and now I believe the opinion most generally received and deduced from the form of the sentence itself, that our Saviour in these words merely alluded to a proverbial phrase, or a common idea current amongst the Jews, that between the seed time and harvest there usually elapsed a period of four months." Benson's Chronology, p. 246. See especially F. Lampe, Comment. in Evang. Joan., vol. i. pp. 776, 777. Toletus in Joan. Evang., vol. i. p. 261.

[2] Many commentators are of opinion, that at this moment the multitude of Samaritans appeared, coming from the city, which gave rise to this comparison of a harvest of believers in Christ. But if, as Greswell satisfactorily shows, Harmony, vol. ii. pp. 222—224, the fields within sight were now ripe for harvest, they are a much more appropriate figure of the spiritual harvest. The metaphor, when so applied, is perfectly just and beautiful: but between the fields ripe for harvest, and the sight of a multitude of people, there is no proper analogy.

"The extreme weariness of our Saviour seems to favour the supposition that the conversation with the woman of Samaria was held after the Passover, immediately before the corn was reaped, during the summer season, rather than in the depth of winter." "Our Lord, as Bishop Law has proved in his Tract on the Life of Christ, and as Archbishop Newcome, Jortin, and many others have shown, drew His comparisons and illustrations very frequently and generally from surrounding objects." Townsend's New Test., pp. 88 and 113. Hence we may judge that the time of the year was about the end of May or beginning of June, near the Feast of Pentecost, and that the wheat harvest was already begun, and the reapers in the field.

Kingdom; as if He would say, My servants, Moses and the prophets,[1] and John Baptist, have prepared a work of joy for you: by My Spirit they have broken up the rough places of Israel, tilled the fields, sown the seed: I have sent the early and the latter rains, and the refreshing dews of Heaven; and you shall enter into the reward of the harvest; you shall "reap that whereon ye bestowed no labour," and gather fruit into life eternal, that both they who sowed, and you who are to reap, may rejoice together.

The names of these early disciples are not recorded: but their Master's words concerning the already ripeness of the harvest began at once to be verified. The woman had hastened into Sychar to tell the news that she had found the Messiah; saying to the people, "Come, see a Man Which told me all things that ever I did: is not this the Christ?" And many of the Samaritans having come out of the city, when they beheld Him and conversed with Him, were so moved by the Divine wisdom which He displayed, that they were convinced He was indeed the expected Redeemer of Israel. "They besought Him that He would tarry with them." His words were to them sweet waters of the fountain of life, more precious than those of Jacob's Well.[2] "They said to the woman, 'Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.'" This expression, "the Saviour of the world," is remarkable, coming from heretical Samaritans, and shows how deeply they were moved by the gracious teaching of our Lord, during the two days that He abode with them;—days to be treasured up in their memories; days indeed bright and joyful; days in which the Sun of righteousness had risen upon their hearts with light and life, as would afterwards be made manifest: for they were among the first converts to Christianity.[3]

[1] Lucas Brugensis, John, iv. 38. Also St. Augustin, "Quò ergo erant messores mittendi? Ubi jam prophetæ prædicaverant, ipse enim seminatores. Nam si ipsi non seminatores, unde ad illam mulierem pervenerat, 'Scio quia Messias veniet?'" In Johan. Evang., Tract. xvi. § 32.

[2] Simon de Cassia, Pars ii. lib. xi. cap. 3. p. 172.

[3] Acts viii. 5—17. Bishop Sumner's Ministerial Character of Christ, p. 147.

CHAPTER XII.

JOHN THE BAPTIST CAST INTO PRISON BY HEROD ANTIPAS—THE MESSIAH LEAVES SYCHAR, GOES INTO GALILEE, AND BEGINS HIS FIRST CIRCUIT—IN CANA, HE CURES THE NOBLEMAN'S SON LYING SICK AT CAPERNAUM—HE IS CAST OUT OF NAZARETH—THE NATURE OF THE KINGDOM OF HEAVEN.

Matthew, iv. 12–17; Mark, i. 14, 15; Luke, iv. 14—32. John, iv. 43—54.

WHILST Jesus tarried at Sychar, word was brought to Him that the Baptist was cast into prison. Herod Antipas was a cruel and incestuous tyrant, as his father Herod before him. He admired the Baptist, and "heard him gladly," because he was endowed with a mighty eloquence, and with gifts beyond the ordinary stamp of man: but the proud Tetrarch could not brook reproof even from the lips of a prophet. John came in the spirit and power of the great Elijah; and like him had the courage to rebuke profligacy and wickedness in high places. In ancient days the venerable Tishbite, finding the murderer Ahab, king of Israel, in Naboth's vineyard, "whither he had gone down to possess it," fearlessly delivered the Lord's message, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." And of Jezebel, the partner and prompter of his crime, he said, "The dogs shall eat Jezebel by the wall of Jezreel." With no less boldness did the Baptist dare to reprove Herod for his adulterous marriage with that second Jezebel—Herodias, his own niece, and the wife of his brother Herod Philip, who was still living. Instigated by her hatred and revenge,[1]

[1] Josephus ascribes the imprisonment of John to the political jealousy of Herod, who feared that the influence of so powerful a preacher might create some sedition among the great multitudes that flocked to him.—Antiq. xviii. 5. 2. It is not improbable that the Scribes and Rulers of the Jews encouraged

Antipas "sent forth, and laid hold upon John, and bound him in prison:" for he had said, "It is not lawful for thee to have thy brother's wife." The place of his imprisonment is not certainly known; but is said to have been the castle of Machærus, a strong fortress in Peræa, on the frontier of Arabia Petræa, near to the north-east corner of the Dead Sea.[2]

"Now when Jesus heard that John was cast into prison, He departed [from Sychar] into Galilee." St. Mark says, "After that John was put in prison, Jesus came into Galilee." St. Luke makes no mention of the imprisonment of the Baptist; but he speaks of the Messiah's first teaching in these words, "And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all." We may therefore date the opening of His First Circuit from the time of His leaving Sychar.[3]

Herod to persecute the prophet, of whom they were so jealous.—Lucas Brug. Matt. iv. 12. Lamy, indeed, argues at great length that the Sanhedrim put the Baptist in prison before Herod did so, because he had openly denounced the Pharisees and Sadducees as a generation of vipers; but that, being afterwards released, he was again imprisoned by Herod. Tractatus de vinculis Joannis Baptistæ, Pars ii. cap. viii. This opinion is completely refuted by F. Lampe, Comment. in Evang. Joan., vol. i. pp. 462, 463.

[2] Josephus Antiq. xviii. 5. 2. Lightfoot, vol. i. pp. 582. 592; ii. 81. 197. 501. Greswell's Harmony, vol. ii. 327; iii. 414—429. Josephus, also Bel. Jud., lib. vii. 6. 1; and Adrichomius, p. 128, for an account of the strength of this citadel. Reland Palæst., 880, makes it eight miles to the east of Jordan. See the Rev. George Williams's Excursions in Palestine, No. III. in the Colonial Church Chronicle, Feb. 1858, for reasons why it may be doubted if Machærus was the place of John's imprisonment.

[3] From this point several questions have arisen as to the order of events, or *catena circumstantiarum* of our Lord's ministry. Many authors have proceeded on the assumption that there are more difficulties of chronological order in the gospels than really exist: some have taken St. Matthew as their principal guide; others hold that St. Mark and St. Luke ought to be implicitly followed. According to their different views, these writers have removed whole chapters, or parts of chapters, from their proper place, to make them dovetail in elsewhere with their preconceived systems. But in so doing they have multiplied the difficulties. My principle has been to simplify the history by making as few variations as possible from the order observed by the Evangelists. The critical reader, acquainted with the authors quoted in the notes, will find that I have the authority of some amongst the most learned for each part of my chronological arrangement, until the ninth chapter of St. Luke, ver. 51, where a further explanation will be given. The Table of Contents at the beginning of the Volume will show how closely the regular order of the Gospels is preserved in this Narrative. The 8th, 9th, 10th, 11th, and 12th chapters of St. Matthew do not

He no longer required a herald to prepare His way; already He was attended by an increasing company of disciples;[1] the miracle at the marriage in Cana was not forgotten; many Galileans also, who had returned from the Passover, "having seen all the things which He did at Jerusalem, at the feast," added to the general astonishment by their reports. The wonderful truth, first revealed to shepherds, then to Simeon and Anna, and to Gentile kings, and rumoured abroad from one place to another in doubtful comments, begins now to be more openly unfolded. The whole nation, groaning under the burthen of the Roman yoke, yearned for their Deliverer in the Person of Messias: they knew that the time was come, when the prophecies justified the hope of His approach. It was for all these reasons that His return to Galilee wrought so powerfully on the minds of the people: they received Him gladly as a great Prophet sent from God. But Jesus was never for a moment deceived as to the character of their inconstant affections. He Himself testified that "a prophet hath no honour in his own country;" and He knew how they would finally reject Him, when they discovered that He did not purpose to re-establish the Jewish throne; but on the contrary foretold His own Death, and their national downfall.

And He came again to Cana, "where He made the water wine." At that moment the son of a certain nobleman lay sick, and at the point of death, in the town of Capernaum about twelve miles off. The afflicted father, hearing that the wonder-working Prophet was in Cana, hastened to Him, and besought Him to come down to Capernaum and heal his child. He was probably a Gentile nobleman[2] of the court of

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agree in the order of events with St. Mark and St. Luke: but with these exceptions all four Evangelists can be brought into general Harmony. Even if they differed more widely than they do in their chronological arrangement, the objection raised to the credibility of the Gospel on such grounds would not hold good: for the inspired authors might well have more regard to the facts themselves than to the exact regularity of their history.

[1] "Jesus had disciples with Him at the marriage in Cana. Some also went down with Him to Capernaum. He had some with Him in Judæa, who baptized. And some returned with him into Galilee. But who they were is not mentioned." Pilkington's Evang. Hist., Notes, p. 14.

[2] Supposed to have been Chuza, the steward of Herod's household, and the husband of Joanna. See p. 188.

Herod Antipas the Tetrarch; and Jesus, exactly measuring his imperfect faith, appeared for a moment to hesitate:[1] He replied, "Except ye see signs and wonders, ye will not believe." But the father persevered in his anxious suit, entreating His compassion, "Sir, come down ere my child die:" and he prevailed. The God of Love was the Lord of Life: He came to save life, and to heal the sick. "Go thy way [He said, conscious of the power of His word]: *thy son liveth.*" The pledge was sufficient: the father "believed the word that Jesus had spoken unto him, and he went his way." On the instant, as by a voice from Heaven, those words "Thy son liveth" had penetrated the child's sick chamber at Capernaum: "The fever left him." Christ "spake, and it was done." As the father was returning home "his servants met him, and told him, saying, 'Thy son liveth:'" "and himself believed, and his whole house."

From Cana Jesus "came to Nazareth, where He had been brought up." It was about eight miles off; "and, as His custom was, He went into the synagogue on the sabbath day." The Jewish synagogues were buildings for the public worship of God, established in every town where ten men could be found of learning and piety to regulate the services. These consisted of prayers, and hymns, and reading portions of the five books of Moses, and of the prophets; after which the Elders called upon some one of competent abilities to preach, or expound the Scriptures. There were four hundred and eighty synagogues in Jerusalem alone;[2] but no sacrifices could be offered anywhere except in the Temple. They were usually built with pillars, courts, and porches. In the centre was a pulpit, where the preacher stood whilst he read the Scripture; then he sat down to deliver his exposition. "And Jesus stood up for to read. And there was delivered unto Him the book of the prophet Esaias.[3] And when He had opened the book, He found the place where it

[1] Barradius, vol. ii. lib. iv. cap. 14. p. 318.

[2] And twelve at Tiberias.—Lewis's Orig. Heb., vol. i. p. 485.

[3] Lightfoot, vol. i. pp. 299. 363. 610, and especially 613, showing how it was that our Lord had liberty to preach in all the synagogues, coming in the visible demonstration of a Prophet; and vol. ii. 35. 132. 136. 405, 406; Lewis's Orig. Heb., vol. i. pp. 479—489.

is written, 'The Spirit of the Lord is upon Me; because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, TO PREACH THE ACCEPTABLE YEAR OF THE LORD.'"[1] These are the opening verses of the sixty-first of Isaiah, the whole of which chapter is a clear prophecy of the spiritual offices and character of Christ, and of the blessings which He should pour out upon His people. The prophet goes on to describe the nature of "the acceptable year:" it was to be a jubilee to all who mourned in Zion. The Gospel, or glad tidings, which Messiah, the Anointed, was to preach to Israel, were deliverance from captivity to sin, remission of the penalty on repentance and faith, and restoration to the favour of God. He would "give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." He was to be clothed with "the garments of salvation," and be covered with the robe of righteousness, "as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels:" for the Lord God would "cause righteousness and praise to spring forth before all nations." Such is the substance of the prophecy; but the carnal Jews interpreted these promises which relate to spiritual glory, in the lower sense of temporal blessings,—and in particular to the deliverance of their land from the Romans. They thought that in some earthly sense they were to build up the old wastes of many generations, to repair the desolate cities: strangers were to be their shepherds; the sons of aliens their ploughmen, and their vine dressers: they were to eat the riches of the Gentiles, and in their glory boast themselves.

This chapter of Isaiah was, perhaps, the lesson for the day,[2] and a favourite topic for Jewish preachers, being so full of promise to the nation, and setting forth the future restoration of the kingdom by a son of David. When therefore Jesus closed the book, and sitting down began to preach, "the eyes of all them that were in the synagogue were fastened on Him," expecting to hear some great message

[1] Isaiah, lxi. 1, 2.

[2] Lightfoot, ii. p. 407.

of God's purposes: by the voice of one Whose fame had been spread abroad, and Who had just performed the miraculous cure of the sick child at Capernaum. Then He began, "THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS:" meaning to declare, that He was the subject of the prophecy; anointed, not as earthly kings are anointed with oil, but by the Holy Ghost. As if He had said, this day is this Scripture fulfilled; this is the acceptable year, of which Isaiah speaks; I am anointed to preach good tidings to the meek, to proclaim liberty to the captives. "And they all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." This admiration, however, was but momentary: they soon grew weary of the spiritual bearing of His discourse: they were carnal Nazarenes in heart. They said one to another, "Is not this Joseph's son?" clearly expressing their unbelief. How could the carpenter's son be their great Messiah? He read their thoughts: they would have *some visible sign* of His being a Teacher sent from God. He replied, "Ye will surely say unto Me this proverb, 'Physician, heal thyself: whatsoever we have heard done in Capernaum do also here in Thy country;'"[1] that is, do for us some such great thing as Thou didst lately for that Gentile at Capernaum. But He gave them to understand that He would not perform any wonderful deed, as a mere display of power, to satisfy their unbelief. Rather He reminded them how, in the reign of the idolatrous Ahab, the holy prophet Elijah had miraculously fed the poor widow of Sarepta, and her Gentile son, with the barrel of meal, because she had faith, whilst the unrepenting and disobedient Israelites perished in the famine.[2] And again, how Elisha had cured Naaman the Syrian, a Gentile leper, sending him to wash seven times in Jordan; whilst the "many lepers in Israel" were left uncleansed, because of their unbelief.[3]

They understood His meaning: He had cured the child of a Gentile at Capernaum; but refused to do any such miracle

[1] This reference to the cure of the nobleman's son, lying sick at Capernaum, shows clearly that the miracle had been already performed; and justifies Gerson, Ussher, Newcome, Lightfoot, Chemnitius, and other commentators in this arrangement, although Toinardus and Osiander postpone the cure till after our Lord's rejection from Nazareth.

[2] 1 Kings, xvii. 9—16. [3] 2 Kings, v. 14. Toletus in Lucam., p. 308.

for his own faithless townsmen. And they were suddenly filled with wrath. Regardless of all reverence due both to the sabbath and to the synagogue, "they rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong."[1] Vain thought! they had looked for a sign of His being the Christ; and the only sign He vouchsafed to give them was, to go forth miraculously, and unharmed: He left them to their astonishment and disappointed rage; passing through the midst of them, "He went His way." He knew of old their hardness of heart: Nazareth was no more His home. Thus already, at this early stage of His public ministry, the prophecy began to be fulfilled,—"He was despised, and rejected of men:" "He came unto His own, and His own received him not." And now whither should He go? He was cast out from His own city and people! He was born a Saviour into the world; and that ungrateful world hid its face from Him! Out of His boundless Love He sought the early companions of His youth, to release them from the captivity of sin; but they, loving their chains, refused to be free. To be meanly thought of by strangers, is the common lot of man amidst a busy world, intent on its own, ministering to self: but to be rejected and despised of those, on whom we have been willing to bestow our best gifts, with whom we have grown up in familiar intercourse, whom we have cherished and loved,—this touches to the quick. But our Lord had taken upon Him the nature of Man, that He might teach us how to bear injustice with meekness; to suffer undeserved reproach after His example: He departed expressing no resentment.[2]

Being thus rejected from Nazareth, He came and dwelt in Capernaum, which was toward the north-west corner of the Lake of Gennesareth,[3] "in the borders of Zabulon and

[1] There are several precipices on the hills round Nazareth, breaking off in a perpendicular wall forty or fifty feet in height, which might well have been the spot whither the people led Jesus. Robinson's Bib. Res., iii. p. 186. Stanley's Sinai and Palestine, p. 359.

[2] Ambrose, Comment. in Luc., lib. iv. p. 55. Toletus, in Lucam., p. 309.

[3] For the reasons why our Lord selected Capernaum, after leaving Nazareth, see Townsend's New Test., vol. i. p. 93, and Greswell's Dissertations, vol. ii. pp. 265—270.

Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, 'The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."[1] To this land He came, where spiritual darkness prevailed, that He might shed abroad in the hearts of the Galileans the light of the Heavenly Gospel. Capernaum was one of the chief towns of Galilee,[2] in or near the small but fertile tract, called the "Land of Gennesareth," bordering on the Lake. Josephus describes it in his time as being worthy of all praise, a garden of delights for the luxuriance of its soil, producing figs, olives, and grapes, and the varied fruits of every land, brought to perfection by a climate congenial to them all.[3] The fountain of Capernaum, and other streams, flowed through, and enriched its fields. Modern travellers confirm this account of the natural productiveness of the soil:[4] but the Lord's prophecy against the neighbouring cities of Chorazin, Bethsaida, and Capernaum has come to pass; few traces now remain of their former greatness.[5]

"From that time Jesus began to preach and to say, 'Repent; for the KINGDOM OF HEAVEN is at hand:'" or, according to St. Mark, He came "preaching the Gospel of the KINGDOM OF GOD, and saying, 'The time is fulfilled,[6] and the KINGDOM

[1] Isai. ix. 1, 2.

[2] "The Land and the Book," by Dr. W. M. Thomson, pp. 352—355.

[3] Josephus, Bell. Jud., lib. iii. 10. 8. [4] Robinson's Bib, Res., iii. 285.

[5] Stanley's Sinai and Palestine, p. 376. Malan's Day by the Sea of Galilee.

[6] "The time is fulfilled," that is, the time spoken of by the prophets for the coming of Messiah: the learned Rabbis thought it was now at hand, according to the words of Daniel, ix. 24, 25, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and *to anoint the Most Holy*. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem *unto the Messiah the Prince* shall be seven weeks, and three score and two weeks." Learned men have held various opinions on this prophecy,—from what time the mystical weeks were to begin, and when they were to end, whether the accomplishment was at the Birth or at the Death of Messias. See Lamy's Apparatus Chronologicus, Pars ii. cap. 4. § 1. The names by which the time of the Messiah's Advent is distinguished in the Jewish writings are, amongst others, the "Day of Days," the "Day of Consolation," the "Last Redemption," the "Morning Tide," the "End." Schöettgen, Hor. Heb. et Talmud, vol. ii. p. 20.

OF GOD is at hand: repent ye, and believe the Gospel.'" Thus at the outset *Repentance and Faith* are declared to be the conditions of acceptance into the Kingdom of the Messiah. This was the proclamation of A NEW SPIRITUAL REIGN on Earth, described in the ancient Scriptures under many glowing images, but of which the wisest in all past ages had no just idea.[1] John Baptist was the first who had preached it, saying, "Repent, for the Kingdom of Heaven is at hand." And Christ Himself once before had spoken of it in His discourse at night with Nicodemus. Now He opens His public ministry in Galilee in the same words, calling upon all men to repent, and turn to righteousness, that through HIM Who was "the Mediator of the new covenant," they might inherit eternal life.[2] Henceforward, in all His public teaching, by many beautiful parables, and under various glowing images, He sets forth this Kingdom of Heaven, as the great object of desire, and the reward of the faithful. Already we have heard of Him, as "The Lord,—Jesus the Saviour,—the Beloved Son,—the Well-beloved Son,—the Only begotten Son,—the Son of God,—Son of the Highest,—Son of Man,—Emmanuel,—God with us,—The Word,—Christ the Saviour,—King of the Jews,—King of Israel,—Christ the Lord,—the Lord's Christ,—the Lamb of God,—the Messias,—the Saviour of the World."[3] Great and glorious Titles! and in them we adore Him as our Lord, and our God. But to all these He adds yet another; He cometh as sovereign Lord and KING of the KINGDOM OF GOD. This Kingdom He more frequently calls the KINGDOM OF HEAVEN. It is a new Kingdom of grace, His MEDIATORIAL KINGDOM, which in due time will embrace all the nations of the world.[4]

In this Kingdom of God are two Provinces, the Higher

[1] Daniel speaks of "a Kingdom, which the God of Heaven shall set up, which shall never be destroyed." Dan. ii. 44; vii. 13, 14. "The Jews of our Saviour's time had formed erroneous notions of what it was to be; but they knew that it designated the government of the Messiah, who was to be their King." Blomfield on the Traditional Knowledge of a promised Redeemer, p. 106.

[2] Tostatus Abulensis, In Matt. Evang., Quæst. xciii. xciv.

[3] Matt. i. 21 and 23; ii. 2; iii. 17. Mark i. 1. Luke i. 32 and 47; ii. 11 and 26. John i. 1. 18. 29. 34. 41 and 49; iii. 13. 18; iv. 42.

[4] See Tostatus Abulensis In Matt. iv. Quæst. xcii. "Quare Christus dixit, Appropinquabit Regnum cœlorum?" &c.

and the Lower. The Higher is in the glorious Heaven of Heavens.[1] As the narrative proceeds we shall gather from Christ Himself many particulars of its wonderful nature. Suffice it now to say, in that Invisible Kingdom of the Holy Trinity, our Great High Priest, Prophet, and King, having ascended up to the right hand of Power, reigns for ever in Glory: and hymns of joyful praise are sung to Him by "ten thousand times ten thousand, and thousands of thousands," and all the celestial hosts worship before Him. Such is the glory of our Redemption, that all who fulfil the law of His Kingdom on Earth, the Law of Righteousness, have the promise of an everlasting inheritance in the realms of bliss. If the Gospel of Jesus Christ were untrue; if our portion were to end with this life, and there were to be no higher enjoyment of Him, no future mansions, where with angels we might behold Him face to face, the believer's best hopes would be rendered vain. What would it avail us to be born into a world of manifold troubles, to live a short term of years amid the contradictions of men, and the perversity of our own hearts, to sin and repent, and sin again, and then to die,—to lose Him for ever? It needs only that we grasp this thought firmly, to understand the largeness of God's gift of eternal life in the Kingdom of Heaven: then we are of necessity filled with gratitude, and animated with the hope which entereth within the veil, and maketh the eternal future present.

The Lower Province of Christ's Mediatorial Kingdom is on earth and visible; yet Heavenly and spiritual too, because linked to Him by the union of His Divine and Human Natures. Christ reigns within it everywhere. "The government is upon His shoulder." He is the Prophet, Priest, and King of a spiritual dominion on earth, which is His VISIBLE CHURCH.[2] And in His Church, by His appointment,

[1] Rev. iii. 21.

[2] "Hoc Regnum *cœleste* dicitur, quò distinguatur à terreno et corporeo, quod eatenus viguerat. Aliàs Regnum Dei et Regnum Christi vocatur, quòd eo in nobis propriè Deus et Christus regnent. Sæpe 'REGNUM' absolutè dicitur, quòd solum verè sit regnum: reliqua sint potiùs inanes species, infirmæ et caducæ. Hoc appropinquaverat prædicante Johanne, quia jamjam aderat Christus, qui, fractâ Diaboli potestate, collecturus erat ex hominibus populum, eumque è servitute peccati asserturus in libertatem spectatæ virtutibus vitæ, et

are shadows of the Heavenly pattern: there are His Temples consecrated to the service of God, Altars of oblation, a holy Priesthood, the Eucharistic Sacrifice, and services of prayer, with hymns of praise. Moreover there is the ministration of angels to succour and defend His elect. Above all the abiding Presence of the Holy Trinity as surely pervades the Kingdom on Earth as the Kingdom in Heaven. All who profess to be members of this Body of Christ may offer to Him, through His suffering poor, the acceptable incense of alms, and testimonies of their faith, obedience, and love, in spreading the knowledge of His Gospel amongst the millions living and dying in ignorance of another world. These services in the ways of His laws are the joy of true believers in Christ, to Whom they look to fulfil His promises of an eternal Kingdom in Heaven.

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perpetuam mox à morte cœlestis gloriæ felicitatem: eaque ratione, in illo, cœlesti modo regnaturus, quo modo in Apostolo Paulo de se dicente; 'Vivo autem, jam non ego, vivit verò in me Christus,' Gal. ii. 20. Hoc regnum à Christo, hominum operante salutem, cœpit: nam ante Christum, tametsi erant in quibus liberali animo præditis Deus excellenter regnaret, quosque inter primos cœlestis beatitudo maneret, inter alios, Abraham, Isaac, et Jacob, tamen quia pauci et rari erant, nec perinde manifesti, institutumque ejus regni, sub quo degebant, terrenum, corporeum, et servile erat, nec patebat à morte cœlestis beatitudo, ideo non ante Christum regnum cœlorum cœpit. Nam à Christo cœpit populus immensus, Ecclesia inquam Catholica, amore ac liberali animo ductus, Deo servire in spiritu et veritate, sincero omnibusque conspicuo virtutum studio, humilitatis, castitatis, fortitudinis, et cæterarum, erectus spe præmiorum cœlestium, quibus et à morte mox donatur. Hoc regnum cœlorum est, quod perfectum demùm a novissimo judicii die erit: quando collectis omnibus electis Dei, funditùsque peccato ac morte deletis, '*erit Deus omnia in omnibus.*'" 1 Cor. xv. 28. Lucas Brugensis, Matt. iii. 2.

CHAPTER XIII.

SIMON PETER, ANDREW, JAMES, AND JOHN, CALLED TO BE DISCIPLES—THE MESSIAH CONTINUES THE FIRST CIRCUIT THROUGH THE TOWNS OF GALILEE—THE MULTITUDES CROWD ROUND HIM FROM ALL PARTS—HE PERFORMS MANY MIRACLES OF HEALING, AND CASTS OUT DEVILS.

Matt. iv. 18—25. Mark i. 16—20. Luke iv. 1, 2.

THE Lord, being cast out from Nazareth, came and dwelt at Capernaum: this was near to the Sea of Galilee, which must have been familiar to Him from early youth, whether seen from the heights round about His own Nazareth,[1] or in His visits to the cities and towns upon its sandy beach.[2] Whilst He was walking by its calm waters, which reflect the surrounding hills[3] as in a mirror, He saw Simon Peter and his brother Andrew, "casting their nets into the sea, for they were fishers." They had many months before received the first intimation of the Spirit, that He was the Messiah. Since then, His fame had been spread abroad, and "He was glorified of all." No doubt they had often thought, and conversed of that memorable day, when they saw Him in the wilderness near Bethabara. And now behold, as they plied their trade on the Lake, Jesus drew near, and said to them, "Follow Me; and *I will make you fishers of men.*" The words were few, but of deep prophetic meaning. Their future calling would be to spread nets for the salvation of souls. Instead of the lake, the whole Earth would be their sphere of labour; they were no more to steer their ship, but to guide the Church; no more to catch fish, but men endowed with immortal spirits, wandering and

[1] Wilson, Lands of the Bible, vol. ii. p. 94. Robinson's Bib. Res., iii. p. 91.
[2] See Stanley's graphic description of the Lake, Sinai and Palestine, pp. 361—364. [3] Van De Velde, Syria and Palestine, vol. ii. p. 388.

struggling in the unquiet world, as in a vast and confused sea.[1] Although they might not understand the greatness of the promise, they willingly obeyed the command; they "straightway left their nets, and followed Him."

And going on a little way further thence, "He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets." "And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him." These chosen disciples of the Messiah were men of low estate. He did not call wise men after the flesh, nor mighty, nor noble: He chose "the foolish things of the world to confound the wise," "the weak things of the world to confound the things that are mighty: and base things of the world, and things which are despised," "THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."[2] These highly favoured Galilean fishers immediately rose up, and followed Him. But we infer from the after history that they were not yet required entirely to forego their usual occupation. The privilege of constant attendance on their Master was reserved for a short time hence, when they would receive a more solemn call, and "*leave all*" to follow Him:[3] meanwhile they are numbered among the disciples.

From this time forth the Son of Man was engaged incessantly in the great work of His earthly Mission, preaching the Gospel, offering salvation to sinners, if they would repent,

[1] Lucas Brugensis, Matt. iv. 19. [2] 1 Cor. i. 26—29.

[3] There has been, from early times, great difference of opinion whether this call of the four disciples, was the same as that described by St. Luke, v. 1—11, when the miraculous draught of fishes took place. It would be an endless task if, on this, and other occasions, I were to give the arguments advanced by the commentators and harmonists for their *rationes ordinis*, or even lists of the holy men, or great scholars on either side. It will be sufficient to state in the proper places, a few of the principal authorities on which the order of events in this narrative may be justified. Thus St. Augustin, De Consensu Evang., lib. ii. § 41, Gerson, Barradius, Maldonatus, Toinardus, Osiander, Whiston, Greswell, Williams, and many others, are of opinion that this call, mentioned by St. Matthew and St. Mark, was at a different time from that of the miraculous draught of fishes, related by St. Luke. Jansenius Gandavensis thinks otherwise; but he says, "Verum difficultas non parva est, num ea vocatio, quam similiter describunt Matthæus et Marcus, sit eadem cum eâ quam, cap. v. describit Lucas. Et quidem plerique post Augustinum intelligunt non fuisse eandem. Com. in Evang., cap. xxvi. p. 187.

—shedding abroad amongst them, wheresoever He appeared, consolation in their sorrows, health to their sick. St. Matthew says, "He went about all Galilee, teaching in the synagogues, and preaching the GOSPEL OF THE KINGDOM, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those that were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them all. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan."

If we would form a right estimate of these miraculous powers of our Lord in restoring to health multitudes of the afflicted, we are to consider, not so much the geographical extent of these countries as, the dense masses of their inhabitants. There is reason to suppose that the population at this time was between ten and twelve millions. Not from Galilee alone, with her 240 towns and cities,[1] but from Jerusalem and all Syria, and the ten cities of Decapolis, including Damascus, Pella, Philadelphia, and other rich and magnificent towns, the helplessly diseased and tormented, Jews or Israelites, Samaritans or Gentiles, were brought, and cast at the feet of the Great Physician. Their only

[1] Josephus's Life, 45. And when Josephus describes the fruitfulness of Galilee, he adds, "Moreover the cities lie here very thick; and the very many villages there are here, are everywhere so full of people, by the richness of the soil, that the very least of them contained above 15,000 inhabitants." Whiston's translation, Bell Jud., lib. iii. 3. 2. See Greswell's learned "Dissertation on the Population of Judæa in the Time of our Saviour." Harmony, vol. iv. pp. 486—507. Also Porter's Hand Book for Syria and Palestine, vol. i. p. 184. Speaking of the productiveness of the soil of Palestine, he says, "There is another proof of the ancient fertility and great resources of the country, which no accurate observer can overlook; and that is, the vast number of ruined towns and villages which every where stud the landscape. In Judæa we may now wander for miles and miles without seeing a vestige of *present* habitation, save the little goat-pen on the hill-side, and the groups of flocks round the fountains; but there is scarcely a hill-top that is not crowned with ruins, and there is scarcely a little fountain whose fragments of walls, and scattered heaps of stones, do not indicate the sites of former dwellings." "Above all other countries in the world this may be called the 'land of ruins.' God's Word is fulfilled—'The word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee, and there shall be no inhabitant.'" (Zeph. ii. 5.)

claim to His compassion was their misery. By His authoritative voice, by His life-giving touch, by the very outgoing of the virtue of His Divinity, "*He healed them all.*" Whatsoever of consolation, peace, and joy we can picture to ourselves, was poured out upon suffering humanity from the fountains of unutterable Love. The history of the World affords no parallel to convey the faintest idea of such wonders as are recorded in this brief account, and in others which follow. If the ancient Scriptures point to a Messiah; if our Lord was truthful, when He said "I AM HE,"[1] and claimed to be the Son of God; if the Evangelists bore faithful testimony; then His miracles, taken in connexion with all the prophecies accomplished in Him, are a sure and conclusive link in the chain of evidence to assure the world of His Divine Mission.

As the narrative proceeds, it will more and more unfold the character of Christ as a Prophet, a Priest, a King, and a Pattern of all perfection;—

1st, As a Prophet,—He clearly foretells all the circumstances of His own Death, His Resurrection and Ascension, which exactly came to pass before three years were expired. He declares the terrible judgments against Jerusalem, and her entire destruction, which have been since accomplished precisely to the letter, as a standing proof of His Divine Inspiration, and a pledge that His other Prophecies will be fulfilled at the Last Day.

2nd, As a Great High Priest,—anointed by the visible Descent of the Holy Ghost, He makes intercession for sinners, ordains a perpetual Ministry, institutes Sacraments in His Universal Church; and finally makes atonement for the people, entering into the Holy of Holies "through the veil, that is to say, His Flesh," whereby a lost world was to be redeemed.

3rd, As a King,—He proclaims a New Kingdom of His own founding, ordains His Code of Laws and Government, and appoints a Day of retribution, when He will come with all the angels of Heaven, and summon every man to be judged before His Throne.

[1] John, iv. 26.

4th, As a Divine Pattern of perfection,—fulfilling all righteousness, He points the way for our guidance in a holy life; that, being renewed in our nature through His Incarnation, and following His steps, we may be restored to the image of God in which Adam was created, and exalted to a capacity for Heaven.

Before we begin the next chapter, it may be well to mention here, on what authority the Sermon on the Mount follows in the order of events.

1st. It is according to the arrangement of St. Matthew; for, after describing the vast crowds which were gathered round our Lord, from all parts far and near, he continues in these words, "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, 'Blessed are the poor in spirit:'" &c. Thus the fourth and fifth chapters of St. Matthew are clearly connected, the former being an introduction to the Sermon on the Mount.

2nd. It is a right principle in any Harmony of the Gospels, when any event is mentioned by only one Evangelist, to place it in the order which he himself assigns to it. The sermon which Christ delivered, as He sat on the Mount, is peculiar to St. Matthew; and the sermon which is given at a later period, as He stood on the Plain, is peculiar to St. Luke: it is another discourse, though in several respects similar; therefore each ought to be introduced where its author places it.

3rd. That they were two different sermons, we have the opinion of Augustin, De Consensu Evang., lib. ii. § 45. Basil, De Baptismo, lib. i. Opera, vol. i. p. 556. Barradius, Tostatus, Toletus, Osiander, Whitby, Doddridge, Greswell, Williams, and others. See especially Tostatus Abulensis, Comment. in Matt., Pars. ii. p. 3: and Guido Carmelita, Quatuor Unum, p. 151. Hugo de Sancto Charo says, "Videtur quod Matthæus et Lucas dissonent in relatione hujus sermonis in quatuor. In loco sermonis, in statu prædicantis, in numero populi audientis, et in quantitate sermonis. Lucas enim, vi. cap., dicit Dominum hunc fecisse sermonem in campo, sive in loco campestri; Matthæus in monte. Item Lucas dicit Dominum stando prædicasse: Matthæus sedendo. Item Lucas dicit fecisse Dominum hunc sermonem ad turbas, Matthæus ad discipulos. Item Matthæus plura ponit quam Lucas." Matt. v. 1. tom. vi. fol. 14. Basil, speaking of the Beatitudes in St. Matthew says, "Et in Evangelio Lucæ, alio et tempore et loco, ut scriptura manifestat, iterum Beatitudines exponens." Lib. i. de Bap.

CHAPTER XIV.

THE SERMON ON THE MOUNT.

Matt., Chapters v. vi. vii.

WHILST our Lord, in His sympathy with all sufferers, cured the diseases of the body, He never ceased to point the thoughts of His hearers to their higher spiritual needs, by instructing them in the truths of the Gospel. To heal the plague of their sinful nature, and train them in obedience to the law of righteousness, was an essential part of the high Mission of the Messiah. The joy of an endless life was of greater price to mankind than a short release from the sorrows of earth; and for that life, above all, He constantly prepared them by raising their affections to the Heavenly Throne. His servant Moses, in ancient days, had delivered to the Israelites from Mount Sinai a code of laws, wisely designed by God to lead them to the higher Revelation of the Gospel. But that had now been perverted through vain traditions and ceremonies of a corrupt priesthood. The Jewish religion had become an outward show, hollow and unreal within. Christ reproaches the Rabbis and doctors with making long prayers at the corners of streets, giving their alms with the sound of the trumpet, fasting with sad countenance, that they might be glorified of men, widening the fringes of their robes, and their phylacteries,[1] for a parade of religion.

In His zeal for His Father's Glory, the Great Pattern of meekness had been provoked to scourge those hypocrites from

[1] Phylacteries were parchment labels, having certain passages from the books of Moses written upon them. They were fastened to the forehead and the left arm. "The Pharisees, pretending to greater sanctity than others, enlarged their fringes, and extended them to greater length, so that they swept the ground, which made them the more observable." Lightfoot, vol. i. p. 232. Lewis's Orig. Heb., vol. i. pp. 257—260; vol. ii. pp. 456, 457. Brown's Antiquities of the Jews, vol. i. pp. 240—242.

the Temple, which they so profaned. If ever harsh words break forth from His gracious lips, it is when He rebukes their vices and false teaching, calling them "blind guides," "hypocrites," "false prophets," "wolves in sheep's clothing." He likens them to "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness."[1] And now we shall hear from Himself the Heavenly nature of His Kingdom." If much learning or worldly wisdom were required to understand what this Kingdom is, the poor and untutored could never enter in. But to them especially its glad tidings were preached; and as He would surely not vainly preach to them doctrines beyond their comprehension, we shall find all the laws of His Gospel included within a compass so small, and made so "plain upon tables, that he may run that readeth."[2] So simple, yet so broad and universal, so perfectly adapted to the wants of all nations, and of each individual, this revelation of His Will bears the stamp of a Divine origin. It is the summary of all wisdom,[3] explaining the true spiritual standard of the moral law of God. "Think not [Jesus said] that I am come to destroy the Law and the Prophets: I am not come to destroy but to fulfil."

We cannot wonder that, in this early stage of His First Circuit through Galilee, the Messiah should solemnly proclaim the principles of His new Kingdom. Having returned to Capernaum, and seeing the multitudes, who had followed after Him, to hear His wisdom, and behold His miracles, "He went

[1] Matt. xxiii. 2. [2] Habb. ii. 2.

[3] "Sermonem quem locutus est Dominus noster Jesus Christus in Monte, sicut in Evangelio secundum Matthæum legimus, si quis piè sobrièque consideraverit, puto quòd inveniet in eo, quod ad mores optimos pertinet, perfectum vitæ christianæ modum. Quod polliceri non temerè audemus, sed ex ipsis ejusdem Domini verbis conjicientes. Nam sic ipse sermo concluditur, ut appareat in eo præcepta esse omnia quæ ad informandam vitam pertinent. Sic enim dicit. 'Omnis ergo qui audit verba mea hæc, et facit ea, assimilabo eum vero sapienti, qui ædificavit domum suam super petram,' &c. Cum ergo non dixit, 'Qui audit verba mea' tantùm, sed addidit dicens, 'Qui audit verba mea *hæc*,' satis, ut arbitror, significavit, hæc verba quæ in Monte locutus est, tam perfectè instruere vitam eorum qui voluerint secundum ea vivere, ut merito comparentur ædificanti super petram. Hoc dixi, ut appareat istum sermonem omnibus præceptis quibus christiana vita informatur esse perfectum." Augustin, De Sermone Dom. in Monte, lib. i.

up into a mountain." There in a solemn Discourse, especially known as the SERMON ON THE MOUNT, He instructed His hearers, and through them His Church for all ages, in the pathway to Heaven. He brought forth out of His treasure "things new and old," combining them together in one Code of Righteousness. The Mountain, on which He is supposed to have sat, whilst He delivered the Sermon, has been called the "Mount of Beautitudes,"[1] because, at the beginning of His Discourse, He pronounced His blessings on eight particular graces of the Christian character. Behold then, the august Lawgiver of the World seated on the Mount,[2] overlooking the broad waters of the Lake, with the beautiful vale of Gennesareth spread out before Him. He offers to His assembled people the exceeding riches of Divine grace in the truths of His Gospel. By this time His great miracles had raised the highest expectations of the multitude who believed Him to be the Messiah, come to sit on the throne of David. If in the Synagogue at Nazareth, before such wonders had been wrought, "all eyes were fastened on Him," with what feelings of reverence and admiration must the crowds now have listened to His words! And He opened His mouth, and taught them, saying,

'Blessed are the poor in spirit: for their's is the Kingdom of Heaven;
'Blessed they that mourn;
'Blessed the meek;

[1] Robinson's Bib. Res., iii. pp. 240, 241; Stanley's Sinai and Palestine, p. 360.

[2] Speaking of the supposed situation of the Mount of Beatitudes, Mr. Isaac Williams says, "The spot, indeed, seems most remarkable, from the striking beauty of the objects around, and the sacred associations with which they are connected; the lake below, with the long extended plains of Galilee, and of Esdraelon," &c. "But more fair that spiritual world now opening to the eye of faith: for what was that sunny landscape [compared] to the light which maketh all things new? the Sun of Righteousness now rising in these Beatitudes, with healing in His wings; His righteousness standing therein like the strong mountains; His judgments like the great deep; that City of God, of which glorious things are spoken; the house of the Lord upon the top of the mountains, into which all nations shall flow? More than the dew of Hermon was the sublime doctrine of Divine love, flowing down with silver drops to the skirts of His clothing on the disciples around Him; and fairer than that lake, now shining in the Eastern sun, were those waters that were going forth for the healing of the nations." Williams's Gos. Nar. Nat., p. 425.

'Blessed they which hunger and thirst after righteousness;
'Blessed the merciful;
'Blessed the pure in heart;
'Blessed the peacemakers;
'Blessed the persecuted for righteousness sake;' [those who are reviled, and evil spoken of falsely for Christ's sake;]—'for their's is the Kingdom of Heaven.'

Such were the blessings that flowed from the Fountain of Truth, to be the comfort of mourners, and the hope of the faithful. Well did the angel say to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people:" and most truthful was the answering chorus of the Heavenly host, "On earth peace, good will towards men." After this He enlarged upon the true scope of the "Gospel of the Kingdom of Heaven." He taught the multitudes, as intelligent and responsible creatures, not to live unto themselves, but to love their fellow men from the simple motive of Love to God, their Creator. On this foundation of the PERFECT LAW OF LOVE the Code of the Mount is framed. It is a great and noble institution of Christian philosophy,—the revelation of wisdom higher than all human philosophy; no less far-reaching in extent than merciful in its effects; a law of principles to guide mankind in every condition, and in every action of life; a mighty lever, by which a dark world was to be moved into a new orbit of light. Unlike to Socrates and Plato, in their academies, setting forth laboured systems of ethics for a few disciples, or Jewish Rabbis with their "cunningly devised fables," Christ announces from the mountain top to the whole human race, the most profound truths of a New Kingdom, not clearly revealed even in the ancient Scriptures, but long looked for by holy men of Israel.[1] By His own Divine authority He bids all to enter in; for it is HIS KINGDOM. He proclaims the conditions of acceptance to be, poverty of spirit, penitential sorrow for sin, meekness, mercy, purity, and Love;—and the reward, AN INHERITANCE IN HEAVEN: meanwhile His faithful disciples

[1] See Townsend's New Test., pp. 155, 156, for the sense in which the Jews expected the Kingdom of Messiah, as expressed in the writings of their Doctors.

are to live in the sight of all men as "the salt of the earth," "the light of the world."[1]

By the practice of these sublime doctrines the nature of man would be purified, and all his desires fixed on the unseen God. Now was fulfilled on the Mount the Lord's ancient promise to the children of Israel by Moses, "I will raise them up a Prophet from among their brethren like unto thee, and will put My words in His mouth: and He shall speak unto them all that I shall command Him."[2] Christ was a Prophet and Lawgiver "like unto," but *greater far* than, Moses. And in this Sermon on the Mount, which is an introduction to all His after teaching, He declares, "I am not come to destroy the law and the prophets, but to fulfil. Verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And for this reason, that the moral law of Moses was founded on *the Universal Moral Law* of God, which was from the beginning, and is imperishable; whilst the ceremonial law given on Mount Sinai was "the example and shadow of Heavenly things." Our Great High Priest "obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises."[3] In His own Person He was the completion of the types and images of the old dispensation.

The Levitical law was national and temporary,—for the government of the Jews only: henceforward the new law, the law of Christ's Kingdom, would be proclaimed through all nations, established for ever by the Divine Founder of both covenants. Whilst Moses from Mount Sinai declared the penalties against murder, adultery, and other heinous

[1] "Sicut sales, cum operantur in carne qualibet, corruptelam non admittunt, fœtores auferunt, sordes expurgant, vermes non sinunt generari: ita et cœlestis gratia, ac fides, quæ per Apostolos data est, simili exemplo in nobis operatur." Barradius, vol. ii. lib. vii. cap. 13. p. 490.

"Lux mundi totius sol est, Apostolos ergo vocat Dominus solem mundi. Quemadmodum sol non unam solùm illuminat urbem, aut unum regnum, sed orbem totum; sic Apostoli non unam aliquam civitatem, vel gentem, sed omnes gentes illuminarunt. Sol non uno semper in loco lucet, sed terras omnes peragrat; Apostoli non uno solùm in loco lucem diffuderunt, sed orbis regiones peragrarunt." *Ibid.*, p. 492. Musculus, Com. in Matt., p. 576.

[2] Deut. xviii. 18. [3] Heb. viii. 5.

offences, and allowed the law of retaliation, for acts of violence and wrong, ["an eye for an eye, and a tooth for a tooth,"] Jesus, from the Mount of Beatitudes, commands His disciples to put away all uncleanness even in thought, and every rising impulse of wrath. He would have them as pure and gentle as angels. Harsh judgments, fault-finding, pride, revenge, and hardness of heart,—all things that tend to interrupt the harmonies of life, are a grave offence to Him. Holiness of life, almsgiving, forgiveness of injuries, love of our enemies and persecutors, meekness, patience, humbleness of mind, mercy,—charity in its broadest sense, are the laws of His Kingdom. In this spirit He desires to mould man into the likeness of Himself, as the God of Love. "He maketh His sun to rise on the evil and on the good;" and so must our Love beam forth even on those who hate, and curse, and despitefully use us, that we may live, and die, and rise again, within the circle of the Beatitudes.

This KINGDOM OF HEAVEN is eight times distinctly named in the Sermon on the Mount.[1] On this theme He afterwards enlarged in many remarkable discourses, teaching His Church that all who faithfully believe in Him, and with full purpose of heart frame their lives on the Code of the Mount, are by His grace made one with Him on Earth; and may hereafter in Heaven, through His merits, be one in His Father, and Himself, as at the Last Supper He prayed they might be.[2] Many there are, who view the Kingdom of Heaven in a narrow aspect, as fitted and prepared for themselves only, and for those who view the truths of Revelation in the same light with themselves, pronouncing condemnation

[1] We know not how far these three chapters of St. Matthew embrace the whole scope of our Lord's Discourse. Probably it branched out into many other lessons of Divine wisdom. It may be regarded as the introduction to all His after teaching, and deserves a more full and systematic analysis than is here given. But that would have interrupted the thread of the narrative; and volumes have been written on the subject, which can never be exhausted. If the reader would know the best explanations of this Sermon on the Mount, he has only to consult Darling's Cyclopædia Bibliographica, vol. ii. pp. 787—826. There he will find accurate reference not only to most of the principal books of authority, but also to the separate sermons, tracts, and commentaries *on each text;* so that he is guided at once to whatever his favourite authors have written upon it, from Augustine to the present day.

[2] John, xvii. 21.

on all others. To such our Lord says, in His Sermon on the Mount, "Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged." "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Others again, because the Kingdom of Heaven is the Kingdom of grace, imagine that there is a broad and easy path, by which they may enter into the promises without the preparation of Holy Living. According to their notions of God's mercy, the merits of Christ are supposed to release them from their obligation of obedience to His laws. They trust to "particular election, faith, (which is dead being alone) imputation of righteousness, sensible conversion, indefectible grace," and the like, which they claim to themselves. In this way it is to be feared that many deceive their own hearts. To all such the Messiah declares, "Strait is the gate, and narrow the way which leadeth unto life, and few there be that find it."—"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

Various are the beautiful metaphors under which Christ appeals to His hearers to place their whole reliance on the providential care of God, as a loving Father. If He feeds "the fowls of the air," and clothes "the lilies of the field" in richer array than that of Solomon in all his glory, He will surely much rather provide for His beloved children. "Will He not much more clothe you, O ye of little faith?" If an earthly father would never give his son a stone for bread, or for a fish offer him a serpent, "how much more shall your Father Which is in Heaven give good things to them that ask Him?"

Throughout the whole Sermon on the Mount Jesus contrasts the purity of heart required of His disciples with the abounding iniquity of the world. He declares that there can be no compromise between His Kingdom and that of the spirit of evil. Here, and on other occasions, He speaks of the Power of Darkness as a person: "Satan, Mammon, Beelzebub, the Prince of this world," are the names by which He designates the Tempter, who holds a mysterious influence over the spiritual condition of man. And now, in His exhortations to "lay up treasures in Heaven, where neither moth nor rust doth corrupt," He says, "No man can serve two

masters;"[1] "Ye cannot serve God and Mammon." It is a solemn warning to all. Nations, as well as individuals, must make their election whom they will serve. Alas! in spite of all His teaching, what fearful sights pass before His all-seeing eye throughout countries professing His Name, and His Gospel! The richest and most refined nations leave thousands and thousands of their people in almost heathen ignorance,—sad victims of depravity. If they may be judged by the scenes of open-day sin, which they tolerate in the crowded thoroughfares of their cities, they halt between two opinions. Princes and governments often seem indifferent to those miseries, bodily and spiritual, the domestic sufferings, and the public shame; not caring to understand, that nations must decline and fall, if degrading sin be permitted to eat out the moral virtues, which Christ enjoins. The only true and safe basis of government is to legislate for the education of the people in the principles of religion; to give them churches in which they may worship God; to encourage in them all that is good, noble, generous, and manly, all that tends to their physical health and strength, all that cherishes social and family affections, industry and obedience to the laws, all that leads to honest independence, humility, and a sense of their Christian duties, which each man owes to the whole community. God has in all the Scriptures forewarned His people, that wickedness generates its own retribution. The ruins of empires, and of ancient cities, speak in the voice of prophecy; but rulers will not heed. No less to nations than to individuals our Lord points His warning, when He declares, "Every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

[1] "Omnem cordis potestatem sibi vindicat Deus, consortem non fert. In navi unus est gubernator, (inquit Hieronymus) in domo unus dominus, in quovis grandi exercitu unius signum expectatur. Eodem modo in corde nostro, unus tantum sit gubernator, unus Dominus, unus dux Christus. Nonne sæpe et audivimus, et legimus, animum justi appellari sponsam Christi? Una sponsa unum tantum sponsum habet: una anima unum tantum sponsum Christum habeat, veneretur, amet." Barradius, vol. i. lib. vii. cap. 27, p. 555.

CHAPTER XV.

THE SERMON ON THE MOUNT CONTINUED—THE LORD'S PRAYER.

Matt., Chapters v. vi. vii.

THE great Teacher of Righteousness, in explaining to His hearers the requirements of His holy law, did not fail to tell them that their highest privilege, comfort, and safeguard was Prayer; lowly, penitent, never-ceasing Prayer, as a sacrifice well pleasing to their Heavenly Father, if offered up in Faith and Love. Whilst His Glory is the endless theme of angelic hymns in Heaven, He bends an attentive ear to the petitions of the most abject upon Earth. And now, that His Church might be instructed in what form of words, and in what spirit to draw near to Him, Jesus delivers a model prayer for every age, equally adapted to the public services of the sanctuary, to family worship, and to private devotions: "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father Which is in secret; and thy Father Which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye:" and he gave them His own most perfect form of prayer, which abides for ever.

Each of the *Seven Petitions* of the LORD'S PRAYER carries up an offering of adoration to the sacred Presence. We call upon God as "OUR FATHER," especially endeared to us by that tender relationship: and not without warrant;—for Christ being One in His Deity with the Father, we may in

all reverence say, that God Himself has taught us how we can most worthily pray to Him. We thus address Him, because, in virtue of our union with Christ in His Humanity, we have "received the Spirit of Adoption, whereby we cry, 'Abba, Father.'"[1] We appeal to His Love, and trust to His mercy, because our Lord and Saviour called Him *His* Father and *our* Father.[2] It is part of the gracious scheme of salvation, that we should be helped in our devotions by a standing Form of Prayer,—ordained by Christ Himself, and we may believe especially acceptable to the Father, as being in the words of His Well-beloved Son.

"*Our Father Which art in Heaven.*" Besides the *Seven Petitions*, the Lord's Prayer begins and ends in praise to God, Who sitteth upon His Throne in the Heaven of Heavens, arrayed in Glory, the source of light and life to all worlds. We acknowledge not only His Fatherly Love, but His universal Power as Lord of Heaven and Earth: and herein is the ground of our trust in Him, that He is both willing and able to save all who plead before Him the merits of His Son, in the words of His own appointment.

1st. "*Hallowed be Thy Name.*" Cause Thy Name to be hallowed. In this, as all the other petitions we confess, that the very power to do His Will comes from Himself. It is His grace which implants in our hearts the desire to pray; He Himself, by His Spirit, wings the prayer to Heaven, and vouchsafes the answer by granting whatsoever is for our good. In this First Petition we pray that He will teach all mankind to magnify and hallow His sacred Name. His absolute Glory, being infinite, cannot receive increase or decrease: but as His faithful people have a holy zeal for His honour, and love Him as a Father, and fear Him as a righteous Judge, they never speak or think of Him without the highest veneration. Therefore they earnestly pray that all mankind may give the glory, praise, and honour, which are justly due to His holy Name.

[1] Rom. viii. 15. [2] John, xx. 17.

2nd. "*Thy Kingdom come.*" God reigneth everywhere,—except, alas! in the human heart.[1] It is a marvellous, but fearful truth, that there are enemies to the Kingdom of His dear Son, rich as it is in all promises both for time and for eternity. Therefore, as members of this Visible Kingdom, we pray that all nations and languages may be brought within its circle by the universal establishment of the Gospel: and for ourselves, that we may be found worthy to inherit the Kingdom Invisible. As the saints of old desired the first coming of Christ in the Flesh, so the faithful now pray for His Second Advent in Glory,[2] "looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour Jesus Christ."[3] Let it be remembered, too, that we stand pledged in this Petition to give our best aid in spreading the knowledge of His Law, and widening the boundaries of His Kingdom, that His Name may be honoured throughout the world.

3rd. "*Thy Will be done in earth, as it is in Heaven.*" We have God's own Word to assure us, that the angels in Heaven are pure spirits in the Invisible Kingdom; His ministers and attendants, whose only joy is to do His Will. When therefore, with breathings of holy desire, we offer this Petition, we acknowledge that we are to take the angels for our example; to do good everywhere; to be known everywhere as faithful and obedient servants of the Most High God; to minister to the wants of His poor; to glorify Him at all times and in all places; to love those who love Him, and to stand aloof from those who dishonour Him: for so do the angels. Then He will reign in our hearts, as in a temple consecrated to Himself, and fill us with all joy and peace. Moreover in these words we express our entire resignation to whatsoever His Providence may appoint for us.

In these first three petitions Christ teaches all men to pray

[1] Maldonatus, Matt. vi. 10. [2] Lucas Brugensis, Matt. vi. 10.
[3] Titus, ii. 13.

for the highest blessings, which are those of the Spirit,—having regard especially to God's Glory.[1] In the four which follow we pray for daily food, and other temporal requirements,—pardon of our sins,—deliverance from temptation,—and from all dangers of soul and body.

4th. "*Give us this day our daily bread.*" Christ exhorted His hearers on the Mount to "take no thought for the morrow:" so here He enjoins a daily prayer to God for daily gifts; that He will not only bestow what we need, but preserve to us what we have,[2]—grant us health and peace, and life itself to enjoy them. The highest and the richest, kings and princes, no less than the most mean, are fed as the fowls of the air by their Heavenly Father: and if, only for one day, He were to withhold His providential care over them, all their possessions, and themselves also, would crumble to dust. Therefore, on behalf of ourselves and others, we ask of Him daily food for our frail bodies; and that "true Bread, which cometh down from Heaven," for our spiritual nourishment, with all other benefits which may seem fit to His Divine Wisdom.

5th. "*And forgive us our trespasses, as we forgive them that trespass against us.*" The whole tenor of the Sermon on the Mount bears witness to our Heavenly Father, as the God of mercy; and Jesus would never have taught us to pray for what He was unwilling to grant.[3] In Christ's Name, therefore, and in His words, we ask forgiveness of our sins; we acknowledge that every day we trespass, and therefore plead every day for pardon. But this we do on the express condition, that we heartily forgive all who have injured, or in any way offended us. If we truthfully judge ourselves, we shall often find that the offences we receive from our fellow-men either spring from some natural fault of theirs, from which we ourselves are not free, or have been provoked by our want of

[1] Lucas Brugensis, Matt. vi. 9. [2] *Ibid.*, Matt. vi. 11.
[3] *Ibid.*, Matt. vi. 9.

forbearance and gentleness towards them. In any case, if we owe "ten thousand talents" to our liege Lord, how can we ask to be forgiven, whilst we dare to distress a fellow-servant for what is, *comparatively*, no more than "a hundred pence?"[1] To say, "forgive us our trespasses, or our debts, as we forgive," and at the same time rigidly exact what may be due to us from others, or in any way indulge a harsh unforgiving temper, is an offence against truth,—no less than a mockery of God.

6th. "*Lead us not into temptation.*" "Let no man say, when he is tempted, 'I am tempted of God;'" "but every man is tempted when he is drawn away of his own lusts, and enticed."[2] In this petition we acknowledge, that we cannot, of our own strength, resist the temptations which beset us on every side. Therefore we cast ourselves before our Heavenly Father's Throne, beseeching Him to keep us close under the protection of His everlasting arms. His grace is our only sure defence against the temptations of a world, in which so much around us ministers to evil. Christ seems to say, Call upon thy Father Which is in Heaven, and assuredly He will with the temptation also make a way to escape, that thou mayest be able to bear it:[3] "for HE is faithful That [hath] promised."

7th. "*Deliver us from evil.*" Look round the world, and, if you can, sum up the catalogue of ills that beset our path; they begin at our birth; they end only in death. The day of the fall of Adam was "a day of darkness and of gloominess, a day of clouds and of thick darkness." The breath of sin went over the moral world, and gave birth to a countless progeny of evils, which, like an army of locusts, "run to and fro in the city, they run upon the wall," they "enter into the windows like a thief."[4] Living in the society of our fellow men, we daily

[1] Matt. xviii. 23—53.
[2] James, i. 13, 14.
[3] 1 Cor. x. 13
[4] Joel, ii. 3—9.

witness, or hear of misery and sin, violence, fraud, oppression, and wrong; and against these we pray, on behalf of all mankind. We have need to be defended from sickness, and sorrow, from bereavements, accidents of every kind, changes of fortune, sudden deaths, visitations of war; and above all from the secret influences of the evil tempter (*τοῦ πονηροῦ*) within our own hearts.[1] Where else, then, can poor feeble man seek deliverance and refuge, but from his Father Which is in Heaven? Every one in the hour of need may say with David, "Lead me to the Rock that is higher than I."[2]

"*For Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*" Thus, as the Lord's Prayer begins with praise to God, so the Christian Church[3] concludes with these words, that every thing which hath breath may glorify His Name. With all the holy angels, who stand round about the Throne, we may at all times and in all places ascribe Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God for ever and ever. "Amen."

One essential lesson is to be gathered from this whole prayer; we pray to God as OUR Father; that is, not for ourselves alone, but for the Church Universal, and for all mankind: and thus, whether in private or in public, we *intercede* for others, as well as pray for ourselves, which makes our devotions more acceptable to the God of Love. We are all members of a spiritual community, and all have an interest in each other's prayers.[4] The king prays for the beggar, the

[1] Lucas Brugensis, Matt. vi. 14. [2] Ps. lxi. 2.

[3] "The Doxology is not found in the oldest MSS.; and was probably added in the beginning of the fourth century, from the primitive usage of Christian Churches reciting the Lord's Prayer in their public Liturgies." "St. Paul *adopts* the substance and order of the last two petitions in the Lord's Prayer (2 Tim. iv. 18) *with the Doxology*." Wordsworth's Greek Test., Matt. vi. 13. Also Alford's Greek Test., *Ibid.*

[4] "Christus voluit charitatem constituere inter omnes homines, ita quòd invicem sibi communicarent spiritualia bona: et ideo voluit, quod nemo quando oraret pro se solo oraret, sed pro omnibus: ideo dixit '*Noster*,' ita quòd necesse sit ex forma orandi pro omnibus orare: nam dicitur 'Pater noster,' et postea

rich for the poor, the master for his servant, the prince for his people,[1] confessing that all are equal before God, and children of the same Heavenly Father.[2] This wide circle of sympathy gives life to our devotions; when we pray for others, we realize in part the "Communion of Saints," confessed in the Apostles' Creed. Great is the consolation of mourners in knowing that prayers are offered in all Churches for the afflicted, the desolate, and the bereaved: those who love one another feel assured that when they pray for the absent they are together in the Spirit. Then the prayers of each, be he near or far off, unite with those of many, and rise up as holy incense before the Throne. The spiritual world knows no distance of climes: for it is One,—and Christ is in the midst.

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dicitur, 'dimitte nobis debita nostra,' et iterum, 'et ne nos inducas in tentationem,' quæ omnia non ad orantem solum, sed ad omnes proximos necesse est extendi." Tostatus Abulensis, In Matt. vi., Quæst. ciii.

[1] Lucas Brugensis, Matt. vi. 9.

[2] "Orandum præcipuè et pro populo doceris, hoc est pro toto corpore, pro membris omnibus matris tuæ [Ecclesiæ], in quo mutuæ charitatis est insigne. Si enim pro te roges, tantummodo pro te rogabis. Et si pro se tantùm singuli orent, minor peccatoris quam intercedentis est gratia. Nunc autem quia singuli orant pro omnibus, etiam omnes orant pro singulis. Ergo, ut concludamus, si pro te roges, tantùm, ut diximus, pro te rogabis. Si autem pro omnibus roges, omnes pro te rogabunt; siquidem et tu in omnibus es. Ita magna remuneratio est, ut orationibus singulorum acquirantur singulis totius plebis suffragia. In quo arrogantia nulla, sed humilitas major est, et fructus uberior." S. Ambrose, De Cain et Abel, lib. i. cap ix. Op. Tom iv. p. 126.

CHAPTER XVI.

A MAN WITH AN UNCLEAN SPIRIT CURED IN THE SYNAGOGUE AT CAPERNAUM—SIMON'S WIFE'S MOTHER HEALED OF HER FEVER—THE MIRACULOUS DRAUGHT OF FISHES—SIMON PETER, ANDREW, JAMES, AND JOHN LEAVE ALL, AND FOLLOW JESUS—A LEPER CLEANSED—A MAN SICK OF THE PALSY HEALED—MATTHEW CALLED TO BE A DISCIPLE, AND MAKES A GREAT SUPPER FOR HIS MASTER.

Matt. vii. 28, 29; viii. 1—4, and 14, 15; ix. 2—17. Mark, i. 21—45; ii. 1—22. Luke, iv. 33—34; v. 1—39.

When our Lord had finished the Sermon on the Mount "The people were astonished at His doctrine; for He taught them as One having authority, and not as the Scribes." He knew the secret chords of the human heart, and touched them with a Master's force. There was a sublime and simple power in His teaching, which had charmed His hearers to a fixed attention. We may picture to ourselves the groups upon the Mountain, discussing with deep interest the several parts of the Sermon, as they were variously affected, one truth coming home with peculiar force to this man, and another to that. Some might enquire, what means He by this KINGDOM OF HEAVEN? What promised blessings are these? Is He then a King? others might say, Who can love his enemy, or turn the other cheek to be smitten, or give his cloak to him that taketh away his coat? Again, His law of purity, so novel, and so strict, might seem even fanciful to a people so profligate. They would exclaim, How different all this from the teaching of the Rabbis! and how boldly He rebuked the Scribes and the hypocritical Pharisees! All were persuaded that He must be a Prophet. The same excitement prevailed on the borders of the Lake Gennesareth, where they still crowded

round Him from distant parts: "great multitudes followed Him:" "they came from every quarter." The ordinary routine of their daily life was interrupted; they left their own towns for Capernaum, and when He departed into desert places, they followed His steps.

It was probably on the next sabbath-day after the Sermon on the Mount, that Jesus entered into the synagogue at Capernaum, as related by St. Mark, and St. Luke. We may infer from the text, that He was invited by the ruler of the synagogue to expound the appointed lesson from the law and prophets, after the Jewish custom,[1] that the people might hear this wonderful Teacher. As all Scripture had its fulfilment in Himself, He would, no doubt, preach to them "the Gospel of the Kingdom of God." And the people "were astonished at His doctrine; for His word was with power:" "He taught them as one having authority, and not as the Scribes." There was a dignity in His address, a simplicity and force of Divine truth in His teaching, which at once persuaded and convinced His Hearers. We may believe that, as usual, He preached to them His law of righteousness —more spiritual than that of Moses, and of a judgment to come before the Throne of God. Whereas the teaching of the Scribes was cold and spiritless, directed to minute observances of human traditions, "Jewish fables, [as St. Paul terms them] and commandments of men that turn from the truth."[2]

Whilst the multitude were listening to Christ's Discourse on the nature of His Kingdom, the powers of hell were moved within a miserable demoniac who was present, and possessed by an unclean spirit. His voice was compelled to utter the thoughts of the demon who held him bound in the chains of bitterness; and he cried aloud, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art thou come to destroy us? I know Thee, Who Thou art, the HOLY ONE OF GOD."[3] Already Satan foreboded the downfall of his

[1] Acts, xiii. 14, 15. [2] Tit. i. 14. Lucas Brugensis, Matt. vii. 29.

[3] "Sciebat dæmon, prout sibi Christus scire permiserat, quòd ipse Sanctus Dei esset. Dant dæmones testimonium veritati, et inimici Christi de ipso testificantur, quòd sit Sanctus Dei, ut homines increduli confundantur, Christo non credentes vera dicenti et rara, et miraculis confirmanti suos sermones." Simon de Cassia, lib. v. cap. 8, p. 241.

reign; not, as before in the wilderness, *tempting* Him,—"*If* Thou be the Son of God;" but fearing His power,—"Art Thou come to destroy us?" Now he knew the purpose for which the Messiah had appeared on Earth; and he was compelled by a power greater than his own to confess before all, that "the Holy One of God" stood before them in the Person of "Jesus of Nazareth." Though he dared to remonstrate, it was in a tone of deprecation; "Let us alone." But the great Deliverer put him at once to silence: "Hold thy peace, [He said in a voice of stern command that must have thrilled through the synagogue] and come out of him."[1] The demon, so long coiled within the very being of the unhappy man, was compelled to relax his hold: his hated tyranny was at an end: the voice was the Voice of God, against which there was no appeal. But with all the envenomed malice of a fiend he "tore" his bondsman; "and when he had thrown him down in the midst, and cried with a loud voice, he came out of him."

The awful nature of God's wrath, in the just punishment of sin, was shown in that age by the permitted power of demons to take personal possession of the souls and bodies of men. By a spiritual influence, hateful to their miserable victim, they controlled his physical senses, and his moral being. These demoniacal possessions, overturning all the faculties of the immortal soul, the Creator's masterpiece, are a mystery not to be fathomed.[2] They mark the depth of degradation to which mankind had fallen before the coming of our Lord. Great need there was of the coming of the Son of God, and of a new Kingdom of Heaven on earth, to deliver mankind from this terrible form of Satanic power. All in the synagogue were amazed, insomuch that they questioned

[1] "Christus increpat et comminatur, et imponit silentium, velut habens super eos proprium dominatum: quo etiam ab homine jussit egressum, tanquam ei, qui non proprium domicilium habitabat, tanquam ei, qui rem invaserat alienam. Et obedientia creaturæ statim perficit divinum imperium, quanquam depravata, sed impotens reluctari." *Ibid.*

[2] Josephus, Antiq. Jud., lib. viii. 2—5. Lightfoot, i. pp. 243—244. Greswell's Harmony, vol. ii. pp. 472—474. After the establishment of Christianity mankind were no longer subject to the physical power of evil spirits. They would still be exposed to the spiritual temptations of the devil, as part of their moral trial; but beyond this he can make no approach to harm the most defenceless.

among themselves, saying, "What thing is this? What new doctrine is this?" "What a word is this! for with authority and power He commandeth the unclean spirits, and they do obey Him!" Although His Divinity was not revealed to the people, they perceived that He was a mighty Prophet, having dominion over the spiritual world, recognised and obeyed by unseen demons, who by the audible voice of their victim acknowledged "Jesus of Nazareth" to be "THE HOLY ONE OF GOD;" and fled at His very word.

From the synagogue He went with James and John to the house of Simon and Andrew in Capernaum. The presence of the Prince of Peace shed health and gladness upon their home: for Simon's wife's mother having been taken with a great fever, when they besought Him for her, He took her by the hand, and on the instant, at His rebuke, the fever left her: she arose, and with grateful joy waited upon her Lord, and ministered unto all who were present.[1] But short were His hours of repose. The news of the miracle in the synagogue spread every where: "The fame of Him went into every place of the country round about." And the same evening, as soon as the legal sabbath was ended, "when the sun was setting," the people crowded round the house. "And all they that had any sick with divers diseases, and them that were possessed with devils, brought them unto Him; and He laid His hands on every one of them, and healed them. And all the city was gathered together at the door. And devils also came out of many, crying out and saying, 'Thou art Christ, the Son of God.'" The Sacred Name on the lips of devils was almost blasphemy. Although they confessed to His Divine power, He rejected their testimony, "and rebuking them, suffered them not to speak."[2]

The next morning, "rising up a great while before day, He went out, and departed into a solitary place, and there prayed." He retreated from the tumult of the city, and from

[1] St. Mark and St. Luke give this incident as following the cure of the demoniac. St. Matthew mentions it after the Sermon on the Mount.

[2] See Bloomfield's Greek Testament for a note on Matt. iv. 25. He shows very satisfactorily, that our Lord's casting out devils was as much a part of His Divine Mission as curing all manner of diseases; both combining to display His sovereignty over all moral and physical evil.

the applause of men [1] to commune with God. The place was solitary; but He was not alone; as He Himself declared on a later occasion:[2] He was with His Father in the Unity of the Divine Nature. And this is written for the comfort and example of His redeemed, who, "through Him have access by One Spirit to the Father."[3] All loneliness ceases when we enter into communion with Heaven. It is the wicked, living unto sin in the crowded ways and mazes of a sensual world, who wander in a spiritual wilderness without God. His disciples and the people went in search of Him, and found out His retreat: and when He would have gone into the neighbouring towns, they besought Him to abide in Capernaum. But He said unto them, "I must preach the Kingdom of God to other cities also," "for therefore am I sent."

"And it came to pass that, as the people pressed upon Him to hear the word of God, He stood by the Lake of Gennesaret:" and there He found two small ships on the shore, belonging to Simon and Andrew, and James and John; but they were gone out of them, and were washing[4] their nets close by. "And He entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. And when He had left speaking, He said unto Simon, 'Launch out into the deep, and let down your nets for a draught.'" Simon answered, "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." Then immediately followed a miraculous draught of fishes, insomuch that their net brake with the multitude of them; and they beckoned to their partners James and John, in the other ship, that they should come and help them: and both the ships were so filled that they began to sink. All were overwhelmed with astonishment. They had before witnessed other proofs of their Master's wonder-working power; but this in the eyes of fishermen surpassed them all. They had toiled in their vocation from youth to manhood, night and

[1] See the explanation of Maldonatus, Mark, i. 35, and Lucas Brugensis, *Ibid.*
[2] John, xvi. 32. [3] Eph. ii. 18.
[4] From this fact of their washing the nets, it may be inferred that they despaired of taking any fish for the present. Toletus, in Evang. Lucæ, p. 333.

day, in calms and through tempests, but never had they seen such an outpouring of the treasures of the deep. To their minds it was a miracle of miracles. "When Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me; for I am a sinful man, O Lord.'" "Fear not; [was the gracious reply]; from henceforth thou shalt catch men," as He had said before both to Peter and Andrew. This promise,[1] was soon afterwards fulfilled to them, as also to James and John, who were equally astonished at the draught of fishes which they had taken. Henceforward they were all to live within the transforming influence of His Divine presence, and be trained for the future government of His Kingdom; still co-partners with each other, but in a higher calling; to share their Master's privations, and hereafter to "sit on thrones, judging the twelve Tribes of Israel." "And when they had brought their ships to land, they *forsook all*, and followed Him."

After this, the Messiah continued His Circuit, preaching in the synagogues "throughout all Galilee," and casting out demons. And when He was "in a certain city," supposed to be Chorazin, two miles from Capernaum, "a man full of leprosy" fell on his face, and worshipped Him, saying, "Lord, if Thou wilt, Thou canst make me clean." This foul disease of leprosy, perhaps the most dreadful to which man's physical nature could be subjected, was thought by the Jews to be a visitation from God. We read of persons thus smitten being "white as snow." The miserable and loathsome victims were covered with small white scales, and corrosive ulcers eating into the flesh, corrupting the blood, and impeding all the vital functions. Even a house might be infected with a peculiar form of this plague. In such case the Mosaic law ordained that the stones and timber, and the very mortar, should be carried out of the city.[2] Any one attacked with leprosy, being debarred from the society of his fellow man, and forbidden to enter the city, wandered in the outskirts, an object of mixed pity and repugnance. Wherever

[1] See Wordsworth's Greek Test., Luke v. 6. See the note to page 115 of the narrative for the names of the Commentators, who think that this was a different call of the four disciples from that mentioned by St. Matthew. See also Toletus, in Evang. Lucæ, pp. 342, 343, who is of the same opinion.

[2] Lev. xiv. 45.

he went, he was to proclaim his own misery by crying, "Unclean, unclean," that all others might avoid him; for his very contact conveyed a legal taint.[1] Such was the afflicted object, who fell down and worshipped the Great Physician. By faith he recognized the true fountain of mercy; and "Jesus, moved with compassion, put forth His hand, and touched him." No form of suffering was too abject for His condescension:—"I will, be thou clean." The distemper, which brought contagion to all others, was itself at once cured by the Divine hand. The virtue of that touch thrilled through the leper's whole being: the streams, which before were stagnant, now gushed through the healthy veins, giving life and vigour to every pulsation of his frame. "Immediately the leprosy departed from him, and he was cleansed." And He charged him that he should tell no man; but go and show himself to the priest, and make the usual offerings,[2] ordained by Moses, that his purification might be legally confirmed. The man's joy, however, could not be repressed: he went out, and began to publish the news of his recovery. "But so much the more went there a fame abroad of Him; and great multitudes came together to hear, and be healed of their infirmities."

It was not without reason that He had charged the leper to be silent; for now the admiring crowds so thronged the Saviour's path, that He could no more openly appear in the city. "And He withdrew Himself into the wilderness and prayed;" or, as St. Mark says, "He was without in desert places." But, "after some days," He returned again to Capernaum; "and it was noised that He was in the house. Once more the people gathered together, "insomuch that there was no room to receive them; no, not so much as about the door;" and again He preached to them. Among the hearers were "Pharisees and Doctors of the law out of every town of Galilee, and Judæa, and from Jerusalem: and the power of the Lord was present to heal them." But neither His sublime doctrines nor His miracles could move their

[1] Lewis's Orig. Heb., vol. ii. p. 87.

[2] He was to tell no man until he had made his offerings, lest by any means he might delay, or be prevented fulfilling the ordinance of Moses. Tostatus Abulensis, in Matt. viii., Quæst. xvii.

obstinate unbelief. He had denounced their hypocrisy in His Sermon on the Mount; He had driven the traders and money-changers from the Temple; their authority, which He called in question, was dearer to them than truth; and though "never man spake like this Man," they every where opposed Him, rejected His claim to be Messias, and sought how they might find accusation against Him. Thus their treatment of Christ may be well described in the words of Ezekiel, "The house of Israel will not hearken unto Thee; for they will not hearken unto Me: for all the house of Israel are impudent, and hard-hearted."[1]

Whilst He was preaching to the crowds which had collected about the house, "there was brought to Him a man sick of the palsy, lying on a bed:" but when the bearers could not approach by the door because of the multitude, they went upon the housetop, and uncovered the roof where He was; and so let the man down into the midst before Jesus. Seeing their faith, "He said unto the sick of the palsy, 'Son, be of good cheer; thy sins be forgiven thee.'" He pronounced the Divine absolution, and thus bestowed upon him a greater blessing than the cure which he sought. Then the Scribes and Pharisees reasoned in their hearts; they murmured secretly among themselves, and dared to call the "Son of the Blessed" a blasphemer! "Why doth this Man thus speak blasphemies? who can forgive sins but God only?" But HE Who was now in the midst of them would manifest His Divine authority to pronounce forgiveness. Immediately "perceiving in His spirit," that they so reasoned within themselves, He said unto them, "Wherefore think ye evil in your hearts? Whether is easier to say, 'Thy sins be forgiven thee;'[2] or to say 'Rise up and walk?' But that ye may know that the Son of Man hath power to forgive sins, [then, turning to the sick man, He added] 'I say unto thee, Arise, and take up thy bed, and go thy way into thine house.'" Upon the word, his palsied limbs were restored to a living

[1] Ezek. iii. 7.

[2] The strength of the argument lay in this, that the miracle, openly wrought before them all, could only be by Divine power; and therefore testified that He had authority to forgive sins: if He had no such authority, He surely could not have performed the miracle. Toletus, in Lucæ Evang., p. 361.

energy; "immediately he arose, took up the bed, and went forth before them all." Thus the healing of the body followed that of the soul, both being perfected by the word of power.

The multitude were "amazed," and filled with fear, and glorified God, saying, "We have seen strange things to-day," "We never saw it on this fashion." Not so the Pharisees and Scribes; their hearts were hardened: they would not acknowledge that the miracle was wrought by the hand of God. And such to this day is the spirit of unbelievers, who reject the SON OF MAN, ascended to His Throne. He so full of Divine Love and sympathy;—sinners so cold and insensible! For them were these miracles of healing, this wisdom in doctrine, this mercy in pardon recorded in the Scriptures; and they "reason within themselves," as the Pharisees did of old! It is the pride of human nature that obscures the bright visions of the Kingdom of Heaven: the leprosy of vice, and the palsied affections, "make the whole head sick, and the whole heart faint."

Again He went forth to the sea-side: where He would put the faith of Jewish hearers to a severe trial. Between truth and prejudice there is a never ceasing struggle: but the Divine purpose holds on its stedfast course. Jesus was about to choose as one of His favoured disciples a man, whose character and profession were odious to them, one whom they looked upon as a heathen, whose very office was a badge of their foreign yoke, so galling to their national pride; for he was a Publican, or collector of the Roman tribute. He sat by the side of the Lake at the receipt of custom, to gather the hated toll on merchandize.[1] Even if he were individually honest, and exacted only what was due by law, he belonged to a class of extortioners, infamous to a proverb. The Jews held all Publicans or tax-gatherers to be aliens; and Christ, speaking of them as sinners, classed them with heathen men. But for the conversion of heathens and sinners the Gospel was to be preached; yea, and *by* converted heathens and sinners. In particular this Hebrew Publican of whom we speak was to be an Evangelist,—by Divine grace one of those four inspired

[1] Lightfoot, vol. i. pp. 461, 462. Lewis's Origines Hebrææ, i. 306. Greswell's Harmony, vol. ii. p. 299, note.

saints, whose never dying words have been carried to the distant corners of the world, spreading everywhere, in every tongue, the glad tidings of salvation by the Death and Resurrection of Jesus Christ.

As He was passing by the sea of Galilee,[1] "He saw a man named Matthew, [called also Levi] a Publican, the son of Alphæus,[2] sitting at the receipt of custom. And He said unto him, 'Follow Me.' And immediately he left all, rose up, and followed Him." Like converted Paul, he counted all wealth to be as nothing, compared with "the excellency of the knowledge of Christ Jesus" his Lord; and such the Messiah was to Matthew from that day forth. To celebrate his joyful exchange of riches for poverty, he prepared for his new-found Master a great feast in his own house.[3] There was a large company of the disciples and Publicans, and of others who, though accounted sinners among the Jews, were permitted to sit down with Him. This could not but offend punctilious Scribes and Pharisees, affecting to be very righteous. To eat with those who were defiled, and tax-gatherers of their Roman oppressors, seemed to them altogether out of character in One Who claimed to be their Messiah. Therefore they obtruded themselves with their questions, and said to the disciples, "Why eateth your Master with Publicans and sinners?" Christ Himself made answer in a proverb, "They that are whole need not a phy-

[1] Tostatus Abulensis, In Matt. Evang., pars. cxi. p. 322, shows clearly that the call of Matthew followed immediately after the cure of the man sick of the palsy.

[2] This was a different Alphæus from the father of James the Less and Jude. See Tostatus Abulensis, In Matt. Evang., Pars. xi. p. 322. See Cave's Lives of the Apostles, pp. 144, 145; Greswell's Harmony, vol. ii. p. 120; Alford considers that Matthew and James the Less were brothers; Prolegomena to his Greek Testament, chap. ii., also, Lightfoot, vol. i. p. 660, makes Matthew brother of Jude and Simon Zelotes. But this is not borne out by other authorities.

[3] Although the three evangelists, St. Matthew, St. Mark, and St. Luke, describe this supper in the order here given, immediately following the call of Levi, some learned critics postpone it till long afterwards. But the great majority of writers adhere to the connection given in the Gospels. Thus Augustin, De Consensu Evang., lib. ii. p. 60; Jansenius Gandavensis, cap. 33, p. 219; Barradius, lib. v. cap. 21, p. 385; Tostatus Abulensis, Ussher, Toinardus, Whiston, Le Clerc, and others.

sician; but they that are sick:" and refers them to the prophet Hosea for a still further answer, "Go ye, and learn what that meaneth, 'I will have mercy, and not sacrifice:'"[1] adding, "for I am not come to call the righteous, but sinners to repentance." Christ was the Physician of the Soul; He came to heal the diseased in heart, and to bind up their wounds.[2] He loved to be a guest with the humble-minded rather than with the proud; and in this act of condescension we are reminded of that passage in the Book of Revelation, where St. John is commanded to write unto the angel of the Church of Laodicea, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."[3]

Then came also the disciples of John the Baptist with *their* objections. We have seen before how jealous they were of the Messiah's great and growing influence among the people.[4] Being themselves rigid ascetics, they demanded, "Why do we and the Pharisees fast oft; but Thy disciples fast not?" Thou speakest of calling sinners to repentance; and surely fasting is an essential part of religious discipline? They did well, to follow the holy example of John; but they had not learned his spirit of humility; and when they presumed to question the acts of the Messiah they forgot how the Baptist had declared Him to be the "Son of God," the "Lamb of God," and the "Bridegroom." Jesus seems to remind them of this; for He replies, "Can the children of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when *the Bridegroom shall be taken from them*, and then shall they fast." This is another Prophecy of His own Death;[5] and one of those mysterious answers by which He was accustomed to silence vain questions. No doubt it referred to the future fasting of His disciples,—a duty which from the time of the

[1] Hos. vi. 6. [2] Ps. cxlvii. 3. [3] Rev. iii. 20. [4] Chap. xi. p. 92.

[5] The common interpretation is, that Christ would not impose too severe a discipline on His early followers; but draw them by degrees to the hardships of the Cross, lest they should be discouraged, and turn back. Nevertheless He did not conceal from them the difficulties and sufferings which they were to endure, when they should be delivered up to councils, and scourged in the synagogues.

Apostles (however much now neglected) has been a part of the discipline of repentance, to chasten the soul, to subdue the lusts of the flesh, and to testify before God our sorrow for sin.

Jesus, perceiving the spiritual pride of these fault-finders, who boasted of their rigid observance of outward austerities, showed them how the Gospel dispensation rather required a thorough change of heart and affections. They were to "put off, concerning the former conversation, the old man," "and put on the new man, which after God is created in righteousness, and true holiness."[1] To forego the natural pride of the heart, self-will and self-reliance; to submit meekly to injuries, and love their enemies, would be more in harmony with the Code of the Mount than fasts without humility, and forms without devotion. The Kingdom of Christ was to be a spiritual Kingdom, a new dispensation from Heaven, not grounded on the threadbare systems of the Scribes and Pharisees; but in all its freshness to supersede their vain ceremonies, and false glosses upon God's law.[2] This He explained by two short proverbial figures. It was not to be a partial patchwork, like "a piece of new cloth upon an old garment;" but altogether a new robe of grace. Nor was it to be as a new vintage put into tainted worn-out vessels; but new wine of the "True Vine" in new vessels fit to receive and preserve it. "If any man be in Christ he is a new creature: old things are passed away: behold all

[1] Eph. iv. 22. 24.

[2] "Cùm enim Apostoli novi testamenti præcones et doctores sint instituti, non debent nunc veterum ceremoniarum et observationum legibus obstringi." Victor Antiochenus in Marcum, Ingolstadii, 1580, 12mo. p. 37; Toletus, In Lucæ Evang., p. 378, quotes Tertullian, lib. iv., contra Marcionem, "The old garment, and the old bottles, are the ancient ceremonial law of Moses; the new cloth and new bottles are the Gospel of Christ." Musculus, In Evang. Matt., vol. i. p. 216, quotes Hilary to the same effect. According to Jerome, quoted by Tostatus Abulensis, In Matt. Evangel., cap. ix. Quæst. lxxx., we are to understand by the old cloth and old bottles, the Scribes and Pharisees; the new cloth and new wine are the precepts of the Gospel, which the Jews could not endure, and so the rent would be made worse.

"Vult ergo Christus dicere, 'Patrum traditiones, et antiquæ vestræ superstitiones non conveniunt doctrinæ meæ Evangelicæ, quas duas doctrinas si quis conjungere velit, nihil efficiet, quàm ut turpem et deridendam diversarum religionum confusionem introducat.'" Chemnitius, vol. i. p. 729. To the same effect, Faber Stapulensis, in Quat. Evang., p. 70.

things are become new."[1] The meaning of these Parables, if they understood them, could not be acceptable to Jews, wedded to their own traditions and multiplied observances: therefore He added another proverb, "No man having drunk old wine *straightway* desireth new: for he saith the old is better." This exactly applied to the prejudiced Pharisees, and to the disciples of John, who could not be reconciled to any new teaching which opposed their old traditions. And so it is with the natural heart at all times: fixed habits of thought, and convictions of education, formed perhaps in times of laxity and indifference in the Church, so prepossess the minds of men, that when a brighter light dawns, they straightway object to all advance, and say, "the old is better;" although the change may really be a return to older and better times than those which they remember.

[1] 2 Cor. v. 17.

"Assumentum novi panni, et novum vinum, est prædicatio Evangelii Christi de gratuitâ remissione peccatorum propter Christum. Hæc prædicatio, etsi fuit ab initio orbis terrarum, tamen videbatur tunc nova, propterea quòd Christus ab antiquo promissus, jam recens advenerat, et hominem assumpserat. Vetus autem vestis, et vetus uter, seu lagena, est doctrina Pharisaica, de discrimine ciborum, dierum, jejuniorum, vestium, et aliarum id genus rerum. Sicut ergo non convenit novo panno cum veteri veste, et musto cum veteri lagena, ita hæ duæ doctrinæ haudquaquam conveniunt. Non est ejus, qui pollicetur gratis propter Christum remissionem peccatorum, præscribere certum genus cibi, aut certos dies jejuniorum. Quam ob causam? quia doctrina Evangelii exigit veram pœnitentiam, hoc est, agnitionem peccatorum, fidem in Christum, et obedientiam divinæ vocationis. Doctrina autem Pharisaica de traditionibus, de discrimine ciborum, vestium, precum, dierum, non solùm obscurat doctrinam Evangelii de pœnitentiâ, verum etiam corrumpit eam, et est ei impedimento, quo minus habeat successum." "Solus enim Christus, Filius Dei, est verum tegumentum peccatorum, si quis eum fide apprehenderit: et solo hoc tegumento peccata absconduntur coram tribunali Dei." Brentius, In Matt., Op. Tom v. p. 237.

CHAPTER XVII.

CHRIST GOES TO JERUSALEM FOR THE FEAST OF PASSOVER—RESTORES THE CRIPPLE AT THE POOL OF BETHESDA ON THE SABBATH DAY—IS BROUGHT BEFORE THE RULERS—CLAIMS DIVINE POWER—DECLARES THAT JOHN THE BAPTIST, HIS OWN MIRACLES, AND THE ANCIENT SCRIPTURES, HAD TESTIFIED TO HIS BEING THE SON OF GOD.

John, v.

TEN months had been occupied in the Messiah's First Circuit, as He went through Galilee, "teaching in the synagogues, and preaching the Gospel of the Kingdom," everywhere working miracles among the people. And now it pleased Him to go up to another Passover at Jerusalem. This might seem to be fraught with danger; but we shall understand the purpose of His attendance at this great Festival, when in the presence of all the assembled Jews He makes a more solemn and open revelation of His mysterious nature than He had yet done, either in Galilee or in Judæa. "After this [says St. John] there was a feast of the Jews: and Jesus went up to Jerusalem."[1] He was accompanied by some of His disciples; and being there, it is no wonder that we find Him at once among His suffering poor. He came to the Pool of Bethesda, which, by interpretation, was the "Place of Mercy." It was by the sheep market, near

[1] Although St. John does not express what particular Feast this was, we may collect from clear arguments that it was a Passover. But this question has given rise to much controversy among the commentators. If it were not a Passover, we could not substantiate that more than three Passovers occurred during our Lord's public ministry, which would then be reduced to two years and a half, instead of three years and a half. That it *was* a Passover is the opinion of Irenæus, Jansenius, Barradius, Osiander, Chemnitius, Lucas Brugensis, Toinardus, Lightfoot, Grotius, Archbishops Ussher and Newcome, also Whiston, Whitby, Lampe, Greswell, and others.

"Disputant hic Scriptores, quis hic dies festus fuerit; et tempora suppu-

the Temple, having round it five porches, or covered ways.[1] "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the Pool, and troubled the water. Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."[2]

By this Pool there was a poor wretched cripple, who had been afflicted eight and thirty years. He lay upon his pallet, neglected and helpless, amid the anxious crowd, all intent on their own miseries, and their own chance of cure. He had no one to put him into the water; whilst others, not so feeble, or by the help of friends, always stepped down before him. As Jesus looked upon him, He penetrated all his history: He "knew that he had been now a long time in that case." To be helpless and deserted was an all-sufficient claim to the compassion of the Saviour: perhaps also his persevering faith, after so many failures, might be a plea in his favour. He Who had blessed and comforted the sick in

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tant conjecturis mire quàm incertis. Si auctores sequimur, vetustissimus est Irenæus, qui lib. ii. cap. 39, Paschale hoc festum ait. Si loquendi morem attendimus sanè Pascha hoc nomine designatum ostendimus, Matt. xxvi. 5. Nec movere nos debet quòd hîc articulus non est additus nomini ἑορτῆς (festæ diei), nam planè eodem modo ἑορτὴ sine articulo, Pascha significans, reperitur Marci, xv. 6; Lucæ, xxiii. 17." Grotii Annot. in iv. Evang., p. 496.

[1] The waters of Bethesda were probably drawn from the same source as those of the Pool of Siloam. Lightfoot, vol. i. p. 667, thinks it was the higher of the two, and the same as Solomon's Pool, mentioned by Josephus, Bel. Jud., lib. v. 4. 2. An ancient tradition recorded by the Bordeaux Pilgrim, A.D. 333, found the "Probatica Piscina," in the deep fosse which even now covers great part of what was formerly the north wall of the outer Temple: and it would appear that the Sheep Gate was in the north wall of this enclosure. See Williams's Holy City, p. 484. The Pool of Bethesda may then have been connected with this large tank in the neighbourhood of the Sheep Gate: for there can be little doubt that the marginal reading [*gate*] in our authorized version is more correct than *market* in the text, John, v. 2. Modern research has discovered a pool in the immediate vicinity of the northern gate of the Haram, which would seem to represent the Sheep Gate of the ancient Temple. See Stuart, "The Tent and the Khan," pp. 276, 277.

[2] See F. Lampe, in Evang. Joan., vol. ii. pp. 9—13; Olshausen on the Gospels, vol. iii. pp. 423, 424; Stier's Words of the Lord Jesus, vol. v. pp. 76, 77; Alford's Greek Test., John, v. 3, 4; and Bloomfield's Greek Test., *Ibid;* Townsend's New Test., p. 115, where in a full explanatory note his verse, John, v. 4, is considered.

Galilee would not do less within Jerusalem, and under the very walls of His Temple. And "He saith unto him, 'Wilt thou be made whole?'" In the tone of that voice, in that look and demeanour, there was a stamp of Divine benevolence and dignity, which at once impressed the man with reverence,—perhaps with a feeling of hope; "Sir, [he replied] I have no man, when the water is troubled, to put me into the Pool." "Jesus saith unto him, 'Rise, take up thy bed, and walk.'" Faith came with Christ's word, and with faith came health: the man's limbs were restored to their long dormant and forgotten powers; being "immediately" healed he was able to obey the command: "and on the same day was the Sabbath."

We are not told what was the effect of the miracle on the minds of the crowd assembled within the porches of the Pool: but he who was before a helpless cripple went joyfully forth before them all, bearing his bed. According to the traditions of the scrupulous Rabbis, this was an offence against the law of the sabbath; therefore, as He went along, the passers-by rebuked him, saying, "It is not lawful for thee to carry thy bed." He confidently justified himself:—"He that made me whole, the same said unto me, 'Take up thy bed, and walk:'" but he could not declare Who He was; for his Benefactor had conveyed Himself away, and was gone into the Temple. There Jesus was probably at once recognized by those who had witnessed His former miracles in Jerusalem, and by many who had seen Him in Galilee, and had come up to the feast. The man who was healed also came into the Temple, perhaps to offer up his thanks. And when the Lord found him there, He admonished him, "Sin no more, lest a worse thing come unto thee." He, rejoicing to have been healed by the Great Prophet, spread the news abroad, that "it was Jesus Which had made him whole."

The Rulers, hearing that One Whom they so hated had thus broken the commandment, as they presumed to say, sent for Him, that He might answer for Himself.[1] Being already

[1] From the solemn nature of Christ's discourse, which follows, it may be inferred that it was delivered before the Council of Rulers, that is, the Sanhedrim. "Cùm Christus non humana, sed divina, non servilia, sed sacrosancta, imò

jealous of His wide-spreading fame and influence, they were not sorry to have this occasion of bringing Him to account.[1] The publicity of the cure during the Passover made it, in their eyes, all the more deserving of severe punishment: they "sought to slay Him because He had done these things on the sabbath day." But He had no fear for His personal safety. They could no more lay hands on Him until His hour was come, than they could grasp the lightning. He answered their accusations by an open avowal, which would only the more exasperate them: but they must hear the truth;—"My Father worketh hitherto, and I work." My Father sustains all nature in its harmonious order, day by day, according to His Providence and Will, sabbath or not; and I by the same power from the beginning, do all things.[2] The Rulers at once perceived the real nature of the claim, and were indignant, that He should assume to Himself the attributes of the Highest. Therefore they "sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, MAKING HIMSELF EQUAL WITH GOD." He did so; and this is the ground of our faith, that HE Who was the Way, the Truth, and the Life, and the Light of the World, declared Himself to be the SON OF GOD.

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non sua, sed Patris opera faceret, (sicut alibi decit, 'Pater in me manens, ipse facit opera') certe nullo pacto debebat dici Sabbati violator. Quòd itaque dicit, 'Pater meus ad hoc usque temporis operatur, et ego operor,' significat se quæ faciat unà cum Patre Deo facere, opera sua non esse simpliciter humana, sed divina; non sua sed Patris; se ad hoc venisse, ut opera Patris ad salutem mortalium perficeret."—Musculus, In Evang. Joan., p. 122.

[1] "Cùm audirent Jesum esse qui jusserat sanatum sabbato lectulum suum portare, avidè hanc occasionem arripiunt, et ad persecutionem se convertunt, ex invidiâ crescentis gloriæ Christi, et quia Pharisæorum traditiones reprehendebat et damnabat. Dolebat enim Pharisæis, quòd Jesus insignibus et stupendis miraculis sibi talem authoritatem comparabat, quòd populus desertis ipsorum traditionibus doctrinam Jesu et sectabatur et amplectebatur."—Chemnitii Harm. Evang., vol. i. p. 358.

[2] "The words of our Lord, as the Jews perfectly understood, contain an assertion of His high office in as plain terms as the plan of his ministry permitted. And none but a Being who was invested with the offices and character of the Messiah could have adopted such language without blasphemy, 'As my Father on the Sabbath day still continues the mighty works which are visible in the Kingdom of His great creation, so do I likewise work in the spiritual kingdom which I am now establishing in the world.'"—Townsend's New Test., p. 116.

And now in that string of golden sentences, recorded in the fifth chapter of St. John, Christ openly reveals the great mysteries of His relation to the Father in virtue of His Divine Sonship. This chapter is one of the most remarkable in the four Gospels, because it so clearly sets forth the Messiah's eternal generation and Deity. He declares that the Son can do nothing of Himself, but what He seeth the Father do: for what things soever the Father doeth, these also doeth the Son likewise. "The Father raiseth up the dead, and quickeneth them; even so the Son, [beloved of the Father from everlasting, and knowing all things equally with the Father], quickeneth whom He will:" not that the Father raiseth some, and the Son others; for they have Unity of Substance, Power, and Will.[1] He takes equal honour with the Father; and it is the Father's Will "that all men should honour the Son even as they honour the Father."[2] Again, "As the Father hath Life in Himself, so hath He given to the Son to have LIFE IN HIMSELF."[3] He declares that He hath the power of judgment[4] over the World as the Son of

[1] Lucas Brugensis, John, v. 21.

[2] See Alford's and Wordsworth's Greek Tests., John, v. 23.

[3] "Hanc potestatem homo Christus accepit a Patre, quando Verbum illius caro factum est. Hac de re Cyrillus isto loco sic annotat; 'Quapropter, inquit, causam quare hæc sibi data à Patre dixerit illicò subjicit, dicens, 'Quia filius hominis est;' ut intelligamus omnia sibi data fuisse ut homini, qui cum creatura sit, nihil habeat a seipso: Unigenitus verò Filius, non vitæ particeps, sed vita naturalitèr, ut Pater est.'"—Musculus, in Evang. Joan., p. 133. "Una enim et eadem est vita, voluntas et potentia. Adeo omnia sua Pater Filio impressit, ut totum illud possideat quod Pater possidet. Proinde ut Pater est vita, et alios vivere facit, ita et Filius. Ut Pater naturâ est vita, ita et Filius. Ut Pater est justitia, vita, veritas, salus et redemptio; similitèr et est judex omnium vivorum et mortuorum, et est condemnator omnium impiorum; ita et Filius. Habet enim omnia à Patre, cui naturaliter æqualis est. Observa, quum dicit, 'DEDIT et Filio habere vitam,' ne intelligeres Patrem dedisse vitam Filio, quasi Filius antè fuerit sine vita, atque à Patre, ut viveret, accepisse vitam, addit 'In semetipso,' id est, ut Pater suapte naturâ est vita, ita et Filius, cujus vita non est separata a Paternâ, sed unica et Patris et Filii est vita, non duæ."—Claudius Guilliaudus, in Evang. Joan., p. 145.

[4] "Aliud quoddam divinum ac præcipuum affert argumentum, quo se naturâ et verè Deum ostendit. Cui enim orbem terrarum judicare alii convenit, quam soli Deo? quem solum ad judicandum, divina scriptura vocat, dicens, 'Exsurge, Deus, judica terram;' et rursus, 'Quoniam Deus judex est, alium humiliat et alium exaltat.' Quare datum sibi à Patre ait judicium, non quia potestatem hanc ipse naturâ non habeat: sed per dispensationem, ut homo, in divinâ potes-

Man;—but it is committed unto Him by the Father: "for the Father judgeth no man." Moreover, to every one who shall hear Christ's word, and believe the Gospel, He Himself pledges the gift of everlasting life: "he shall not come into condemnation, but is passed from death unto life." Here is the promise from Heaven which had not been heard of in all the history of the world. Go, draw the curtains of a dying man's bed, and whisper this assurance in his ear;—and would he barter it for the wealth and honours of the whole Earth? Such is the hope of all believers; to pass through the valley of the shadow of death, and to wake up to everlasting life and joy in the Presence of Christ.

Moreover, He made two most remarkable declarations of His Divine power, by way of Prophecy, altogether unintelligible to the Jewish mind; one to be fulfilled on several occasions before His Death, in the presence of many witnesses; the other in the Last Great Day when He shall judge the World. "Verily, verily I say unto you, The hour is coming, and *now is*, [now in this present generation] when the dead shall hear the voice of the Son of God; and they that hear shall live." He speaks of the widow's son at Nain, the daughter of Jairus, Lazarus,[1] and probably others raised by

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tate sitam esse docet universam. Quare in quantum quidem Verbum Dei, et Deus est, hanc potestatem naturalitèr habet: in quantum autem homo factus est, (quoniam ad hominem dicitur, 'Quid enim habes quod non accepisti?') accepisse hanc se potestatem apertè profitetur." Cyril Alexand., In Evang. Joan., lib. ii. cap. cxl. p. 128.

[1] For this opinion see Jansenius Gandavensis, cap. xxxvi. p. 242. Also, Barradius, vol. ii. lib. vi. cap. 6, p. 425, quotes Theophylact, Euthymius, Cajetan, and others. Also Claudius Guilliaudus, in Evang. Joan., p. 145.

Lucas Brugensis, John, v. 25. Theophylact, Catena Aurea, vol. iv. p. 193, *ibid.* Olshausen's Commentary, vol. iii. p. 431, *ibid.* Chrysostom, and others, interpret our Lord's declaration to the same effect: but many learned commentators receive it in a figurative sense, as applicable to a spiritual regeneration, or the raising of the soul from the death of sin to a life of righteousness. In the sense of raising Lazarus and others from the grave the words appear to have a more immediate connexion with those which follow in reference to the General Resurrection: the antithesis, or contrast, is also more marked. See the Commentaries of Maldonatus, John, v. 25; Chemnitius, vol. i. p. 369; Wordsworth's, Alford's, and Bloomfield's Greek Test., John, v. 25. Stier, vol. v. p. 107, *ibid.*

"Quos suscitat Pater mortuos? Sane et mortuos corpore, et mortuos

Him from death, though not recorded by the Evangelists.[1] It would appear that the Rulers expressed their astonishment at these deep words; for He added, "Marvel not at this: for the hour *is coming*, [speaking of the future] in the which all that are in the graves shall hear His Voice, [the Voice of the Son of God] and shall come forth; they that have done good, unto the Resurrection of Life: and they that have done evil, unto the Resurrection of Damnation." Never before had a DAY OF JUDGMENT been so plainly declared to mankind; and we shall afterwards hear from His own lips what that "great and terrible Day" is to be.

This revelation of Heavenly mysteries wrought no conviction in the hearts of the proud Rulers: and we may admire the meekness of the Divine Saviour, Who would further appeal to their convictions by every argument likely to have weight with them, that, if possible, they might believe. To this end He sums up in a few words the testimonies which they had already received to His being sent from God.

1st. The testimony of the Baptist. "Ye sent unto John, and he bare witness unto the Truth." "He was a burning and a shining light: and ye were willing *for a season* to rejoice in his light." Only for a short season; for as soon as the Baptist was imprisoned, they ceased to think him an inspired prophet; his testimony to the truth, that Jesus was the Messiah,

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spiritu." "Mortuos corpore facit animæ à corpore discessio, Mortuos spiritu peccatum, impietas, ac infidelitas: et hæc mors est hominis à Deo aversio, recessio, separatio. Et eosdem suscitat, et vivificat Filius; Mortuos quidem corpore, ut filium viduæ, filiam archisynagogi, Lazarum, et omnes in novissimo die; Mortuos autem spiritu, ut peccatricem; 'Remittuntur (inquit) tibi peccata, vade in pace:' ut paralyticum, cui dixit, 'Confide fili, remittuntur tibi peccata tua:' ut mulierem ipsi oblatam, ceu deprehensam in adulterio."—Faber Stapulensis, Comment. in Quat. Evang., p. 537. This interpretation is powerfully maintained and expanded by Brentius in his 46th and 47th Homilies on St. John. "Sed est triplex genus suscitationis mortuorum. Unum est, cùm mortui suscitantur ad recipiendam et agendam hanc corporalem vitam, iterum mortui, quemadmodum suscitati sunt filius viduæ, et Lazarus. Alterum est cùm mortui peccatis suscitantur ad vitam justitiæ, hoc est, cùm impii justificantur. Tertium est, cùm mortui corpore suscitabuntur in novissimo die, in generali resurrectione, ut reportet unusquisque quod fecit, sive bonum, sive malum," &c., &c. Op. Tom. vi. p. 237, seq.

[1] Matt. xi. 5; John, xx. 25.

had no longer any weight with them. Nevertheless Christ reminds them of their own inquiry of John at Bethabara, and how the Baptist had declared that he himself was not the Christ, but sent before Him to prepare His way, according to the prophecy of Esaias. Whilst, however, He reproached them with refusing the witness of John, He gave them clearly to understand that He had no need to receive "testimony from man:" but these things He said that they might be saved. Being God, and the Truth itself, above and superior to all human testimony, He did not claim any witness of man: but He condescended to the infirmity of the unbelieving Jews, whom He would fain instruct in the knowledge of eternal life through the Son of God.[1] Out of regard to themselves He pleaded the words of the Baptist, that by any means they might be convinced; or, if not, be left without excuse for their hardness of heart.

2nd. The testimony of His Miracles. "But I have a greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me."[2] As afterwards He said again, "The works which I do in My Father's name, they bear witness of Me."[3] Doubtless these "works" included the great miracles of healing, and casting out demons, which had already proclaimed His power: but His words bear a deeper meaning, and reach to all ages. "The works given Him to finish," the mighty works which brought Him down from His Heavenly

[1] "Non accipit deitas ab humanitate testimonium, neque temporale potest æternitati sufficiens testimonium dare, nec indigentia urgebat Christum Joannis testimonio declarari, sed hoc pro ipsorum salute referebat, ut crederent et credentes salvi fierent." Simon de Cassia, lib. xi. cap. 11. p. 185.

[2] "Moses bare witness to Christ, so did John and the other Prophets; but Christ prefers the testimony of *His works* to all their testimonies, because God did indeed give witness to His Son by Moses and by John; but by His works, God in the Son manifests the Son, and when we come to the Son we need go no further. We want no lamps when we come to the Light. We need not dig deeper when we come to the Rock." (*Aug.*) Wordsworth's Greek Test., John, v. 36.

[3] John, x. 25.

Throne, were His Death, and Resurrection, and Ascension, for the salvation of a sinful World. This mystery was hidden from the Rulers, before whom He now stood; but would be made clear in the appointed time. He could be no otherwise than most holy, righteous, and true; and His wonderful miracles proved that He was what He declared Himself to be, the Messias, the Son of God, the Saviour of the World.

3rd. The testimony of the ancient Scriptures, in which they believed. Do you, or do you not, expect the Messiah? Did David in the Psalms declare His coming? Do you believe the Prophets? Have the words of your lawgiver Moses any weight with you? If so, "Search the Scriptures; for in them ye think ye have eternal life; and THEY ARE THEY WHICH TESTIFY OF ME." "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for HE WROTE OF ME.[1] But if ye believe not his writings, how shall ye believe My words."[2] Those stiff-necked priests, scribes, and lawyers pretended to be deeply read in the Scriptures. Out of the books of Moses, the Psalms, and the Prophets, they had gathered an assurance of the Advent of Christ, which was the never failing hope of the nation under all its captivities and trials. Yet even now, when He stood before them, their affectation of knowledge was vain:—they had still to search.

Such was Christ's appeal to the convictions of the Jews.

[1] Deut. xviii. 18, 19.

[2] "If ye believe not what Moses has written, which comes down to you hallowed by the reverence of ages, how can ye believe the words which are uttered by Me, to Whom you are hostile." Alford's Greek Test., John v. 47.

"Si non creditis etiam scriptis Mosi, quorum tamen authoritas, sicut et authoris, semper apud vos fuit sacrosancta, quomodo credetis non scriptis verbis meis, qui tam exiguâ apud vos sum authoritate? Significat ergo Dominus differentiam inter se et Mosen in hoc, quòd Moses scripsit, ipse vero Dominus nihil scripsit. Ita enim conveniebat divinitati ejus. Nam divinitatis est scribere non in membranis, sed in cordibus, et revelare scribenda per alios." Jansenius Gandavensis, cap. xxxvi. p. 248. To the same effect, Chemnitius, vol. i. cap. xlvii. p. 381.

It might appear to exhaust all the evidences that could be offered to their faith. They had abundant testimony that He was truthful, when "He made Himself equal with God;" and they received Him not! And so it is to this day: He offers to mankind a choice between darkness and light: by miracles without number; by words of Divine wisdom; by an example of every grace and virtue,—every perfection combining in the brightness of the Image of God; above all by His sacrifice of Himself on the Cross, by His Resurrection from the grave, by His Ascension into Heaven, He appeals to our hearts and consciences;—and many, alas! hide their faces from Him! They will not see "how great is His goodness, and how great is His beauty."[1]

St. John does not record any further particulars of this visit to Jerusalem. Whether or not these solemn declarations impressed the council of Rulers with a momentary sense of awe, He was allowed to depart. They attempted no violence, perhaps waiting a better opportunity to condemn Him. In any case a breach of the sabbath was not a sufficient offence to be brought before the Roman governor; and they had no power of themselves to put any man to death. If, as we suppose, He returned at once to Galilee, from whence He had gone up to the Passover, and took the straight road through Samaria, He probably left Jerusalem by the Damascus gate, and the mount called "Scopus," which overlooks the city on the north. From thence we may believe that He turned sorrowfully to view her walls and towers, her glittering palaces and her Temple; and mourned over her, as He did on two occasions afterwards from the Mount of Olives. The long history of her past disobedience, and her future day of destruction were equally known to Him. Too surely His words in the ancient prophecy of Isaiah would be fulfilled against her rebellious inhabitants, "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not." (Isai. lxv. 12.)

[1] Zech. ix. 17.

CHAPTER XVIII.

THE MESSIAH, RETURNING FROM THE PASSOVER, ENTERS ON HIS SECOND CIRCUIT IN GALILEE AND OTHER PLACES—PASSING THROUGH THE CORN FIELDS HE DECLARES HIMSELF TO BE LORD OF THE SABBATH—CURES A MAN WITH A WITHERED HAND IN THE SYNAGOGUE—THE PHARISEES TAKE COUNSEL WITH THE HERODIANS TO DESTROY HIM—HE RETIRES TO THE LAKE—THE MULTITUDES THRONG HIS PATH.

Matt. xii. 1—21. Mark, ii. 23—28; iii. 1—12. Luke, vi. 1—11.

It would appear that after this Passover the Messiah returned no more to Jerusalem for eighteen months; that is, not until the Feast of Tabernacles, in the following year. During that interval we shall follow Him in His Second and Third Circuits through Galilee, and other distant parts of Canaan. In all the cities and villages He will bestow His blessings with an unsparing hand, preaching the Gospel of the Kingdom in many Discourses and beautiful Parables, and working Miracles among the people. These are principally recorded by St. Matthew, St. Mark, and St. Luke; not always in exact agreement of chronological order, nor clearly marking in what places the several events happened. The Gospel of St. Matthew, from the beginning of chapter VIII., to chapter XIII., is less regular than the other two in the thread of the narrative, and gives several circumstances in a different order of succession from St. Mark and St. Luke. In a collection of such manifold facts, occurring at various times and places, this is of no real moment in regard to the truthfulness of the

sacred writings.[1] It may go some way to show the independent knowledge which each historian had of the facts, so far as it relieves him from any suspicion of being merely a copyist, whilst it adds to the charm of varied and close enquiry, by which we are now drawn to compare one with the other, making the industrious student of Scripture more and more familiar with the exalted attributes of the Saviour. Their history of particular events may be told in different words, and with some variety of minor circumstances: but we find a close agreement between them in all the essentials; a pervading concordance in their reports of His teaching and miracles; a connected chain of narrative, the links of which are supplied, sometimes by all four, sometimes by three, or two, or one. If occasionally there is an absence of chronological order in their records of Christ's wonderful works of power, and words of wisdom, they are not therefore less trustworthy. The declaration of St. John, that "if they should be written every one, I suppose that even the world itself could not contain the books that should be written,"[2] shows that each and all the Evangelists made their selection from a vast mass of facts.

The old Scriptures were "given by inspiration of God;" Isaiah, Ezekiel, Daniel, and others were inspired; and the Evangelists, on whom the Holy Ghost descended from Heaven, equally wrote according to the dictates of the Spirit, the Source of all inspiration: they arranged their several narratives as the most fitting contributions to such a history of their Lord's Life, Death, Resurrection, and Ascension, His teaching, and His miracles, as the Divine Wisdom chose to leave with the Church on Earth.

Even if it be supposed that St. Mark was acquainted with the Gospel of St. Matthew, St. Luke with the Gospels of both, and St. John with all three, they would not therefore have less claim to an independent knowledge of the facts which they record. They would still be original heralds of a great

[1] See this forcibly illustrated by St. Augustin, "Quid autem interest quis quo loco ponat, sive quod ex ordine inserit, sive quod omissum recolit, sive quod postea factum antè præoccupat, dum tamen non adversentur eadem vel alia narranti, nec sibi, nec alteri?" &c., &c. De Consensu Evang., lib. ii. cap. 21.

[2] John, xxi. 25.

message to mankind, speaking as the Holy Spirit gave them utterance. Their several variations will be found to join in one key of a Divine harmony,[1] unfolding the real character of their Lord, the Son of God, as exemplified in the supernatural events of His Life, and corresponding with all the ancient prophecies. Let us only in a humble spirit, diligently study the Gospels, as they are given to us, and obediently practise the precepts which they contain; then they will be clear enough to make us wise unto salvation. Had much more been handed down to us, it would not have satisfied the heart of unbelief. Had there been a more exact agreement between the four Gospels, unbelievers would have charged the inspired penmen with collusion,—making the very want of varieties a ground for cavil. As it is, we gather from the whole an assurance that "God hath spoken unto us by His Son," Who is "the brightness of His Glory, and the express Image of His Person;"[2] that He was born into the world for us all, died for the sins of all, rose again for our justification, ascended into Heaven to prepare a place for the faithful in the mansions of His Father's House, and that He will come again with His holy angels to receive them unto Himself. Take away those blessed truths of God's Revelation,—and what assurance remains to sorrowful suffering man that he has an immortal soul, for which a joyful future is reserved in realms of glory?

But to resume the narrative: Jesus returned from Jerusalem to Galilee, and there entered on His Second Circuit. It was near the time of harvest,—the month of April: already the first sheaf of barley harvest had been consecrated in the Temple on the second day of the Passover, as an offering to God, according to the Mosaic law.[3] We know not in what part of Galilee it

[1] Their history is very properly called, "Evangelical Harmony," as Osiander says, "For as in musical harmony our ears are sometimes delighted with the variations of a single instrument, or voice, sometimes with a double, treble, or fourfold concord; so in the Gospel, events are sometimes described at great length by one Evangelist, sometimes shortly by two, sometimes accurately by three, and even occasionally with great fulness by all four." Osiandri, Harm. Evang., Præfatio, a 4. Folio Ed., 1561.

[2] Heb. i. 3.

[3] Lev. xxiii. 10, 11.

was; but "on the second sabbath after the first,"[1] He went through the corn fields; and His disciples, being an hungered, began to pluck the ears of corn, and did eat, rubbing them in their hands. Even there, in His retired walks in the country, the Pharisees followed His footsteps, watching Him with a malignant jealousy, intruding upon Him with their accusations and reproaches; and now they charged Him with breaking the sabbath. But their malice is quickly turned to their own confusion; for He shows that their sabbath observances were not in the spirit of the Divine Lawgiver. He reminds them how David, flying from Saul, went into the house of God, and did eat of the shew-bread from the hands of the priest, and gave it to his followers, which was an act not strictly legal, but justified by the necessity of the moment:[2] also how the priests usually performed the proper work of the Temple on the sabbath, and were blameless.[3] But beyond this, He asserted His supremacy over all things as the One Great Lawgiver. Who but Himself first sanctified the seventh day, when He rested from His work of Creation, and the Heavens and the Earth were finished? He added, "*I say unto you*, that in this place is One greater than the Temple;" "The Son of Man is Lord also of the sabbath." The Pharisees made no answer; but doubtless they treasured up this claim to Divine power for a future day of account.

It would appear that there were constant spies set over Him, acting perhaps under orders from the Rulers in Jerusalem; and it was not long ere they found a further occasion of reproach: for soon afterwards, on another sabbath, as He taught in the synagogue of some town in Galilee, "there

[1] According to Lightfoot, vol. ii. p. 184, the sabbath following the miracle at the Pool of Bethesda. But see Greswell's Dissertations, Harmony, vol. ii. pp. 311—316. Toletus adopts the opinion of Theophylact and Chrysostom, that this sabbath was that which followed the sabbath of some great festival; and he considers that it was after a Passover. "Certum est inter Pascha et Pentecostem fuisse hoc sabbatum, tunc enim messes erant, ut spicæ colligi possint." Toletus, in Evang. Lucæ, p. 384.

[2] 1 Sam. xxi. 6.

[3] "Unum exemplum datum regiæ potestatis de David, alterum sacedotalis de iis qui per ministerium templi sabbatum violant: ut multo minùs ad ipsum evulsarum sabbato spicarum crimen pertineat, qui verus rex et verus sacerdos est, et ideo Dominus sabbati." Aug. Quæst. Evang. in Matt., quæst. 10.

was a man whose right hand was withered. And the Scribes and Pharisees watched Him, whether He would heal on the sabbath day, that they might have accusation against Him." But their malice could not hinder the Divine compassion. St. Luke says, "He knew their thoughts, and said to the man, 'Rise up, and stand forth in the midst:'" then turning to the Pharisees, He added, "I will ask you one thing: is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?"[1] "What man shall there be amongst you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?" They made Him no answer, for they knew that such acts were permitted by the Rabbis. Any answer, indeed, would only have covered them with confusion: for by denying that the man ought to be healed they would have exposed their want of feeling before the people, of whom they delighted to receive honour; or by their assent, they must have borne witness to the wisdom and mercy of Christ, Whom they hated. This poor man before them, as a helpless sheep of the fold of Israel, awakened the sympathies of the Good Shepherd: and who could gainsay the compassion which would lift him out of the pit of his misery even on the sabbath day? "And when He had looked round about[2] on them with anger, being grieved for the hardness of their hearts, He said unto the man, 'Stretch forth thy hand.' And he stretched it forth." The very act proved that he was already cured.[3]

[1] Lightfoot, vol. ii. p. 187. "Our Lord, by action and miracle, here enforced what He had already urged, the superiority of the spirit of the law to the traditions of the elders. 'It is lawful to do good on the sabbath-day,' appears to be in direct opposition to the very extraordinary decision of the school of Shammai, 'Let no one console the sick, or visit the mourning on the sabbath-day.' It is plainly against the decisions of this school that our Lord spake; for the school of Hillel had in some respects decided otherwise. By some canons of the Jewish law it was permitted to the people to prepare medicine, and to perform any service which was required for the actual preservation of life." Townsend's New Test., p. 121.

[2] "Chrysostomus (Hom. 41 in Matt.) existimat Christum circumspexisse illos, ut aspectu suo ad misericordiam erga hominem illos provocaret. Euthymius autem dicit circumspexisse, ut eos confunderet: accomodatius videtur, [circumspexisse] ut ad respondendum excitaret, ac provocaret, ut fieri solet." Toletus, in Lucæ Evang., p. 390.

[3] "Effectus virtutis verbi Christi ostenditur: ille enim extendit, ipsa exten-

Thus the whole bodily frame of man, so fearfully and wonderfully made, obeys the Will of the Highest; it is palsied in an instant, or receives back its energies: "And his hand was restored whole as the other."

What further proof of His Divine power could these self-righteous interpreters of the law have desired? It was from their pride of unbelief and hardness of heart, not from want of evidence, that they refused to believe in Him. Instead of praising God, Who had done such great things, "they were filled with madness, and went forth, and straightway took counsel with the Herodians, how they might destroy Him." These Herodians, forming a separate party or sect among the Jews, and being friendly to the Romans, were probably first so called, as being courtiers and officers of Herod the Great,[1] who had always rendered faithful allegiance to the Emperor of Rome. Though born and bred a Jew, Herod often complied with the idolatrous customs of the heathens, on the plea of expedience. Though he had rebuilt the Temple of Jerusalem, he did so rather as a monument of his own magnificence, than from any religious motive: for he also raised a splendid temple at Rhodes to the heathen god Apollo,[2] and set up idols in another temple at Cæsarea, which he dedicated to the honour of Augustus.[3] This pernicious example of infidelity was the ground of the Saviour's warning to His disciples,—"Beware of the leaven of Herod." Antipas, the son of Herod, inheriting his father's ambition and cunning, as well as his cruelty, encouraged these adherents of his government, as their name denoted them to be. But they were few in number, and without influence among the people. They held many opinions opposed to the Pharisees, and especially that it was lawful to pay the Roman tribute, which their patron Antipas rigidly exacted of the Jews.[4] They were

sione declarans manum esse sanatam; nisi enim ab ariditate liberata esset, extendi non posset." *Ibid.*, p. 390.

[1] Lightfoot, ii. p. 229. [2] Josephus, Antiq. Jud., lib. xvi. 5. 3.

[3] Josephus says, Herod also built a temple at Samaria, Antiq. Jud., lib. xv. 8. 5. And another at Paneas [afterwards called Cæsarea Philippi], *ibid.* lib. xv. 10. 3.

[4] Greswell's Dissertations, vol. ii. pp. 321, 322, and note. Lewis's Orig. Heb., vol. i. pp. 303—305. See Calmet's full account of the Herodians, in his Dissertations de l'Ecriture Sainte, tom. i. p. 763.

unbelievers, and denied a future state: in every sense their false tenets were a pernicious leaven. All these subtle disputers in the schools, Scribes, Pharisees, and Herodians, who now took counsel together, disagreed among themselves on points of doctrine; but all united in a common cause to compass the death of the Messiah.

He knew their designs; and retired to some other place, where he continued to preach as before. And now His fame spread to every corner of the land: "great multitudes followed Him; and He healed them ALL; and charged them that they should not make Him known." Thus was fulfilled the prophecy of Esaias, "He shall not strive nor cry, neither shall any man hear His voice in the street."[1] He knew that all this excitement of the admiring people was worldly: He had no desire to be proclaimed with loud and tumultuous praise, as if He were some popular leader, or a great prince or king;[2] but rather to be regarded as their spiritual Teacher, that they might receive His doctrines, and turn to repentance. St. Mark also thus describes the state of the public mind, and how Christ avoided such popularity. "A great multitude from Galilee followed Him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan: and they about Tyre and Sidon a great multitude, when they had heard what great things He did, came unto Him. And He spake to His disciples that a small ship should wait on Him because of the multitude, lest they should throng Him. For He had healed many; insomuch that they pressed upon Him for to touch Him, as many as had plagues. And unclean spirits, when they saw Him, fell down before Him, and cried, saying, 'Thou art the Son of God.' And He straitly charged them, that they should not make Him known." He rejected their offensive testimony and commanded them to silence, as on a former occasion.

[1] Isai. xlii. 1—3.
[2] Lucas Brugensis, Matt. xii. 17.

CHAPTER XIX.

THE CHURCH OF CHRIST—OUR LORD PRAYS ON A MOUNTAIN—APPOINTS THE TWELVE APOSTLES—THE SERMON ON THE PLAIN.

Mark iii. 13—19. Luke vi. 12—49.

EARLY in this Second Circuit the Lord appointed Twelve disciples, whom He named Apostles, who were to be constantly with Him for the present, and afterwards the ambassadors of His Gospel to all nations. This is a very remarkable point in the history of His earthly Mission. It was now at or about the time of the Feast of Pentecost.[1] The Messiah purposed to raise up to Himself a universal Church, as it were, a Royal City, to be built on the everlasting Rock of Truth, the Word from the beginning. He Himself was the Rock, the Builder, and the Foundation, and the Chief Corner Stone, the Truth and the Life, and the Light thereof: He was the Lawgiver, the Great High Priest, the Prophet, and the King: He was all in all, "the Alpha and the Omega, the beginning and the end." It was to be that "Great City," spoken of in the Book of Revelation, "the Holy Jerusalem, descending out of Heaven from God, having the Glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "And the wall of the City had twelve foundations; and in them the names of the TWELVE APOSTLES OF THE LAMB."[2] The Church of Christ may be said to contain the Ark of the New Covenant of grace, which was perfected by His own Death on the Cross. In that Church also was to be a fountain of living water, the Laver of Baptism; and His Altar, on which the Memorial Sacrifice

[1] Greswell's Dissertations, vol. i. p. 324.

[2] Rev. xxi. 10—14.

of His Passion, and the oblations of the faithful, should be offered, with daily incense of prayer, and praise, and hymns of thanksgiving, to the HOLY TRINITY, and to none other.

It seemed fitting that the Anointed King of the KINGDOM OF HEAVEN should have His attendants to minister unto Him whilst He was on Earth; and that the Great Teacher of righteousness should appoint disciples, to be trained up in the mysteries of His Gospel, which they were to proclaim to the World when He should have ascended to His Glory. They would be afterwards endowed with extraordinary powers, and with authority to consecrate an Apostolic Ministry, which was never to cease, until the earthly Kingdom should be absorbed into the Heavenly. Their names were already written in Heaven,[1] though they knew it not. Of His free favour He elected them to their sacred office, as He afterwards said to them, "I know whom I have chosen;"[2] "Ye have not chosen Me, but I have chosen you;"[3] for all things are determined by His Will. Thus all the instruments of His Divine purposes, from the time of righteous Abel, through four thousand years, had become such by His election. "Noah found grace in the eyes of the Lord:" Abraham, "the friend of God," was chosen to be the father of many people: Moses, ere he was laid in the cradle of bulrushes, had been elected to lead the children of Israel out of Egypt to the promised land. Samuel, Elijah, and all the prophets; Saul, David, and others of the Kings of Judah, and of Israel; and lastly John the Baptist, were ordained to their offices by the free favour of God. The same may be said of the great nations and kingdoms of the ancient world, even when they were made His instruments of wrath, and not of grace; for example the Assyrian, Babylonian, and others, which were chosen to execute His righteous judgments.

Preparatory to this ordination of the Twelve, the Lord "went up into a mountain to pray, and continued all night in prayer to God." How deep the mystery of this Divine communion! Judging from His prayer at the Last Supper, we may believe that on the mountain He offered up intercessions for the World, which He was come to redeem; setting an

[1] Luke, x. 20. [2] John, xiii. 18. [3] *Ibid.*, xv. 16.

example to all churches and people, that they also should make supplications for others. And this the great Apostle St. Paul constantly did; "We do not cease [he says to the Colossians] to pray for you, that ye might be filled with the knowledge of His Will in all wisdom and spiritual understanding."[1] So also in his Epistle to Timothy; "I exhort, therefore, that *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men."[2]

Having continued all night in prayer, "When it was day, He called unto Him His disciples, whom He would, and they came unto Him." A clear distinction is to be made between those who were faithful and attached disciples, and those who followed Him only for a while, being attracted by His wisdom and miracles, and calling themselves disciples; but who fell away from time to time, being offended at His sayings, or afraid of the Rulers. On the eventful morning, which now dawned hopefully on the world, the people came out to Him in great numbers, as they did before, when He had retired into a solitary place to pray. He read the secrets of every heart; He knew whom He would adopt into a higher rank of dignity and grace. He was about to raise a few unlearned Galileans into His own immediate fellowship;—that, loving them here, and being loved of them, He might give them the reward of faithful servants. They were full of human infirmities: but His grace would supply their deficiencies; for having made them "His own, He loved them unto the end." They were never able, whilst He was on earth, to penetrate the mystery of an Incarnate God: but believing that He was sent from God, and that He was the Son of God, and forsaking all things for His Name's sake, they were hereafter to sit on thrones, as He had appointed to them in His Kingdom.

And when His disciples were come unto Him, He chose Twelve, "whom also He named Apostles." Now the names of the Twelve Apostles were these:[3] —

[1] Col. i. 9. [2] 1 Tim. ii. 1.

[3] For several accounts of the Twelve Apostles, see Barradius, Concord. Evang., vol. ii. lib. vi. cap. 13, pp. 446—453. Chemnitius, Harm. Evang., vol. i. pp. 405 to 411. Lardner's Works. Cave's Lives of the Apostles. Lightfoot, vol. i. 660; ii. 640. Calmet. Greswell's Dissertations. Alford's Greek Test., Matt. x. 1. Hippolyti Opera, Combefisii Notæ.

SIMON PETER, of Bethsaida in Galilee, son of Jona, and a fisherman; probably a disciple of John the Baptist, as his brother Andrew was; remarkable for his fervid love and zeal; chief among the Apostles; first mentioned in the list of the Twelve; always among the favoured three; often speaks in the name of the others; and after the Lord's Death appears to have been the most influential in the Church; was married; suffered martyrdom at Rome; wrote two Epistles General.

ANDREW, of Bethsaida, son of Jona, and a fisherman; a disciple of the Baptist; martyred at Patras, in Achaia.

JAMES, of Bethsaida, son of Zebedee and of Salome, who is supposed to have been a sister of the blessed Virgin: therefore James was one of the "brethren" of the Lord; a fisherman; elder brother of John the Evangelist; put to death by Herod Agrippa in Jerusalem; one of the most eminent and favoured amongst the Apostles; called Boanerges.

JOHN, of Bethsaida, also called Boanerges, son of Zebedee and of Salome; younger brother of James, and equally one of the "brethren" of the Lord; the beloved disciple;[1] perhaps had been previously a disciple of John the Baptist, as Peter was; it has been well observed, that Peter and John were much attached to each other.[2] The Book of the Revelation, thought to have been the earliest of his works, was written in banishment in the Isle of Patmos, and his Gospel at Ephesus after his recall from

[1] That Peter, James, and John were distinguished among the Twelve, and had a sort of pre-eminence above the rest, appears throughout the history: as when Christ raised the daughter of Jairus, "He suffered no man to follow Him, save Peter, and James, and John;" they only were with Him on the Mount of Transfiguration, to bear future witness to His glory; they only were present at His agony in the garden of Gethsemane: and other instances might be given, especially in regard to Peter and John. Chemnitii. Harm., vol. i. p. 405.

[2] "Fuit etiam singularis quædam familiaritas et conjunctio inter Petrum et Johannem; ut Luc. v. 10, socii sunt in piscatione; Joh. xiii. 24, in cænâ innuit Petrus Johanni ut exploret de proditore; Joh. xx. 3, simul currunt ad sepulcrum; Joh. xxi. 21, Petrus de Johanne inquit, 'Domine, quid ille?' Act. iii. 3, simul ascendunt in templum; Act. iv. 19, simul edunt confessionem coram Synedrio; Gal. ii. 9, conjunguntur tanquam columnæ." *Ibid.*

banishment. He wrote one Epistle General, and two private Epistles; and died at the age of ninety-eight at Ephesus, of which city he was bishop.

PHILIP, of Bethsaida. He was the first disciple to whom the Lord said, "Follow Me;" said to have been married, and to have had three daughters; but this is doubtful; martyred at Hieropolis in Phrygia.

BARTHOLOMEW or NATHANAEL, of Cana in Galilee. There have been doubts among the learned whether these two names belong to the same person: but the weight of evidence seems to favour the opinion that they did.[1] He is called Nathanael in the Gospel of St. John, and Bartholomew by St. Matthew, St. Mark, and St. Luke; is supposed to have been martyred in Armenia.

MATTHEW or LEVI, of Nazareth in Galilee, a Publican; son of Alphæus:[2] but not of the same Alphæus, who was father of James the Less, and of Jude. His Gospel was originally written in Hebrew. It is uncertain whether he suffered martyrdom.

THOMAS,—DIDYMUS, of Galilee, a fisherman: the Apostle of the East; said to have been martyred in India.

JAMES THE LESS, son of Alphæus and Mary, which Mary was a cousin of the blessed Virgin, or a sister of Joseph: in either case he was of the number of those called the "brethren" of the Lord. He was brother of Jude, both of them being sons of Alphæus; but Jude was of another mother. James presided at the first Synod held by the Apostles in Jerusalem, to decide the controversy about Mosaic rites, and delivered the final judgment upon it; wrote one Epistle General; suffered martyrdom.

JUDE or JUDAS, THADDEUS, or LEBBŒUS, son of Alphæus;—not by Mary, the cousin of the blessed Virgin, but

[1] Nathanael is mentioned by St. John, xxi. 2, as being present with other Apostles at the Sea of Tiberias, after the resurrection. If these two names did not belong to the same person, the Evangelists would seem to enumerate thirteen instead of twelve Apostles. See Barradius, vol. ii. lib. ii. cap. 18, pp. 149, 150, where this question is considered; also vol. ii. lib. vi. cap. 14, p. 451.

[2] This Alphæus is supposed by some to be the same as Cleopas.

by another wife,—therefore half brother of James the Less, yet said to be of the "brethren" of the Lord; is supposed, after the Ascension, to have gone on an Apostolic mission to Abgarus, governor of Edessa; wrote a short Epistle General.

Simon Zelotes, the Cananite. Various surmises have been offered respecting the parentage of this Simon. From Matt. xiii. 55, and Mark, vi. 3, it would appear that he was one of the "brethren" of the Lord; born in Cana of Galilee; called the Cananite to distinguish him from Simon Peter, and Zelotes perhaps because once of the sect of Zealots.[1]

Judas Iscariot, the Traitor; supposed to have been called Iscariot from Carioth, or Kerioth, a town of Judah, or, as some think, a town of Galilee. He was son of one called Simon.

These were the "Twelve,"[2] (all most blessed, except Judas, "the son of perdition,") bound in a mutual pledge of love and faithfulness, to be messengers of peace from God to man; being appointed to the privilege of attending upon their Lord, and afterwards, in the power of the Spirit, to govern His Church.

The ancient Scriptures record many remarkable events which occurred on mountains. So in the Gospels we have the Mount of Temptation, the Mount of Beatitudes, the Mount of Transfiguration, the Mount of Olives, the Mount of

[1] Barradius says, the meaning of the word "cana" in Hebrew is zeal, and hence he derived the name of Zelotes. Concord. Evang., vol. ii. lib. vi. cap. 14, p. 452.

[2] Ludolphus, in his "Vita Christi," enumerates the following, amongst many other Scripture types, under which the Twelve Apostles may be viewed: "They are the twelve Patriarchs, by whom all Christians are begotten in a spiritual new birth; they are the twelve living fountains in Elim, watering with their doctrines the Church and the world;" "they are the twelve spies, who explore the land of promise, enquiring into the future state by contemplation, and afterwards making known the same to the devout;" "they are the twelve prophets, warning the Church respecting the time to come;" "they are the twelve gates of the city, by the power of the keys opening the kingdom of heaven; they are the twelve foundations of that city, sustaining the Church by their good deeds and prayers." "Therefore with a wonderful adaptation and harmonious fitness is the Church set forth by the Apostles as the spiritual city built on the Twelve." Ludolphus, Vita Christi, pp. 140, 141, quoted in Williams's Gos. Nar. Minis., Second Year, pp. 55, 56.

Ascension, and here on the Mount of the Apostles we behold Jesus in the midst of the Twelve. Now is come to pass the prophetic song of Isaiah, "How beautiful upon the mountains are the feet of Him that bringeth good tidings; That publisheth peace; That bringeth good tidings of good;" "That saith unto Zion, 'Thy God reigneth.'"[1] There is the Lake spread out before them with its surrounding towns, and the richest portion of the Land of Promise, the wheat harvest, and the fruits of Gennesareth every where being gathered in. It would call to the memory of some among them the promise made at Sychar, "Lift up your eyes, and look on the fields; for they are white already to harvest."[2] And "the harvest truly was great;" for whilst the Messiah was engaged on the mountain in the selection of the Twelve, there was a vast concourse of people waiting for Him on the Plain below. And He came down with the Apostles, "and stood in the Plain, and the company of His disciples, and a great multitude of people out of all Judæa, and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: *for there went virtue out of Him, and He healed them all.*"

Our familiarity from early childhood with these miracles of mercy, wrought by the power of the Holy Ghost going forth from the Person of the Messiah, may sometimes blunt the edge of our astonishment, as we read them. But what must be the deep interest raised in the mind of the untutored Gentile, when for the first time he hears the Gospel history! With what longings must he desire to know more of the Life of Christ, Whose very touch had such power to heal all the maladies of human nature! And how great his wonder to be told that it was the Son of the Only God! That He came down from the Heavens of His own accord; and though the World was His, and was made by Him, yet He suffered Himself to be "led as a sheep to the slaughter, and like a lamb before her shearers is dumb, so opened He not His mouth!"[3]

[1] Isai. lii. 7. [2] John, iv. 35. [3] Isai. liii. 7.

After He had appointed the Twelve to their Apostolic office, and was come down with them from the mountain, He stood in the Plain by the Lake of Gennesareth, where He delivered to His disciples and to the multitude a second Discourse, called the "Sermon on the Plain."[1] It is sufficiently varied from the "Sermon on the Mount" to show that it is another; yet it so perfectly agrees in the same law of a holy, serious, self-denying life, is so full of exhortations to gentleness, mercy and forgiveness of injuries, that it confirms the whole legislation of the Kingdom of Heaven, proclaimed from the Mount. Both unite in one principle of Love, as exemplified in Himself, Who was the pattern of all He taught. They who would be like unto Him must love all mankind, far off or near; be they enemies, or friends; wandering in error, or established in the truth; sinners, or regenerate by adoption and grace. "And He lifted up His eyes on His disciples, and said,

'Blessed be ye poor: for yours is the Kingdom of God.

'Blessed are ye that hunger now: for ye shall be filled.

'Blessed are ye that weep now: for ye shall laugh.

'Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake:" "for, behold, your reward is great in Heaven.'"

This Sermon differs in many respects from the Sermon on the Mount: but especially that, in contrast with four BLESSINGS promised to the poor, and hungry, and mourners, and oppressed, Jesus denounced four WOES on the rich, and luxurious, and scoffers, and men famous in their generation, crowned with the applause of the world;

'Woe unto you that are rich! for ye have received your consolation.

'Woe unto you that are full! for ye shall hunger.

[1] See Chapter xiii. p. 118, for the names of commentators on whose authority the Sermon on the Plain is thought to have been different from the Sermon on the Mount. St. Augustin, alluding to the different places where they were delivered, says, "Hæc itaque diversitas facit videri alium fuisse illum, alium istum. Quid enim prohiberet Christum alibi quædam repetere quæ jam antea dixerat, aut iterum quædam facere quæ antea jam fecerat?" De Consensu Evangel., lib. ii. § 45.

'Woe unto you that laugh now! for ye shall mourn and weep.

'Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.'

Strange must these warnings have sounded to the Jews: and no less strange may they seem to many lovers of revelry now, in a wealthy and self-indulgent age, who find their chief happiness in (what are called) "the pleasures of life," having no deep convictions of sin; no serious regard for a future and a better world; no abiding consciousness of their renewed nature,—made one with the Incarnate Son; no remembrance that He came on Earth to restore them to the likeness and image of God through their repentance, self-denial, and holy life. They may delight in their riches, their luxuries, their assemblies, their theatres, their laughter, the applause of their fellow-men; but this Sermon tells us, that there is a worm in every such gourd. The wisest of men, and the most experienced of every age, from the days of Solomon, poets, philosophers, and moralists, speak the same language,—"all vanity." And the votaries of the world, who live in the midst of crowds hurrying to and fro after phantoms which mock the grasp, or if attained, never satisfy, discover the same truth in the end,—often too late. All such, and all who from whatever cause hear His sayings, and do them not, Christ likens to foolish men, who build their houses, their families, their pleasures, their schemes, and their reputations, on the treacherous sand. This He does both in the Sermon on the Mount and in the Sermon on the Plain; as if He would emphatically plead with His hearers to build on the only sure Rock; that when the floods arise, and the stream beats, and the winds blow, they may rest immoveable on HIM.

CHAPTER XX.

CHRIST HEALS A CENTURION'S SICK SERVANT AT CAPERNAUM — RAISES THE WIDOW'S SON TO LIFE AT NAIN—JOHN THE BAPTIST SENDS TWO DISCIPLES TO ENQUIRE IF HE IS THE EXPECTED MESSIAH—THE LORD BEARS TESTIMONY TO JOHN, THAT HE WAS MORE THAN A PROPHET.

Matt. xi. 1—30; Luke, vii. 11—35.

Once more Jesus entered into Capernaum; "and a certain Centurion's servant, who was dear unto him, was sick, and ready to die." This Centurion, who was probably a captain of the Roman guard of Herod Antipas, the Tetrarch of Galilee, appears to have been a man of remarkable character. Trained up in the rugged school of war under the eagle standard of the conquerors of the world, he was nevertheless gentle and compassionate: he loved his servant; and although his office obliged him to keep the Galileans under strict subjection, yet he had built them a synagogue. Thus being a tender master, and a merciful ruler, he gave evidence that his heart was already prepared to receive the Gospel. Hearing that the Great Prophet was in Capernaum, he had faith in His power; he would fain beseech Him to have compassion upon his servant. But such was his humility that, although high in authority, having soldiers and servants under him, he would not venture so much as to come into His Presence. Therefore he sent the elders of Capernaum,—most probably those of the synagogue which he had built, to intercede in behalf of the sick man; being diffident of himself, and thinking that Israelites would find more favour. They earnestly besought Jesus for him, saying, "That he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue." "I will come and heal him," was the immediate reply. But when Jesus was near to the house, the Centurion

sent other friends to Him, saying, "Lord, trouble not Thyself; for I am not worthy that Thou shouldest come under my roof, wherefore neither thought I myself worthy to come unto Thee." He believed that ONE Who had wrought such great miracles had power to effect the cure, whether He were near, or far off; he asked no touch of the Divine hand; but thus expressed his faith, "Say in a word, and my servant shall be healed." Christ spake the desired word; "Go thy way; and as thou hast believed, so be it done unto thee:[1] And his servant was healed in the self same hour." "They that were sent, returning to the house, found the servant whole that had been sick."[2]

If we seek for one of the highest examples of faith recorded in the Gospel, Christ points to the Roman Centurion. He condescended to express His admiration of this Gentile soldier's faith. "He marvelled at him, and turned Him about, and said unto the people that followed Him, 'Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven; but the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." John the Baptist had warned the Jews not to trust in their boasted inheritance of the covenant to Abraham; for the promises of God are conditional on obedience to His laws. Thus the Roman soldier is preferred before them: he is no more a stranger and foreigner, but a fellow citizen with the saints, and of the household of God.[3]

[1] From these words in St. Mark's Gospel we may infer, that the Centurion afterwards met the Messiah, as he drew nearer to the house.

[2] "Occurrit [hic] dubitatio, an iste Centurio cujus meminit Lucas, sit ille idem, quem refert Matthæus cap. viii. Chrysostomus Hom. 27, in Matthæum refert quosdam sensisse diversos fuisse Centuriones, distinctamque historiam: quam sententiam receperunt quidam ex recentioribus. Hi eo argumento inducti sunt, quia, multa sunt, quæ hos Centuriones distinctos esse significare videntur; nam illius, qui est apud Matthæum, filius infirmabatur; hujus vero servus: ille venit ad Jesum, hic misit seniores, deinde amicos. Præterea iste non solum non vocavit in domum suam Christum, sed etiam volentem venire prohibuit: ille autem primum per seniores vocavit, postea per amicos prohibuit. At vero patrum opinio communis est, eandem esse historiam, unumque Evangelistam supplere, quæ alter prætermisit. Ita tenent Augustinus, lib. ii. de Consensu Evang.," et cæteri. Toletus in Lucam, p. 449.

[3] Eph. ii. 19.

The praise bestowed on this builder of a synagogue might well encourage all who have the means, to do a like service to the honour of God, that they may inherit a reward also.[1] If the princes and nobles of every land, with their vast wealth, would each make an acceptable offering to the Giver of all their honours and riches, in building one church for the crowds of His poor, signed indeed with the sign of the Cross, but having no churches to go to, and languishing in almost heathen darkness amidst the boasted light and civilization of Christian kingdoms, how blessed would be the return!

On the following day, as we learn from the Gospel of St. Luke, Jesus left the thronging multitudes about the borders of the Lake, and went to Nain, which lies in the wide and diversified plain of Esdraelon—a plain extending nearly from the banks of the Jordan to the shore of the Mediterranean. The ruins of Nain are still to be seen on one of the mounds of Little Hermon, not far from Endor. The whole neighbourhood was studded with places, memorable in Scripture history;[2] but hereafter none would be more so than Nain itself; for here the Messiah was to manifest His power over death. It was twenty miles from Capernaum. "Many of His disciples went with Him, and much people," no doubt listening, as they walked, with deep interest to His maxims of Heavenly wisdom; but little expecting the miracle which they were to witness.

When they came nigh to the city gate, they met a great company of people attending a funeral procession. "Behold, there was a dead man carried out, the only son of his mother, and she was a widow." In so few words it would scarcely be possible to convey a more forcible picture of

[1] "Si ergo commendatur Domino qui ædificavit synagogam, quanto est commendatior qui ædificavit Ecclesiam?" "Et si ille cœlesti misericordia usitatur qui construxit locum ubi Christus semper negatur, quanto magis usitandus est, qui fabricari fecit tabernaculum ubi Christus quotidie prædicatur?" "In Centurione Dominus non quid operis fecit, sed quâ mente operatus sit, comprobavit. Nam qui tempore quo nondum Christiani erant, solicite synagogam fecit, si fuissent utique Christiani, intelligitur quòd multò solicitiùs fecisset Ecclesiam." Ambrose, Sermo lxxxix. Opera, vol. iii. p. 315.

[2] Wilson's Lands of the Bible, vol. ii. pp. 93, 94—107. Stanley's Palestine, p. 349. Porter's Hand Book of Syria and Palestine, p. 351.

human bereavement. The last tie of affection that bound her to life was snapt asunder. The woman's heart was on the open bier with her dead son, and her tears were unavailing. She might say with David, "I shall go to him; but he shall not return to me." Who but a widowed and bereaved mother could enter into the depth of her affliction? Yes, One there was, Who had implanted in man's nature the best and strongest attachments of the heart to support and cheer him through his earthly pilgrimage; and without which the world would be a wilderness. He "Who bore our griefs and carried our sorrows," was touched with sympathy for the widow's grief,[1] and could measure all its bitterness. But the grave and death shall be robbed of their victory: Christ draws nigh, Who will cause the heart of the mourner to "rejoice, and leap for joy." Now was to be the first fulfilment of His saying to the Rulers in Jerusalem, "The Son quickeneth whom He will;" "The hour is coming, *and now is*, when the dead shall hear the voice of the Son of God: and they that hear shall live."[2] "When the Lord saw her, He had compassion on her;"—and with that same voice, which still whispers consolation to hearts overwhelmed with sorrow, He said, "Weep not."

"And He came and touched the bier; and they that bare it stood still. And He said, 'Young man, I say unto thee, arise.'" "I SAY," was the authoritative command of the Son of God, Who is "the Resurrection and the Life," conscious of His power to release the captive from the chains of death. The spirit had fled to its appointed regions: but in the unseen world it heard the Divine summons, and at the instant re-entered its earthly abode. Those eyes, before closed in darkness, once more beheld the light of day; his tongue was loosed, "and he that was dead sat up, and began to speak."[3]

[1] "Matrem cùm vidisset Dominus sic tristem et afflictam, misericordia et pietate motus, secundum quòd homo, super eâ, tum quia vidua erat, tum quia non habebat alium filium à quo in senectute sustentari posset, dixit illi verbo consolatorio et dulci, 'Noli flere:' quasi diceret, citò consolata eris, desiste quasi mortuum flere, quem mox vivum resurgere videbis." Ludolphus, Vita Christi, p. 201.

[2] John, v. 21—25.

[3] "This is one of the three greatest recorded miracles of our Lord; of which it has been observed that He raised one (Jairus's daughter) when *just dead*,—one *on the way to burial*,—and one (Lazarus) *who had been dead four days*." Alford's Greek Test., Luke, vii. 11. Townsend's New Test., p. 139.

It would appear that Jesus took the youth by the hand; for "He delivered him to his mother." Even in this last gracious act we perceive the fulness of His condescending Love, as if He would complete the mother's joy by Himself giving the youth into her fond embrace. And what must have been the Widow's overwhelming astonishment and thankfulness, when even the bystanders were so moved, that "there came a fear on all. They glorified God, saying, 'that a Great Prophet is risen up among us, and God hath visited His people.' And this rumour of Him went forth throughout all Judæa, and throughout all the region round about."

Twelve months have elapsed since we heard of John the Baptist:[1] but the news of his Lord's mighty works had reached him in prison,—wherever that was. "And John, calling unto him two of his disciples, sent them to Jesus, saying, 'Art Thou He that should come? or look we for another?'" The whole history of John, so intimately connected with that of the Saviour, possesses an interest not inferior to any other in Scripture. His short career exhibits many striking incidents: his miraculous birth was foretold by an angel, and his office of the Lord's messenger was appointed to him by a voice from God in the wilderness: but in this he was especially remarkable, that he stood between the ancient prophets and the Apostles,—between the old and new covenants, as the connecting link of the law of Moses and the Gospel.[2] He was brighter than the brightest star of the old world, being "more than a prophet," yet less than the least of the stars in the new heavens; for Christ said, "he that is least in the Kingdom of Heaven is greater than he." Keeping this in view, we shall have a clear understanding of the weight of our Lord's testimony to the holy character of His herald.

Although Herod Antipas had cast the Baptist into prison, he had not yet resolved to put him to death: indeed he would willingly have spared his life, but for the instigations of the cruel Herodias. His disciples were permitted to visit him in his prison; and now they brought him word of the miracles which were wrought through all the regions of Galilee. It

[1] See Chap. xii. p. 94.

[2] Stier's Words of the Lord Jesus, ii. p. 83.

would be a contradiction to his whole history, and to his appointed office, to suppose that John entertained any doubt in his own mind of Jesus being the expected Christ. Had it not been revealed to Him, that he should see the Spirit descending and remaining on HIM Who was afterwards to baptize with the Holy Ghost? had he not beheld the Spirit visibly upon Him? Had he not heard the Voice from Heaven declare Him to be the "Beloved?" Had he not proclaimed Him to be "the Son of God;" and "the Lamb of God that taketh away the sin of the world?" And afterwards he had declared, that "He was from above;" that "God giveth not the Spirit by measure unto Him;" and again, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John, therefore, knew Whose herald he had been. Nevertheless, because his disciples, jealous of every other master but the Baptist, required some further assurance that Jesus was indeed the Messiah, he sent them to ask the question for their own satisfaction,—not for his.[1] The disciples of John would have no difficulty in finding the Lord, whereso-ever He might be; for every change of place was known to all, and brought crowds of people to the spot. It is not certain where they now came to deliver their message: but, following the connected narrative of St. Luke, some commentators conclude it to have been near to Nain.[2]

[1] "Non hæsitabat Joannes de Christo, ad quem exultavit in utero, quem baptizavit in flumine, super quem testimonia divina suscepit esse filium Dei, de quo ipse testificatus est quia erat Agnus Dei, qui tollere venerat peccata mundi; sed curam agebat discipulorum suorum, quos omni studio remittebat ad Christum, ut ipsi ab ipso audirent, ipsi viderent quid Christus docebat, quid agebat, quid ex his comprehendere poterant, ut ipsi ex ipso præter doctrinam Joannis, in Christo crederent deitatem et redemptionem esse, quam misit Dominus populo suo, nec alium crederent, nisi eum, quem ipse eis prædicaverat." Simon de Cassia, pars. 1, lib. iii. cap. 3, p. 134. "Volebat Joannes discipulos suos Christo adjungere, tanquam si providus pater moriens filios suos consignet tutori. Desiderabat enim vivens plenam fidem videre discipulorum, et sine dubitatione aliqua credentes in Christum." Barradius, vol. ii. lib. viii. cap. 8, p. 593. Vide Lucas Brugensis, Matt. xi. 2. See also Tostatus Abulensis In Matt. xi., Quæst. viii. and ix. Jansenius Gand., cap. xlvii. p. 359. Chemnitius, vol. i. p. 544. These three last, also Whiston, Le Clerc, Toinard, Greswell, and almost all commentators, are of opinion, that the message of John Baptist should be introduced at this point of the history, according to St. Luke's order of time, and not according that of St. Matt. xi. 2—30.

[2] See Greswell's Dissertations, vol. ii. pp. 335—338.

"And when they were come unto Him, they said, "John Baptist hath sent us unto Thee, saying, 'Art Thou He That should come? or look we for another?'" It was not likely that such questioners would receive a direct answer. Once before, at the supper prepared for Him by Matthew, He had put them to silence, when they asked why His disciples did not fast?[1] And now their doubts were already known to Him. But that their faith might be established, and John comforted, "in that same hour He cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind He gave sight." Thus He condescended to the weak faith of John's disciples, that, seeing the Divine power which flowed from Him, they might believe Him to be the Messiah. "Go your way, [He said to them] and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he whosoever shall not be offended in Me." Blessed indeed was the Baptist in such a message. Had he required any strengthening of his convictions, this had been amply sufficient: but he would receive it as the last farewell of the beloved "Bridegroom."

When the disciples of John had departed, Jesus knowing before hand that His faithful messenger would be soon put to death, paid him a higher tribute of praise than He bestowed on any other of the children of Israel. Addressing Himself to the crowds about Him, He asked them what they had expected to see, when they went out into the wilderness to John's baptism: "A reed shaken with the wind," an inconstant man, infirm of purpose? "or a man clothed in soft raiment," living delicately with flatterers in King's palaces? or "a prophet? Yea, [was His reply,] I say unto you, and much more than a prophet. This is he, of whom it is written, 'Behold I send My messenger before Thy face, which shall prepare Thy way before Thee.'" "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, *he that is least in the Kingdom of Heaven is greater than he.*" In this declara-

[1] Matt. ix. 14.

tion Christ seems to mark the difference between all previous teaching and the Revelation of the Gospel. Although the Baptist was more than a prophet, being foretold by the prophets of old, being the herald of Jesus, and the first to know for certain, and to confess, that He was the "SON OF GOD," according to the Jewish notion of the Messiah, yet he stood as it were only on the threshold of the Kingdom;[1] his knowledge of its mysteries was not to be compared with that which should by and by be revealed[2] in the Redemption of mankind. The least of those who after the Day of Pentecost were to believe in Him as GOD eternal, would have a higher standing ground of faith, and a higher personal gift of the indwelling Spirit.[3]

Then He enlarged on the power and attractions of His Kingdom, which in its appointed time should embrace the World; saying, "from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force." He speaks of the spiritual warfare of Christian men in battling against the inclinations of the natural heart;[4] or, as St. Luke expresses, "The Kingdom of Heaven is preached, and every man presseth into it." Even at the beginning such had been the powerful effect of John's mission, preaching "the Kingdom of Heaven at hand," that the hearts of the multitude were inflamed with

[1] Stier's Words of the Lord Jesus, vol. ii. p. 88.

[2] "Namque id [liberatio humani generis] ante Johannem mysticum fuit; Johannis tempore cœpit illucescere; post Christi passionem et resurrectionem, et missum Spiritum Sanctum, meridianâ luce clarius patuit." Grotii, Annot. in Evang., p. 118.

[3] This is the opinion of Maldonatus: "Minimus quisque in Evangelio, id est, eorum qui Evangelium recipiunt, major est illo." "Sic antithesis inter Evangelium et legem est:" Matt. xi. 11: and of Toletus in Lucæ Evang., vii. 28, p. 477, who gives several interpretations of the fathers. See Barradius, vol. ii. lib. viii. cap. 9, p. 597; differs from Toletus. Dionysius Carth. thinks the meaning of the words to be, that John, born of woman, was inferior to the angels. "Quid igitur dicit Salvator? Qui minor est in regno cœlorum, non de hominibus, sed de angelis rite accipitur, et ita intelligi potest de dignitate naturali, ut sit sensus, qui minor est in regno cœlorum, id est infimus angelorum, major, id est dignioris naturæ seu speciei, est illo. Planum est enim quòd natura angelica altior sit, quantum ad essentialia, naturâ humanâ." Dion. Car. in Quat. Evang. Matt., art. xxi. fol. 43 B. Thus also Ambrose, Opera, vol. iv. p. 74.

[4] Dionysius Carth. *Ibid.*, fol. 43 C.

zeal to press into it; and infinitely more so now, when they thronged the Saviour's path, to hear the Word of God. Again, "For all the prophets and the law *prophesied* until John," that is, *seeing afar off;* whereas the Baptist was permitted to behold Him face to face. The prophets had only distant visions, which now were fulfilled at the coming of Christ.[1] Thus He raised the minds of His hearers to understand that the Kingdom of God being present among them, they were to press into it. As a closing testimony to the character of the Baptist, He declared, "If ye will receive it, this is Elias which was for to come."[2] "*If ye will receive it;*" if ye will rightly understand and believe the prophecies, this is the forerunner of your Messiah: not *in the person* of the ancient Elijah, for so John himself declared to you at Bethabara, but coming in the *same spirit and power*, to bear witness that I am HE Whom ye expect.

The praise thus bestowed on John, as more than a prophet, wrought variously on the mixed crowd of hearers. The poor and humble-minded, and the Publicans who had received Baptism at the hands of John, "justified God," that is rejoiced, and gave glory to God Who had sent them such a Teacher.[3] Whereas the proud Pharisees and Lawyers

[1] Tostatus Abulensis, In Matt. Evang., Para. iii. p. 477. Jansenius Gandavensis, cap lxvii. p. 314. Lucas Brugensis, Matt. xi. 13. "Omnes enim prophetæ et lex (Mosis) usque ad Johannem prophetaverunt; id est, obscurè et figurativè de Christo, et regno cœlesti annunciaverunt sub promissionibus terrenorum bonorum, intelligendo cœlestia, atque per corporalia bona designando spiritualia beneficia Christi. Johannes vero de his apertissime nunciavit, digito Christum demonstrans, regnumque cœleste proprio nomine exprimens ac promittens." Dionysius Carthus. in Matt., art. xxii. fol. 43 D.

[2] The words of Malachi, chap. iv. 5, like many other of the ancient prophecies, have a twofold application,—first to Christ's Advent in His humiliation, when He would be rejected,—and secondly to His Advent in Glory in the latter days. In like manner, the coming of His messenger to prepare His way was to be twofold; first "John in the spirit and power of Elias," Luke, i. 17; and again Elias himself in person. After the death of John, when Jesus came down from the Mount of Transfiguration, He declared that there should be a real future coming of Elias to "restore all things;"—then He added, "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed;"—that is, have put him to a violent death: "then the disciples understood that He spake unto them of John the Baptist." John, therefore, was the type of Elias, hereafter to come. See Tostatus Abulensis, in Matt. xi., Quæst. xl., and xvii., Quæst. cxxxiii.—cxxxv.; Alford's Greek Test., Matt. xi. 13, 14.

[3] Lucas Brugensis, Luke, vii. 29.

mocked; for, as they had opposed John's baptism, this witness in his favour was a condemnation of their unbelief: "they rejected the counsel of God against themselves." Christ reproached them for their inconsistency. He likened them to churlish, wayward children in the market-place, whom nothing would please: they would neither dance to music, nor weep with mourners. For they perversely set their faces against all teaching which was not in conformity with their vain traditions, and under their authority. They had despised John, who came in the spirit of austerity, fasting, preaching repentance, and living the life of a Nazarite; and said "He hath a devil." Yet, because Jesus condescended to join in social intercourse, when sometimes an entertainment was prepared for Him, they said, "Behold, a gluttonous man, and a wine-bibber, a friend of Publicans and sinners." But He declared, "Wisdom is justified of her children;" that is, God's Divine attributes of wisdom and truth will ever be made manifest to those who are humble-minded, and truly wise,[1] not after man's wisdom, but enlightened of God.

These unbelieving Jews, who rejected the counsel of God against themselves, had called the Son of Man "a blasphemer," "a gluttonous man, and a wine-bibber;" and charged Him with casting out devils by Beelzebub. Therefore, in His character of a Divine Prophet, He rebuked them for their neglected opportunities, and warned them of the evil time of their visitation, when they should be swept away, and their place know them no more. He exclaimed, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" "And thou, Capernaum!" more guilty still, because thou hast been more highly favoured, "which art exalted unto Heaven, shall be brought down unto hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee." Then, as if His merciful Spirit relented at these woes to come, and perceiving that many in the crowd were willing to receive His Gospel in a teachable spirit, He broke forth in words of praise, "I thank

[1] Maldonatus, Matt. xi. 19. Lucas Brugensis, *ibid.*

Thee, O Father, Lord of Heaven and Earth, because Thou hast hid these things from the wise and prudent [those who in the pride of intellect lean to their own counsels,] and hast revealed them unto babes [the lowly in heart].[1] Even so, Father, for so it seemed good in Thy sight." Not that it was the Will of God that any should come short of the knowledge of the truth,[2] which was freely offered to all; but Jesus rejoiced that, whilst a perverse blindness obscured the belief of the proud Pharisees, the humble-minded and penitent, the poor and suffering, had received Him with willing hearts.

This first public invocation[3] of His Heavenly Father adds force to the prophetic anathema against the faithless cities. And, that the people might be assured of His authority to utter these solemn words He declared, "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Here is another of those mysterious sayings, on which the ancient fathers and other commentators have loved to dwell, and in which He so often asserted His Twofold Nature. In His Humanity, which He took into personal union with the Godhead, all power was given to Him of the Father.[4] Whilst He was on Earth He was known

[1] "Hoc summè requiritur, et maximè admonendum est, ut discamus a Magistro nostro (in quo sunt omnes thesauri sapientiæ et scientiæ absconditi, imo qui est Sapientia Patris) veram mansuetudinem et humilitatem synceram, quoniam hæ duæ virtutes præcipuè faciunt hominem tam Deo quam proximis suis amabilem, fratribus exemplarem, laudabilem, dulcem, solaciosumque omnibus. Unde Leo Papa optimè dicit, Tota Christianæ sapientiæ disciplina non in abundantia verbi, non in astutia disputandi, non in appetitu laudis et gloriæ, sed in vera et voluntaria humilitate consistit, quam Dominus Jesus, ab utero matris usque ad supplicium crucis pro omni fortitudine elegit et docuit. Et denuo, Tota (inquit) victoria Salvatoris, qui et diabolum stravit et mundum, humilitate est concepta, humilitate confecta" Dion. Carth. in Matt., fol 45.

[2] "It is the Father's Will to reveal His salvation to all, even as it is the Son's to give rest to all; but just as only the heavy-laden can find that rest, so can the wisdom and truth of God only be revealed to babes and simple ones. To give this revelation to the wise, and to give this consolation to the satisfied, is alike impossible, for that would be to give to those who will not receive." Stier, vol. ii. p. 115.

[3] The only other occasions when He was heard to address God were at the grave of Lazarus; in His last discourse on the Mount of Olives; in the Garden of Gethsemane; and on the Cross. Stier, vol. ii. pp. 113, 114.

[4] Tostatus Abulensis, Matt. xi., Quæst. lix.

by no man as God; because "no man hath seen God at any time."[1] Even so the Father was known only by the Son, Who knew Him in virtue of His Godhead. They were known unto Each Other from everlasting; because, Both being of "One Substance, Power, and Eternity," they were One in unspeakable communion. The Son also, by the Spirit, reveals the Father to whomsoever He will; but in a sense immeasurably different from His own Divine knowledge.[2]

Altogether this had been a most memorable day. Christ had raised the widow's son from death, and performed many other miracles. He had borne witness to the character of His servant John, revealed the spiritual nature and blessedness of His Kingdom, pleaded with gainsayers, reproached the hard-hearted and presumptuous Pharisees, pronounced the coming doom of the unbelieving cities, and asserted His Divine Unity with the Father. Having thus prepared the minds of His hearers to receive His Gospel, He concludes with a loving invitation to all who were in need of its consolations: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light." This is the Messiah's free offer to a proud world labouring under its own self-imposed weight of care, disappointment, and trouble, and especially galled by the yoke of sin. And never did any one follow His example of a meek spirit, and find the promise untrue. Never did any one take Christ's yoke upon him, but he ever afterwards rejoiced in bearing it.[3]

[1] "Secundum Deitatem nemo eum noverat: sic dicitur in Joannis viii. 14 et 19, 'Vos nescitis unde venio, nec quo vado:' et iterum, 'Nec me scitis, nec Patrem meum.'" *Ibid.* p. 493. "Patet quoque ex his quòd nulla divina persona nec Trinitas cognita sit ex lumine naturali, sed ex revelatione supernaturali per fidem." Dionysius Carth., in Evang. Matt., art. xxii. fol. 45 A.

[2] Lucas Brugensis, Matt. xi. 27.

[3] Lest any man should think that the grace of God in Christ is offered only to a few, He mercifully invites *all* to come to Him; and, lest any should be kept back by a sense of their unworthiness, He offers rest to all who are willing to confess that they are heavy laden with the burthen of sin. Chemnitius, vol. i. cap. lvi. p. 572.

CHAPTER XXI.

CHRIST BEING AT MEAT IN THE HOUSE OF SIMON THE PHARISEE, A PENITENT WOMAN ANOINTS HIS FEET WITH AN ALABASTER BOX OF OINTMENT—HE PARDONS HER SINS—WOMEN MINISTER UNTO HIM—THE PENITENT OF NAIN, NOT MARY OF MAGDALA, NOR MARY OF BETHANY.

Luke, vii. 36—50; viii. 1—3.

AMIDST the general enthusiasm of the multitudes, who pressed round the Messiah to listen to His words of wisdom, some even of the most prejudiced classes were moved to a greater or less degree of faith. Now there was in the city (supposed to be Nain[1]) a certain Pharisee called Simon, perhaps deeply impressed by what he had heard and seen, who "desired Him that He would eat meat with him." And Jesus went in. It appears that others were present, probably Pharisees also: and as they reclined at the table on couches, after the manner of the Jews, there came a woman of the city, whose heart had been touched in some secret way, either by wonder at His miracles, or by the power of His persuasions to holy living, or by that gracious invitation, just before made under the walls of the city, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." She was an open sinner; and known as such to the Pharisee: but probably she was unobserved by the guests when she first entered; for she stood behind weeping. Her tears of repentant sorrow fell thick and fast upon His sacred feet; and she wiped them away with her dishevelled hair; and then, because not

[1] "Nonnulli in civitate Naim rem hanc gestam volunt, cujus opinionis est Toletus. Neque deest, qui in Capharnaum potius Magdalenam Christum dicat unxisse: res incerta est." Barradius, tom. ii. p. 609.

spurned nor rebuked, she took courage to kiss those feet, as the strongest possible expression of her faith.[1] But more than this, she had brought with her an alabaster box of ointment, on which perhaps she had expended the wages of her sin, that she might make a full offering of all she had, as a pledge of her heartfelt penitence and conversion. She did not fear to seek His Presence, even amidst those who would think scorn of her, if by any means she might receive pardon from the Great Teacher, Who was come to seek and to save them that were lost, and call sinners to repentance. She makes no request, she speaks no word; but weeps, and pours the ointment on His feet. And Jesus compassionates this lost child of Israel, in whom His grace had implanted a contrite sense of sin, a living faith, a holy love. Her tears are more eloquent than any words; her sorrow more precious to Him than the alabaster box of ointment.

But the Pharisee, when he saw what was passing, thought within himself, "This *Man*, if He were a Prophet, would have known who, and what manner of woman this is;" "for she is a sinner." No wonder that one of his proud class should make comparisons injurious to the poor despised woman. The world at best is a harsh world, unforgiving to all but self. It's own sins it writes in sand; but engraves the offences of others in stone. Jesus perfectly reading the thoughts of Simon does not reprove him; but with mildness draws him to a better sense of the woman's motives, and of her claim to compassion. "Simon [He said] I have some-

[1] "Primo stetit post tergum Christi, deinde se pedibus ejus provolvit, lachrymis eos humectans. Ex Christi etenim prædicatione fuit inennarabiliter inflammata, compuncta, et tota quasi in lachrymas resoluta, ipsumque Christum ardentissime cæpit diligere. Et quamvis contactu pedum Christi se judicaret indignam, tamen magnitudine dilectionis victa, se cohibere nequivit." Dionysius Carth., in Evang. Lucæ, art. xix. fol. 170 E.

"O quanta, quam cordialis, intensa ac penetrativa fuit hujus compunctio, contritio, devotio mulieris, quæ non vocata coram tot discumbentibus est ingressa, omnibus conspiciendam se reputans, et tam uberrime coram eis seipsam deplorans, cum tamen tantæ nobilitatis et opulentiæ esset. Sed quia sua peccata clarè advertit, digne pensavit, seipsam profundissime humiliavit, ineffabiliterque contempsit. Idcirco non solum non verebatur confundi, despici, irrideri, imo omnia ista optavit, ut Deo quem ipsa inhonoravit aliquam recompensationem honoremque faceret, dum sicut ipsa Deum maximum inhonoraverat per peccata, sic propter illius honorem recompensandum, seipsam præbet maxime confundendam." *Ibid.*

what to say unto thee;" "there was a certain creditor, which had two debtors: the one owed five hundred pence, the other fifty. And when they had nothing to pay he frankly forgave them both. Tell Me, therefore, which of them will love him most?" Short, but full of meaning was the Parable: and there could be but one answer to the Messiah's question; "I suppose that he, to whom he forgave most." "Thou hast rightly judged," said the Lord; and turned to the penitent at His feet: "Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint:[1] but this woman hath anointed My feet with ointment. Wherefore I say unto thee, her sins, which are many, *are forgiven:* for she loved much: but to whom little is forgiven, the same loveth little." The trembling woman heard those words, "Her sins, which are many, are forgiven;" precious penetrating words, spoken for the comfort of all who are bowed beneath a sorrowful sense of sin. And what was it that brought her to the Redeemer? why did she weep at His feet, and bathe them with her tears, and pour the fragrant ointment upon them? Christ Himself declares,—"*For she loved much.*" And if she loved before, how much more now?[2] Every heart can answer, which has received by the Spirit that precious pledge of pardon and reconciliation, "Thy sins, which are many, are forgiven." During this unusual scene the guests had remained silent: but hearing His last words, they began to whisper among themselves, "Who is this that forgiveth sins also?" He took no notice of their astonishment; but graciously dis-

[1] Here we perceive the habitual disrespect with which the Pharisees treated our Lord. Although He was an invited guest in his house, Simon had neglected the proper courtesies and rights of hospitality: but Jesus, so far from resenting the slight, takes only indirect notice of it, in meek and gentle words, "Simon, I have something to say unto thee."

[2] "Cùm anima sentit se sancto spiritu aspiratam, creditque probabiliter culpam sibi a Deo remissam, amplius diligit, et magis movetur ad bene agendum, et fortè ista secunda dilectio est præcedentis augmentatio, causata consideratione remissionis præcedentium peccatorum." Dionysius Carth., in Evang. Lucæ, art. xix. fol. 172 B.

missed the weeping woman with His blessing, turning her deep sorrow into joy;—"Thy faith hath saved thee; go in peace." Such is the wonderful message from on high by the Gospel of Jesus Christ! its law of righteousness so strict, that each impure act and thought unrepented is laid up for judgment; whilst mercy, forgiveness, and peace, are offered to the heavy-laden, who know the burthen of their sins, and will cast it at the foot of the Cross!

From Nain He continued this Second Circuit in Galilee: "He went throughout every city and village preaching, and showing the glad tidings of the Kingdom of God: and the Twelve were with Him." He knew before hand, that these cities must be swept away for their unbelief, so that the places thereof should know them no more. But amongst those who followed Him some there were whose faith and love never wavered even to the end; and especially "certain women which had been healed of evil spirits, and infirmities. Mary called Magdalene, out of whom went seven devils, Joanna the wife of Chuza, Herod's steward,[1] and Susanna,[2] and many others, which ministered unto Him of their substance." There are various opinions respecting this Mary, called Magdalene from the town of Magdala.[3] By some it is held that she was the same as Mary of Bethany, the sister of Martha; by others that she was the penitent woman of Nain; and some imagine that all three were one and the same. But there are valid reasons for believing that they were all different persons. The Evangelists seem to make a clear distinction between Mary of Magdala, and Mary of Bethany; for in their account of the scenes at the Sepulchre they all speak of Mary Magdalene by name, while St. Luke and St. John, in relating what happened at Bethany, make mention of the other Mary as "the sister of Martha and Lazarus." The distinction also between the woman at Nain,

[1] Chuza is supposed to have been the Nobleman, whose sick son was cured at Capernaum. See chap. xii. of the Narrative, p. 105.

[2] Of this woman there is no other notice in the Gospels.

[3] Magdala was a town on the north-west shore of the Lake of Gennesareth, close by Dalmanutha and Tiberias. Greswell's Dissertations, vol. ii. pp. 324, 360—4; Robinson's Bib. Res., vol. iii. p. 278; Stanley's Sinai and Palestine, p. 325. But Lightfoot would place it on the east side, near to Gadara, vol. ii. pp. 70 and 308. See also Wells' Geog., ii. p. 193, and Adrichomius, p. 91.

and Mary of Bethany seems equally clear: for they anointed the feet of Jesus at distant times and places; one now at a town in Galilee; the other more than a year afterwards at Bethany in Judæa, six days before His Death. Of the penitent woman at Nain He declared, "Her sins, which are many, are forgiven;" whilst of Martha's sister He testified, "She hath wrought a good work on Me:" "against the day of My burying hath she kept this,"—namely, the box of spikenard.[1]

Mary was a common name among the Jews: and rather than lessen the number of those, who were dear to their Lord, by merging three such remarkable characters in one, it would seem more proper that each, according to the words of Scripture, should occupy her own place in the history, that it may lose none of its varied interest. From St. John's

[1] Dean Alford says, "It is hardly possible to imagine that this history can relate to the same incident as that detailed in Matt. xxvi. 7; Mark xiv. 3; John xii. 3;"—the anointing by Mary of Bethany. "There is not the least reason for supposing the woman in this incident to have been Mary Magdalene. The introduction of her [Mary Magdalene] *as a new person* so soon after (chap. viii. 2), and what is there stated of her, make the notion exceedingly improbable." Alford's Greek Test., Luke vii. 36—50.

"Some ancient Expositors (particularly of the Western Church) suppose this woman to have been Mary Magdalene, and that she was the same as Mary the sister of Lazarus, who anointed our Lord in the house of Simon of Bethany. But the reasons which are adduced for this supposition (which may be seen in à *Lapide* here) are not satisfactory." "Potest non eadem esse," says *St. Ambrose* here. *St. Augustine* has a sermon on the subject (Serm. xcix.), and does not connect her with any other person. *St. Chrysostom* supposes that there were *two* different women who anointed Christ. *Origen*, *Theophylact*, and *Euthymius*, that there were *three*. Wordsworth's Greek Test., Luke vii. 36—50.

This question is discussed by Chemnitius. He says, the opinion that the three women were one and the same, originated with Pope Gregory, against the testimony of the ancient fathers Origen, Chrysostom, Ambrose, and Jerome. Chemnitii, Harm. Evang., cap. lvi. vol. i. pp. 590, 591. The arguments and authorities are also stated at great length by Jansenius Gandavensis, cap. xlviii. pp. 378, 379. His own opinion is that this woman, and Mary of Bethany, and also Mary Magdalene, were the same; though he admits that Origen, Chrysostom, Jerome, and Ambrose thought differently. On the other hand, Faber Stapulensis (who wrote a separate tract on the subject) says, "Hanc mulierem, cui Dominus in aliquâ civitatum Galilææ, aut Nain, aut aliâ quavis, peccata remisit, alii Mariam Magdalenam, quæ Domino ministrabat, à Galilæa esse dicunt; alii Mariam sororem Marthæ. Nos vero *cum antiquis*, ex evangelista putamus innominatam, et etiam aliam fuisse." Comment. in Quatuor Evang., p. 377. See also Townsend, New Test., pp. 143, 144; Archbp. Newcome's Harmony, Notes, p. 42, who quotes several authorities for the opinion that this Penitent Woman, and Mary the sister of Lazarus, and Mary Magdalene, were three different persons.

account of the raising of Lazarus, it would appear that the family at Bethany was rich and influential, much esteemed in their own town, and having extensive acquaintance in Jerusalem; which was not likely to have been the case among the punctilious Jews, if Mary of Bethany had been a fallen woman. There is not a word in any passage of the Gospels, which implies that she had been so. She was a person of great decision, and strong faith; which caused her to "choose the good part;" and this declaration of her Lord seems clearly to mark her own distinctive character.

There is something very touching in the devoted love testified by Jewish women for Our Saviour. Constantly grieved as He was, and set at nought, contradicted and reviled by proud men, we hear not one reproachful word uttered against Him by tender-hearted women. Everywhere they waited upon Him with their best gifts. They not only rejoiced to be of the number of His attendants, and learn the mysteries of His Kingdom, but supplied from their own substance the needs of His Humanity, which He Himself neglected. They wept for Him as He passed to the Cross, stood near to Him at His Crucifixion, lamented His Death, saw their beloved Lord laid in the Sepulchre, prepared spices and ointments for His embalming,—and were the first at early dawn to visit the sacred grave.

CHAPTER XXII.

OUR LORD BEING IN A HOUSE AT CAPERNAUM THE PEOPLE GATHER TOGETHER — HIS FRIENDS SEEK TO LAY HANDS ON HIM—HE CURES A BLIND AND DUMB MAN POSSESSED WITH A DEVIL—PRONOUNCES JUDGMENT ON THE UNPARDONABLE SIN OF BLASPHEMY AGAINST THE HOLY GHOST—DECLARES WHO ARE HIS BROTHER, AND SISTER, AND MOTHER.

Matt. xii. 22—50. Mark, iii. 20—35. Luke, viii. 19—21.

After leaving Nain, our Lord continued His second Circuit through the cities and villages of Galilee, and then returned to Capernaum. There the people, thronging His path as before, pressed upon Him for to touch Him, as many as had plagues. "And they went into an house,"—He and His disciples, hoping to find rest and refreshment: but still "the multitude cometh together again, so that they could not so much as eat bread.[1] And when His friends heard of it, they went out to lay hold on Him: for they said, 'He is beside Himself.'"[2] Even all these wonders were unavailing

[1] That this is the proper order of events we have the authority of Barradius, Com. in Evang., lib. viii. cap. xv. p. 623; Chemnitius, vol. i., cap. lix. p. 623; Jansenius, Com. Evang., cap. xlix. p. 385; Lightfoot, Archbishops Ussher and Newcome; Greswell, Whiston, Pilkington, Le Clerc, and many other commentators.

[2] "'Et cum audissent sui;' id est, cum discipuli Christi et maxime quidam ex consanguineis suis ex parte matris, de quibus ait Johannes, quòd fratres ejus nondum credebant in eum. Cum igitur isti audissent verba Jesu quæ erant supernaturalia, ardua, insolita, rudibusque Judæis penitus inaudita, 'exierunt tenere eum;' hoc est, comprehendere vel ligare Jesum tanquam arreptitium vel insanum. 'Dicebant enim, quoniam in furorem conversus est,' id est, furiosus effectus, quum enim audierunt eum talia prædicare, nec a prædicatione cessare, nec corporalia commoda curare, opinati sunt quòd esset in furore conversus, quem admodum Festus ait ad Paulum, 'Multæ literæ ad insaniam te convertunt.'"—Dionysius Carthu., in Evang. Marcæ, Art. v. fol. 103 D.

to prove to them His real character. As He himself said, "A prophet is not without honour, save in his own country, and among his own kin, and in his own house." He, Who had cast out evil spirits, cured all manner of diseases and plagues; Who raised the dead by the exercise of a miraculous power; Whose discourses had revealed a light of wisdom that surpassed all the teaching of the world, was looked upon as an object of pity,—fit only to be laid hold of as beside himself! We shall shortly see who these loving, but unenlightened friends were. Meanwhile the people brought before Him a miserably afflicted object to be healed. He could not behold the face of nature and the light of the sun; for he was blind: he could not converse with his fellow men; for he was dumb: all his intelligent faculties were perverted; for "he was possessed with a devil:" he must have been almost a hopeless idiot, his very existence a burthen to himself, and to all those who had the care of him. But he was brought and laid at the Lord's feet, with no other claim to compassion than his misery: and he was healed on the instant; "insomuch that the blind and dumb both spake and saw." Those long-closed eyes became bright and beaming, and the first object they beheld was the fairest of all this world,—the Light of the World,—the merciful Saviour. And now he could express his gratitude to his friends, who had tended him through lingering years of sorrow. Dumb though he had been, he could join in the praises of God, unmolested by the demon who had held possession of him.

"And all the people were amazed, and said, 'Is not this the Son of David?'" Can this be any other than the Messiah?[1] The miracle wrought upon their convictions, that He must be their Deliverer, so long expected to restore the throne and kingdom of Israel: for in His miracles He exactly fulfilled the prophecy; "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."[2] This joy of the people was very galling to the envious Scribes and Pharisees. When they heard Him thus

[1] Tostatus Abulensis, in Matt. xii., Quæst. liii.
[2] Isai. xxxv. 5, 6.

praised, they said, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." St. Mark says, these Scribes "came down from Jerusalem," no doubt sent by the Priests, to follow His steps for the purpose of fault-finding and insult, and to gather evidence on which they might afterwards accuse Him. They knew not that in this, as in all other attempts against Him, and finally in their fatal triumph, they would accomplish all His own predictions, and bring down upon their nation the judgments long since denounced against it. David had foretold their blasphemies; "I do bear in My bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of *Thine Anointed.*"[1] "Jesus knew their thoughts, and said unto them, 'Every Kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" "But if I cast out devils by the *Spirit* of God [or, as St. Luke says, "by the *finger* of God,"] then THE KINGDOM OF GOD IS COME UNTO YOU.'" Thus He clearly asserts the exercise of a Divine power in His own Person. His miracles of mercy were wrought "by the Spirit of God," "by the finger of God," that the victims of Satan's tyranny might be rescued from sin and suffering. It was a figure of His spiritual conquest over the prince of darkness, when, "having spoiled principalities and powers," He should make a show of them openly, triumphing over them in His Cross.[2] This is the warfare between the Gospel, and the dominion of evil, which must continue for the trial of our faith. It was foretold, in the day of the fall, as the "enmity" between the serpent and the woman; "between thy seed, and her seed; It shall bruise thy head, and thou shalt bruise His heel."[3] And now Christ, the Captain of our salvation, declares, "He that is not with Me is against Me: and he that gathereth not with Me scattereth abroad."[4] He seems to say, there can be no compro-

[1] Ps. lxxxix. 50, 51. [2] Col. ii. 14, 15. [3] Gen. iii. 15.

[4] "This is another answer to the objection of the Jews. Satan is on one side, I on the other. He rebels against God, I invite all men to Him. He holds men captive, I release them. He preaches idolatry, I the worship of the one

mise, or languid neutrality, in such a warfare: it is a struggle for spiritual life, or spiritual death. Each man has to choose under whose banner he will be enrolled. He must distinctly show the badge of his leader, that all may know to which side he is committed.[1]

And now we must listen to awful words, uttered in this moment of offended Majesty, when the Pharisees dared to say, "This fellow doth not cast out devils but by Beelzebub, the prince of the Devils." In the whole range of Scripture, they are not exceeded, and seldom equalled, for terrific meaning;[2] "I say unto you, 'All manner of sin and blasphemy

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true God. He tempts to sin, I lead to virtue." (*Jerome, Chrys.*) Wordsworth's Greek Test., Matt. xii. 30.

[1] Stier's Words of the Lord Jesus, vol. ii. pp. 156—160. Alford's Greek Test., Matt. xii. 30. Chemnitius, vol. i. cap. lix. p. 609.

[2] See Williams's observations on the whole passage, The Gospel Narrative of our Lord's Ministry, Second Year, pp. 154—157.

"Quicunque blasphemaverit Christum, quantum ad ejus humanitatem, dicendo mala de ipso ex consideratione naturalis fragilitatis, et defectuositatis suæ carnis, ut quod esset filius fabri, potor vini, homo vorax, remittetur ei; id est, tale peccatum aliquo modo excusabile et remissibile est, propter conditionem humanæ naturæ, et pœnitenti faciliter dimittitur, quamvis sit magnum peccatum." —Dionysius Carth., In. Evang. Matt., art. xxiv. fol. 48 A.

"Est enim hæc blasphemia in Spiritum Sanctum atrocissima, inexcusabilis, et plenè veniâ indigna, ac, quantùm est in seipsâ, omnem medicinam et modum perveniendi ad remissionem aufert et excludit: opponit enim se directè et ex diametro Spiritui Sancto, eumque à se abigit, imo blasphemat; Spiritum Sanctum, inquam à quo solo absolvi, curari, et sanctificari poterat et debebat." Corn. à Lapide, in Matt., p. 204.

"'Blasphemia contra Spiritum Sanctum; id est, quâ quis sciens et volens calumniatur opera divina et miraculosa (ut hîc erat expulsio dæmonum), quibus quasi certis sigillis probè novit Deum obsignare, attestari et confirmare fidem et veritatem à se traditam, non remittetur, scilicet facilè, quia tales nec instructionem admittunt nec de pœnitentiâ cogitant, imo directè oppugnant id sine quo pœnitere nequeunt, puta bonitatem et beneficentiam divinam omnemque tam internam quàm externam mentis illuminationem, atque inspirationem, à quâ dum manent alieni magis magisque excæcantur et obdurantur in dies, ac tandem in reprobum sensum traduntur. Sic morbus ille dicitur incurabilis, qui directè impedit, et oppugnat id sine quo sanitas recuperari nequit, ut qui prohiberet omnem cibum, omnem concoctionem, omnem medicinam." Tirinus, Corn. in Matt., p. 940.

"Facile intelligitur cur peccatum in Spiritum Sanctum nunquam remittatur, non utique propterea quòd remitti non potest, tenenda enim est regula fidei quæ nullum peccatum esse docet quod à Deo remitti non possit; neque propterea quòd nunquam remittatur, credibile enim est, aliquos etiam ex illis, qui tunc Christum dicebant in Beelzebub ejicere dæmonia, postea resipisse; sed propterea quòd,

shall be forgiven unto men: but the *blasphemy against the Holy Ghost* shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but whosoever *speaketh against the Holy Ghost*, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NEITHER IN THE WORLD TO COME.'" In these memorable words our Lord clearly implies the distinct Personality, and Divine nature, of the Holy Ghost; and repeats the denunciation, as if to give it all the more force. The exact nature of this blasphemy, and the mysterious penalty thus denounced, are too high, too deep for man to measure or define. We may not give it a wider meaning than the strict sense of the passage demands. This blasphemy is a sin of words, an evil speaking, against the Holy Spirit;[1] and no other sin is to be classed with the peculiar offence here spoken off. Christ, in His compassion to the unbelieving world of His day, might pass

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qui in Spiritum Sanctum peccant nullam peccati excusationem habent, ideoque natura sua veniam non mereantur." . . "Hæc est vera hujus loci interpretatio non quidem mea, sed Athanasii, Paciani, Anastasii, Ambrosii, Hieronymi." Maldonatus, Matt. xii. 31.

"Horreamus omne quidem peccatum, præcipuè verò peccatum in Spiritum Sanctum, quo quis sciens et volens, et ex destinatâ malitiâ, contra omne gratiæ lumen, et conscientiæ peccat. Hoc peccatum atrocissimum est inexcusabile, et veniâ indignum: hinc Christus asserit non remitti, neque in hoc sæculo, neque in futuro, id est, difficilius et rarò remitti. Remissionis tamen possibilitatem non negat Christus, omnem enim hominum malitiam infinitè superat Dei bonitas, pluraque absque ullâ prorsus comparatione Deus potest peccata remittere, quam ab omnibus simul creaturis committi possint; omnis itaque et quilibet peccator verè pœnitens, quæcumque peccata commiserit, in hanc infinitam Dei misericordiam speret, illo eam instantiùs, humiliùs, et perseverantius imploret, qui gravius peccaverit." Bernardino à Piconio, in Matt., p. 112.

"Quid est quod dicit? Significare voluit multo minus cæteris hoc esse ignoscibile ac veniale. Quamnam ob rem? Quia videlicet quisnam esset Christus, ignorabant. Spiritûs autem Sancti gratia multis et magnis signis seipsam manifestaverat. Nam et prophetæ per Spiritum omnia locuti sunt, et omnes illi veteres multa de ipso acceperant documenta. . . . Quæcunque adversus Me antea blasphemastis, æquo animo vobis dimitto: pariter etiam facinus illud atrox crucis, quod in Me committetis dimittam, et solius infidelitatis supplicia patiemini. . . . Nam si Me ignoratis, ignorare tamen non potestis expulsionem dæmonum, curationesque hominum mirificas Spiritûs Sancti esse operationes. Non ergo Mihi, sed Spiritui Sancto contumelias exaggerare conamini: quapropter nisi pœnitentiam agatis, nec in præsenti vitâ nec in futurâ punitionem fugietis." Chrysostom, Hom. xlii. in Matt. Op. Ed. Lat. 1566, Tom. ii. pp. 326, 327.

[1] Gresswell's xxxiiird Dissertation, vol. ii. pp. 609—611.

by the blasphemies uttered against Himself, in His Nature of Man. The fulness of the Revelation of His Godhead was not yet: but now that all things have come to light, and He hath ascended to His Glory at the right hand of the Father, whosoever blasphemes any Person of the Undivided Trinity, offends against the holy Three in One.[1] Christ has borne witness that the Holy Spirit is God; by His command we have been "baptized in the name of the Father, and of the Son, and of the Holy Ghost;" to the Holy Spirit, therefore, we may offer our adoration, and our best affections; joyful and blessed is His unseen Presence with those who pray unto Him.

The Scribes and Pharisees could not, and would not, understand the Messiah's words. Even when this last solemn warning was ringing in their ears, they persisted in their vain questionings. There was a veil upon their heart in reading the Scriptures.[2] They looked for a King who should manifest himself to the World as such by earthly power and pomp. Their faith was to be moved only by something evident to the senses; therefore they constantly demanded what sign He could show, as a proof of His Divine Mission. So now they said, "Master, we would see a sign from Thee;" perhaps requiring some such miracle as Moses, Joshua, and Elijah

[1] "Ex hoc loco planè nobis Dominus insinuat, Spiritum Sanctum esse Deum; in quem enim blasphemando peccatum sit irremissibile, nisi in Deum? Quare cùm quisquis blasphemat Patrem ut Patrem, et Filium Dei ut Filium, et Spiritum Sanctum ut Spiritum Sanctum, cùm Pater Deus sit, et totius divinitatis origo, et Filius Deus, et divinæ fecunditatis æterna expressio, et Spiritus Sanctus Deus, et divini vigoris interna æternaque consummatio, hujusmodi blasphemiæ peccata sunt irremissibilia."—Faber Stapulensis, Comment. in Quatuor Evang., p. 95. "Nullum peccatum in Patrem committi potest, quod non simul vergat in Filium et Spiritum Sanctum: nec ullum in Filium, quod non sit directum adversus Patrem et Spiritum Sanctum: idque propter purissimam essentiæ in sacrosanctâ Trinitate unitatem."—Chemnitius, Harm. Evang., cap. lix. p. 610. "Licet sit eadem Deitas trium personarum, et omne peccatum sit contra omnes tres; dicuntur tamen quædam peccata *specialiter* esse contra unam personam, et non contra aliam, in quantum sunt contra attributa personarum."—Tostatus Abulensis, In Matt. xii. Quæst. 68, ad finem. "Si igitur, quod credimus, unitas Trinitatis est, indiscreta utique magnitudo, sicut indiscreta operatio." "Nam cùm alibi dictum sit; 'Pater vobis dat quid loquamini,' hic subjecit, 'Spiritus enim sanctus docebit vos in illâ horâ quæ oporteat dicere.' Ergo si operatio una est, una est et contumelia," &c.—Ambrose, Comment. Lucæ, lib. vii. Opera, vol. v. p. 108. See also Bernardino à Piconio in Matt. p. 109; and Athanasius, Epis. ad Serapionem de Spiritu Sancto, Op. Tom. i. p. 174.

[2] 2 Cor. iii. 14.

wrought by the visible interposition of Heaven, in the time of their forefathers.[1] But as usual, He gave them only a prophetic answer: instead of a sign of His Glory, they received a prediction of His Death, and of His Resurrection on the third day; "An evil and adulterous generation seeketh after a sign: but there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth."[2] This similitude of Jonah, three days and three nights in the whale's belly, was a repetition of His former Prophecy to the Rulers in Jerusalem, "Destroy this Temple, and in three days I will raise it up;" "but He spake of the Temple of His body."

The Messiah concludes His Discourse with a solemn denunciation of God's wrath on the stiff-necked nation, so self-confident in their descent from Abraham. He tells them how the Gentiles of Nineveh, and the heathen Queen of the South, should rise up in judgment against that generation, and condemn it. For Nineveh repented at the preaching of Jonah; and the Queen of the South came from the uttermost parts of the earth to listen to the wisdom of Solomon. And lo! a Greater than Jonah, or Solomon, is in the midst of Israel; but they reject and despise Him.[3] He visits them as their

[1] Tostatus Abulensis, In Matt. Evang., xii. Quæst 82. Also Musculus; "Testimonium habebat Moses ex tonitruis, igne, fumo, vocibus, et buccinâ cœlesti, in Monte Sina. Tale quid videntur ab eo petere, quasi si tale quicquam faceret qualia fecit Moses, tum demum tutò illi credituri sint: propterea quod ea quæ faciebat, videbantur non tutò amplectanda pro divinis, cùm terrena sint, et in curandis mortalibus versentur."—Musculus, In Evang. Matt., p. 327.

[2] According to the Jewish method of computing time, any part of a natural day was accounted as a whole. Lightfoot, vol. ii. p. 192. See Wordsworth's Greek Test., Matt. xii. 39, for a pointed note of explanation on this passage; and for the lesson to be gathered from our Lord's testimony to the truth of the marvellous history of Jonah.

[3] "Salomone major et sapientior Ego. Ille enim potens et sapiens, Ego virtus et sapientia Patris, qui etiam quantum ad sapientiam creatam Mihi infusam incomparabiliter Salomonem excedo, et tamen a vobis derideor, dijudicor, et contemnor."—Dionysius Carth., In Evang. Matt., art. xxii. fol. 49 A.

In these examples there is a striking contrast between the Ninevites and the Jews: the Ninevites were Gentiles, not having a knowledge of the true God; Jonah was the only prophet sent to them; and he preached but for one day, and wrought no miracle: yet, upon receiving the Divine message, the King, and his nobles, and all the people put on sackcloth, and fasted and prayed, and turned to repentance. Whereas the Jews, the chosen people of God, who had

promised Deliverer; and at the very moment when He casting out Satan from among them they declare that He in league with "the prince of devils!" What, then, is to b their punishment? This He clearly sets forth under the figu of an unclean spirit, cast forth from the heart of a man, b "returning with seven other spirits more wicked tha himself," making "the last state of that man worse tha the first." When the Jews should have put the Messiah t death, the spirit of evil would come upon Jerusalem wit sevenfold power; and would enter into full possession: the the last state of the guilty nation, abandoned of Go would be worse than the first.[1] To this day the Prophecy fulfilled in the unhappy people, scattered through all th World, still looking for the first advent of Christ, still mour ing His supposed prolonged absence.

Whilst He was thus engaged in discourse, surrounde by the Rulers the people and His disciples, word was brougl to Him, "Behold, Thy mother and Thy brethren stan without, desiring to speak with Thee." Their anxiety w prompted by natural affection. It was no reproach to th blessed Virgin, who knew not that He was God, and w full of maternal anxiety, that she desired to withdraw Hi from the throng, and from His intense labours, which allowe Him no rest nor time, "even so much as to eat bread Subject to infirmities of faith, she could not penetrate th hidden mystery which was veiled from every heart until th Day of Pentecost. But the interruption, if not intrusiv was at least unsuitable; and instead of going forth to her, E

long been instructed and warned by many prophets, and now again called repentance by John Baptist, and lastly by Christ, Who had performed ma miracles amongst them, refused obedience. Thus also, the comparison betwe them and the Queen of the South would be their condemnation: she, a Gent woman, being moved only by the fame of Solomon, had travelled from t farthest parts of the Earth, to hear his wisdom, bringing rich offerings with h Whereas Christ came unto the Jews of His own accord from Heaven, a wrought many miracles of mercy upon them, and preached to them the gl tidings of a higher and better world; yet they rejected and despised Him.—S Musculus, In Evang. Matt., vol. ii. p. 328.

[1] See this interpretation fully explained in Chemnitius, vol. i. cap. lix. p. 6 Jansenius Gandavensis, cap. xlix. p. 391. Tostatus Abulensis, In Matt. Eva xii. Quæst. 100. Dionysius Carth., In Matt., art. xxii. fol. 49 B. William Ministry, Second Year, pp. 168, 169. And Alford's Greek Test., Matt. xii.

answered the messenger, "Who is My mother, or My brethren? And He looked round about on them which sat about Him;" or, as St. Matthew says, "He stretched forth His hand towards His disciples, and said, 'Behold My mother, and My brethren! For whosoever shall do the Will of My Father Which is in Heaven, the same is My brother, and sister, and mother.'" This is the strongest possible expression of the abounding Love of Christ for His redeemed. As St. Peter said afterwards at Joppa, "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."[1] Our Saviour would have no one to stand between Him and His faithful people.[2] He takes them into the most intimate union with Himself, and calls them by the most endearing names,—"brother, sister, and mother," if only they do the Will of His Father. And that Will is, to believe on HIM Whom He hath sent, and live according to the Law of the Gospel.

From this incident in the Life of the Messiah we may draw an important lesson. In His Nature of Man He was ever touched by the most lively sympathies with all around Him; and as the law of filial respect and love is from Heaven, HE Who gave that law, and Who was the Pattern of every excellence, must have been most tenderly attached to His mother according to the flesh. But the object of His great Mission on earth was to lift a World to Himself, as God; and He gave Mary to understand the immeasurable distance interposed between Himself and her, by reason of His Divine Nature; as He had done before at twelve years of age in the Temple; and again at the marriage feast in Cana. His words on each of these occasions are a clear warning to us that the blessed Virgin is not to be made the object of any worship;—for such is due to God only.

[1] Acts, x. 34, 35.

[2] "Videmus hoc loco quantâ in reputatione et veneratione debeant nobis esse Christiani, qui studiosè verbum Dei audiunt, et sincera in Christi fide sunt et perseverant. Si Christo sunt fratrum, matris, et sororum loco, imò si sunt ipsa Christi caro et membra, quo loco nobis esse debent? Unde tantum est delicti adversus charitatem fraternam? unde tantum irarum, tantum læsionum, tantum contemptûs et neglectûs, nisi quòd non animadvertimus quanta sit dignitas apud Christum eorum qui illi credunt?" Musculus, In Evang. Matt., vol. ii. p. 332.

CHAPTER XXIII.

THE MESSIAH FROM OUT OF A SHIP ON THE LAKE TEACHES THE PEOPLE IN PARABLES—HE REPRESENTS THE KINGDOM OF HEAVEN UNDER SIMILITUDES OF THE SOWER AND THE SEED; THE SEED GROWING SECRETLY; THE WHEAT AND THE TARES; THE MUSTARD SEED; THE LEAVEN.

Matt. xiii. 1—53. Mark, iv. 1—34. Luke, viii. 4—18.

It was mentioned in a former chapter that our Lord commanded His disciples to have a small ship in attendance upon Him, to prevent His being thronged by the people, as they anxiously strove to be near His person; and we have just again seen how they had gathered round Him in Capernaum in such crowds that He and His disciples "could not so much as eat bread." So now in the same neighbourhood, and about the same time, as He went forth to the Lake, "great multitudes were gathered unto Him." Therefore He again entered into a ship, and sat down to teach them. "And the whole multitude stood on the shore. And He spake many things unto them in Parables."[1] These few words convey to us a lively picture of the Great Messiah instructing the mixed groups of anxious listeners from all parts. As the ship lay on the quiet bosom of the Lake, part of the scene before Him was the beautiful tract of Gennesareth, glowing perhaps in the evening sun, with all the rich crops and products of the climate already spoken of.[2] It is no fanciful thought, that the varied labours of the field were being actively

[1] The Parables from the ship on the lake clearly follow the last mentioned Discourse in the house at Capernaum. It is unnecessary to enumerate the various authorities for this order of the narrative, as there is scarcely any difference of opinion among the commentators.

[2] Chap. xii. p. 110.

carried on at a little distance. We find that His Parables generally rose out of circumstances accidentally occurring at the moment. He explained His Heavenly doctrines by analogies of the natural world around Him.[1] On this occasion also we may believe, that the similitudes of seed, and sowing, and soils, and the growth of crops, and the gathering in of harvests, were drawn from the occupations of husbandry going on at the moment.

And He said unto them, "Hearken." It was a more than usually solemn opening of His Discourse; because now, for the first time, He was about to preach the KINGDOM OF HEAVEN in a new form of appeal. His voice is heard over the waters in Parables.[2] He gives an insight into the mysteries of the Gospel through figures or metaphors, familiar to our household affections and daily life. The Parables of our Lord, which will henceforward become so frequent, are full of beautiful imagery: but many of them require much thought and study, if we would discover their inner depth of meaning. To find the right key to each, we must bear in mind that some are *moral*, and others *prophetical;*[3] but of these last several have a twofold character, being moral as well as prophetical. At one time they are addressed to the multitude; at another to the disciples and Pharisees, or to the disciples exclusively. Some were intended to be at once understood by all hearers, as part of His religious teaching,—to come home to their instant convictions as a practical guide of conduct. Others, as Prophecies, were to shadow forth His own Death, the destruction of the Jewish nation, and the final judgment at the Great Day of Account, but *especially* to represent the various aspects, in which the KINGDOM OF HEAVEN was to be viewed in the distant reach of future times.

Hitherto He had revealed these mysteries by compara-

[1] Greswell's Exposition of the Parables, vol. ii. pp. 8, 9. Trench's Notes on the Parables, pp. 63, 64.

[2] "'Turba stabat in littore,' velut in amphitheatro condensata. Indicatur Salvatorem ita appositè accuratèque theatrum instituisse, ut nulli omninò dorsum obverteret, verùm omnes ex adverso positos haberet. Contrario igitur more quàm fieri soleat, è mari jecit rete in terram piscandi gratiâ." Lucas Brugensis, Matt. xiii. 2.

[3] For the classification of the Parables under the two heads of Allegorical and Moral, see Greswell's Exposition, vol. i. pp. 18—54.

tively partial glimpses: but henceforth they will be displayed in a broader light, as from time to time He declares the establishment and future dignity of His Church. The Jews had not ears to hear, nor hearts to be convinced: therefore the prophetical Parables were to them so many dark enigmas: and even to this day the interpretation of them has its difficulties. Some are ever being practically fulfilled in the daily routine of life: but the time and circumstances, which will bring to pass the accomplishment of others, are still veiled in obscurity. Taken collectively, they assure us of the Divine wisdom and goodness of God, as manifested in His Beloved Son, Who delivered them for our instruction in righteousness. The plan of a narrative like the present will not permit any lengthened commentary on these lessons of Heavenly wisdom. We can only endeavour to sketch their meaning; and to show how the Messiah is the centre point, from Whom all their truths beam forth, and in Whom they all again converge, as in a focus.

The Parables delivered on this day were eight in number, and *all prophetical* of the character and future progress of the KINGDOM OF HEAVEN. Five were addressed to the multitude from the ship, and three in private to the disciples, after they had returned into the house. The first five were,

The Sower and the Seed.

The Secret Growth of the Seed.

The Wheat and the Tares.

The Mustard Seed.

The Leaven.

THE SOWER AND THE SEED. "Behold a Sower went out to sow Seed; and as he sowed, some fell by the way side." The Sower is the Son of Man: and the Seed is the Gospel of the Kingdom, the word of the Dispensation of Grace. In the greatness of God's Love His desire is, that the seed should flourish everywhere, and bring forth an abundant harvest of good works. The influences of the Holy Spirit, like the refreshing dews, the genial warmth of the sun, and the softening showers, are given from Heaven to assist its growth. But all hearers are not equally disposed to receive the Gospel as the word of God; their measure of faith, their predilections, the frame of their minds, their characters

and desires, their habits of thought, their motives, objects, schemes, affections,—in short their HEARTS are different: they may be ranged in classes; but each individual is unlike to every other in some one or more of these; and according to the *ground of the heart* the Seed of the word thrives, and brings forth fruit to life eternal. "With the heart man believeth unto righteousness."[1]

Now, upon some the word falls, whose hearts are impenetrable as the high-way side. They are unbelievers; or the world has rolled over them, and hardened them; or they are insensible to all that is virtuous and lovely, self-deceivers, unclean, given over to a reprobate mind; or at least a dull worldly indifference to the things of Heaven has settled upon them. To such the Gospel is unintelligible; and Satan, the great foe of God and man, under whose dominion they live, cometh immediately, and taketh away the word out of their hearts, lest they should believe and be saved.

Others there are, whose condition is not so immediately hopeless; but they are likened to "stony ground," which has not "much earth." To such as these the Gospel is so rich in promises of the great Kingdom of love and grace, and sets forth the excellencies of Christ in a form so attractive, that "they receive it with gladness." For a while they are stirred with emotions of admiration, as the Word of truth reveals His Divine perfections, His humiliation and sufferings on the Cross for their sakes. They think of Him as a Saviour, reconciling sinners to His Heavenly Father, making them one with Himself, procuring their pardon and peace; and look to Him as a refuge in all sorrows, a compassionate Intercessor, the Judge of the World. But amidst all this *religious sentiment* the Gospel has taken "no root" in their hearts. It has fallen on a shallow soil; it finds no strength of faith, no sustaining principle, no moral stedfastness or consistency, for its lasting nourishment. The affections are irresolute; they are held in suspense, as it were between two opposite attracting forces, the promises of the Kingdom of Heaven, and the pleasures which pass away. When therefore "affliction or persecution ariseth for the word's

[1] Rom. x. 10.

sake, by and by they are offended." The spiritual life is too hard for them: they looked for smooth avenues to the Kingdom; but because they find obstacles in the path, they falter and turn back.

By a third class of men the Gospel is received like "seed that fell among thorns." There is no lack of depth in the soil. Many such are of fine intellect and attainments; they are learned, fertile in the resources of genius, bold in enterprize, and live for objects which the world calls noble. Their minds are set on power, wealth, fame, influence, and distinction: or they are lovers of art, science, and literature. They seek to please, to influence, or to govern their fellow-men, as the case may be. To one or other of these various aims men of the world give up their whole being. Brilliant success attends the struggles of the few; disappointment embitters the memories of many more. In the end they discover that the objects they have pursued are phantoms which mock their hopes in the very possession,—the fruit is not contentment: they are *thorns that choke the word of the Gospel.* Men of this character, seeking only the rewards which the world offers, have no perception of the joy and peace of the Kingdom of Heaven on earth. Having been absorbed in the cares, riches, and pleasures of this life, which left no room for the love of Christ to grow in their hearts, they find, too late, that they have brought "no fruit to perfection."

And lastly, there are some who receive the Seed into a "good ground:" not hard, like "the way-side," nor shallow, like the "stony ground," nor like that which is full of "thorns;"—but "honest" and "good." Happy and blessed are they who hear the word, and understand it, and bear fruit, some an hundred fold, some sixty, some thirty. They know that the word of God, and the Kingdom of God, are great realities. To love Christ is not a lifeless theory, a shadowy vision, a mere sentiment. As He offered Himself a sacrifice for us, He demands some sacrifice in return; nothing beyond our powers, nothing but what ensures its own immediate rich reward,—to follow His perfect example of holiness. To this end the Seed must have free growth and be cherished with diligence. All that impedes its progress must be weeded out. And what is the character of the fruit, which is the sure test

of a good ground in the heart? Simply we may say, it is Heavenly: "for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."[1] These give a foretaste of Heaven on earth, and lead on to the Presence of Christ in His Invisible Kingdom.

THE SECRET GROWTH OF THE SEED. "And so is the *Kingdom of God*, as if a man should cast Seed into the ground; and should sleep, and rise night and day, and the Seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Here the Sower may represent a Teacher of the Gospel, who (like a husbandman[2]) labours night and day in his vocation; but cannot search into the secret growth of the Word. The leading point of the Parable seems to be the power of Divine grace to expand the vital energy of the seed in the soul. Through the Heavenly light and heat,—the refreshing influences of the Holy Spirit, it is nurtured and cherished, and gathers strength upon strength. First appears "the blade,"—it may be faith unto repentance; then "the ear,"—joy and peaceful promise; "after that the full corn in the ear,"—fruits of holiness. And when the harvest is come all faithful hearers and doers of the word are gathered into the Heavenly garner.

[1] Gal. v. 22, 23.

[2] Dionysius Carthusianus explains, that the husbandman, having sown his field, pursues his proper occupations, sleeping at night, rising in the morning, and leaves the seed to grow of itself, he knoweth not how. So Christ sows the Gospel in the heart of man; and although in one sense He never sleepeth, yet in another sense He seems to sleep, leaving men to their own free-will, as if He were absent: nevertheless He is present day and night with His Church. The seed sown in the earth brings forth spontaneously, first the blade, then the ear, then the full corn in the ear, and when the fruit is ripe the husbandman puts in the sickle, and gathers the harvest into his garner. So the Word of God grows in the human heart, bringing forth good works: and when the fruit is ripe Christ takes the virtuous man out of this world, and transplants him into His heavenly mansions.—In Evang. Marci, art. v. fol. 103 E F. See also Lucas Brugensis, Mark, iv. 27. Chemnitius, vol. i. cap. lxi. p. 656. Jansenius Gandavensis, cap. lii. p. 410. There are critical difficulties in this, and several of the Parables, where one or other image may seem not to tally in exact fitness with the rest of the allegory. But in all such cases, if we fix our minds on the *central truth* to be established in each Parable, as it occurs, the interpretation may be found. This is forcibly expressed by Maldonatus, on Mark, iv. 27.

THE WHEAT AND THE TARES. "Again, the *Kingdom of Heaven* is likened unto a man which sowed Good Seed in his field: but while men slept his enemy came, and sowed Tares among the Wheat, and went his way," &c. As of the Parable of the Sower and the Seed, so of this Parable we have Christ's own explanation; "HE That soweth the Good Seed is the Son of Man; the field is the world; the Good Seed are the children of the Kingdom," born anew by the gift of the Holy Spirit, and kept faithful to their obedience by the power of Divine Grace. "The enemy is the devil: the Tares are the children of the wicked one," who yield themselves to his dominion. Satan, who despoiled the first Eden of its holiness, plants gainsayers, unbelievers, and wicked men, in the Kingdom of God, that he may make it the dwelling place of sin. They are not at once weeded out; but suffered to grow side by side with the children of the Kingdom, who live in a fearful state of trial, because bad society and example have such a seductive influence over the hearts of men. The children of the evil one know how to put on the garb of angels of light; and the shades of sin are so various, often so softened down by the attractive colouring of art, as to lose their harsh outlines. But in the harvest time, which our Lord says, "is the end of the world," all will appear in their true light. Then the reapers will do their office: "they will gather together the tares, and bind them in bundles and burn them; but gather the wheat into the barn." "The reapers are the angels." This Parable bears impressive witness to the certainty of a future day of retribution. "As the Tares are gathered, and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father." And to this He adds the solemn warning, "Who hath ears to hear, let him hear."

THE MUSTARD SEED. And He said, "The *Kingdom of Heaven* is like to a grain of Mustard Seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and

becometh a tree, so that the birds of the air come and lodge in the branches thereof." The wide-spread, universal, and glorious Kingdom of Heaven is represented under the type of the smallest grain of the earth![1] But every word of Christ is truthful, all things possible with HIM Who said, "Let there be light, and there was light." The Christian dispensation is full of miracle. It is one great miracle from beginning to end. Through many ages of miracle its Advent was prepared. It had its birth, and was cradled in miracle; was founded and preached amidst miracles; and in the morning of the Resurrection will have its perfect fulfilment in a blaze of miracle, that now dazzles the eye of faith to contemplate.

According to St. Mark, the grain of Mustard Seed, "when it is sown, groweth up, and shooteth out great branches, so that the fowls of the air lodge under the shadow of it;" as St. Matthew says, "it becometh a Tree." The Gospel of the Kingdom spreads, and will spread, by the indwelling

[1] "Hinc adsit consolatio; Christus aperit vires illius abjecti regni, quod ex humillimo tandem sit evasurum supremum et illustrissimum, idque exemplo grani sinapis, quod natum arboris instar exurgit in cœlum. Regnum cœlorum à prophetis ita deprædicatum erat, ut expectatum sit omnium illustrissimum. Jam ea quæ per Christum gerebantur, initiò humillima videbantur in oculis Mundi, licet in se fuerint augustissima, nempè planè divina, unde facile fieri potuit, ut viderentur et Apostolis non bene consona splendori Regno Cœlorum, qualem descripserant et prædixerant prophetæ. Personæ erant abjectæ et humiles, doctrina et religio dispar splendori Judaico, nullus aderat opum, potentiæ, et regalis gloriæ fulgor. Istam humilitatem, abjectionem, paucitatem fatetur Christus: sed pulchrè per similitudinem grani sinapis declarat quæ lateat in rebus istis humillimis virtus et efficacia, qua fit ut tandem evasurum sit exile illud exordium omnium illustrissimum et amplissimum."—Musculus, In Evang. Matt., vol. ii. p. 346.

"The Gospel preaching is the least of all the systems of the schools: at first view it has not even the appearance of truth, announcing a man as God, God put to death, and proclaiming the offence of the Cross. Compare this teaching with the dogmas of the philosophers, with their books, the splendour of their eloquence, the polish of their style, and you will see how the seed of the Gospel is the least of all seeds." Jerome, Catena Aurea, vol. i. p. 503.

"Hieronymus per regnum cœlorum intelligit evangelii prædicationem, vel notitiam scripturarum. Per hominem seminantem Christum, vel quemlibet alium, qui in agrum proprii cordis mittit verbum Dei, quod significari dicit per granum sinapis. Sicut igitur granum sinapis parvum crescit in altum; sic prædicatio evangelii primò valde contempta, et omnibus scientiis magis derisa, crevit per omnes nationes, ita quòd sub ramis, id est, diversis dogmatibus ejus prædicti volucres morentur, et conquiescant, omnisque secularis scientia, et philosophorum doctrina minorata est sub ea, eique subjecta." Dionysius Carth., In Matt., art. xxv. fol. 51.

power of Divine grace, which nurtures and strengthens it in every stage of its growth. It has a spiritual life: it is the Covenant of the Son of God, Who delivered it to man, and sealed it with His own Blood. Not all the powers of Earth, nor fallen angels,—nay, "the gates of hell shall not prevail against it." Such is the promise of the Messiah. This parable is to the effect, that "the Earth shall be full of the knowledge of the Lord, as the waters cover the sea."[1] The gradual growth of the Kingdom, from the day it was first preached until now, presents only a partial fulfilment of the prophecy. Small is the portion of the Gentile world yet brought within its circle. But Jesus has declared, that its branches shall reach to all nations: "The fowls of the air shall lodge under the shadow of it." Vast tracts of the earth, tribes of every hue, spiritual deserts, and dark wastes, have yet to be enlightened. Nevertheless, "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God."[2]

This Parable represents Christ's Universal or Catholic Church, which is made up of the collection of all particular churches,[3] as branches of the Mustard Tree. Before the grandeur of this Divine scheme the narrow systems of selfish men, with all their partialities and all their exclusions, are but as atoms, motes that float in the sunbeam. It might well appear incredible, that creatures so frail, so feebly fashioned, so changeable, should presume to set bounds to God's Kingdom after their own contracted views, as if it were for them especially. According to their notions, the church to which *they* belong is the only branch that ought to prevail in the world. It is a vain thought: the Mustard Seed is the Tree of the Lord of Hosts, as the Kingdom is His. He spreads far and wide the branches; and all who are willing to abide by His laws may repose beneath the shadow of it. The conditions are, to *believe* and meekly to *obey* His words, as He spake them, *neither adding thereto,*

[1] Isai. xi. 9. [2] Luke, iii. 5, 6.

[3] Bishop Ken's "Exposition of the Apostles' Creed." Art. "The Holy Catholic Church."

nor taking away therefrom;[1] to receive the Sacraments as He did Himself institute them; to continue *stedfastly in the Apostles' doctrine, and fellowship,*"[2] as did the converts of old. By this standard all Churches may be judged whether they adhere to the word of the Kingdom, and thus whether or not they are true branches of the Mustard Tree, spoken of in the Parable: for, like all trees, it has its own peculiar qualities, which it imparts, from the root upwards to its branches, and bears seed "after its kind."

THE LEAVEN. Another Parable spake He unto them. "The *Kingdom of Heaven* is like unto Leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Here is a new aspect in which the Kingdom is to be viewed. The grain of Mustard Seed, in the preceding Parable, represents the power of the Gospel in the universal spread of the Church Visible throughout the Earth. In this, the Leaven seems to express the influence of Divine grace over the affections of each true member; changing his whole character into a higher capacity for Heaven, and by a secret mysterious energy quickening man's inner life to a conformity with the law of Love. Thus, being restored to the image of HIM That created him, being wholly leavened by the Spirit, he becomes one with Christ.[3]

[1] Rev. xxi. 18, 19. [2] Acts, ii. 42.

[3] "Spiritualiter per fermentum intelligitur evangelicæ legis doctrina, per quam corda hominum bonum sortiuntur saporem, ut gustent quàm dulcis est Dominus, et recte de omnibus judicent, quemadmodum massa ex commixtione fermenti redditur apta, ut de ea saporosi panes effici possint. Mulier vero est sapientia Dei incarnata, vel ipsa ecclesia ac prædicatorum diligentia." Dionysius Carth., In Matt., art. xxv. fol. 51. "Nam sicut fermentum magnam farinæ copiam in vires suas, quamvis modicum sit, convertit; sic quoque vos [discipuli] universum terrarum orbem convertetis. . . . Nam ut fermentum, cùm farinæ appropinquaverit, non solum appositum, sed immixtum penitùs, totam massam fermentat, (propterea non dixit, 'apposuit,' sed, 'abscondit'); sic igitur et vos cùm uniti atque commixti iis fueritis qui vos oppugnant, tunc ipsos superabitis; et quemadmodum fermentum in farinâ submersum non deperditur, sed in naturam suam farinam transmutat; pariter in prædicatione hac evangelii fiet. Nolite igitur timere, si magna pericula futura prædixi: non enim extinguetur fulgor vester, sed omnia superabit." Chrysostom, Hom. in Matt. xlvii. Opera Ed. Lat. 1566, Tom. ii., p. 353.

CHAPTER XXIV.

THE PARABLES OF THE HID TREASURE; THE PEARL OF GREAT PRICE; THE NET CAST INTO THE SEA.

Matt. xiii. 36—53.

THE crowds which stood by the side of the Lake, to listen to the Divine teaching of the Messiah, had not capacity to understand the mysteries of His Kingdom. Therefore the meaning of the five Parables in the last chapter was shrouded under the veil of Prophecy, not to be fully opened out until He should have ascended up on high, as we learn clearly from St. Matthew, and St. Mark. Thus again and again, "another Parable put He forth unto them;" "And with many such Parables spake He the word unto them, as they were able to hear it;" "and without a Parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, 'I will open My mouth in Parables; I will utter things which have been kept secret from the foundation of the world.'" [1] Even the Twelve did not rightly understand their scope; for, on returning to the house, they asked an explanation. And He said, "Unto you it is given to know the mysteries of the Kingdom of Heaven: but to them it is not given." "Therefore speak I unto them in Parables: because they seeing see not; and hearing they hear not, neither do they understand." "But blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see,

[1] Ps. lxxviii. 2.

and have not seen them, and to hear those things which ye hear, and have not heard them." He speaks of the longing desire of the old world for the coming of the promised Messiah. Patriarchs, prophets, and kings had waited for Him; Abraham, in the visions of faith, rejoiced to see His day; Moses and David, Isaiah, Daniel, and the rest, wrote of Him in the spirit of prophecy: but they had never been so blessed as these poor fishermen of Galilee, seeing Him face to face, with all the proofs of His being really the expected "consolation of Israel."

To them He privately explained the Parable of the Sower, and that of the Wheat and Tares; and added yet three others to the first five; namely,

The Hidden Treasure.
The Pearl of Great Price.
The Net cast into the Sea.

In the first two of these He sets forth the joy of the soul, when it has discovered the truth as it is declared in the Gospel; and in the third the future Judgment.

THE HIDDEN TREASURE. "Again the Kingdom of Heaven is like unto Treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The point of this Parable is, that when by the grace of God a man becomes enlightened to the knowledge of Christian truth, he finds it more precious than any possession on Earth. This comes to pass every day amidst the din of a tumultuous world, when the "still small voice" of the Spirit makes itself heard in the heart of individuals, who all their lives before have been unconscious how joyful a thing it is. Many a man, from his early youth,—a Christian by name and by conviction,—has never been moved by any deep yearnings of vital religion. He has digged and delved day by day, and year after year, in some field of laborious employment; it may be, his profession, his trade, his pursuit of pleasures or money, or his scheme of ambition. He is intently fixed upon his work; the time is beguiled; life rolls on; but he seems to be as far off as ever from peace and rest: his object is yet to be attained. Hope, or his necessities, or his fond desires, still spur him forward. No dangers, nor difficulties, nor disappointments, are able to daunt him. And

all the while he is unconscious, that a hidden treasure lies at his feet: not that for which he toils, but one of infinitely greater price. At length unexpectedly he strikes upon something that arrests his attention: it gives out a strange, but attractive sound; for it is the Saviour's voice calling to him; the voice of the Gospel speaking to him of the Kingdom of Heaven: it is God's voice: he listens; he searches beneath; and behold, the precious Hidden Treasure is revealed to him! he has discovered the truth as it is in Christ Jesus.[1] We know the sequel; "For joy thereof he goeth and selleth all that he hath," that he may make it his own. Such is the meaning of the Parable.

But as this new found Treasure *must be purchased*, ere he can have possession, it may be asked, what is the price to be paid? Simply all that he hath, which stands in the way;[2] all that hinders its present joy, or its promises of a better future. Are we, then, to retire from the world, its responsibilities, and its duties? To forego the rational enjoyment of God's bounties, bestowed for our happiness? Far otherwise. The earth, and all things which it so abundantly brings forth, were made for the thankful use of man; and the Divine Gospel breathes upon it a perpetual gladness, peace and cheerfulness, which nothing else can bestow. It makes the home circle, and all the social relations of life truly and wisely happy; for it roots out selfishness, to plant in its stead the nobler principle of Love: and such is its Heavenly nature, that it sanctifies all things to the possessor. He may still be *in* the world; but he is not *of* it. Whilst he pursues the employments and practical duties of his station, he lives in the face of all men as one who seeks a yet better inheritance. He is become a new creature; he has "put on Christ;" he has a sorrowful sense of his past sins, which makes him humble minded; he is meek, incapable of guile, self-denying in all things, generous, humane, and charitable. New principles, new views, habits, and motives, give a turn to his whole character, and purify all his joys. Now he lives as on the verge of the higher province of the Kingdom of Heaven: there his heart is fixed,—for there his Treasure is.

[1] Joan Soarez. in Matt. Evang., p. 200.
[2] Tostatus, In Matt. Evang., para. iv. p. 107.

THE PEARL OF GREAT PRICE. "Again the Kingdom of Heaven is like unto a merchantman seeking goodly pearls: who, when he had found one Pearl of great price, went and sold all that he had, and bought it." This short Parable represents to us, under a very simple figure, the same great truth as the last, that the knowledge of the excellency of the Gospel is the most joyful of all discoveries. There is something in the pearl that associates to itself ideas of beauty, rarity, and worth. In its unpretending lustre it sets off the wearer to the highest advantage. In every casket of jewels it rivals the more ambitious brilliancy of precious stones. Above all, it implies purity: therefore it is a most fitting emblem of the Kingdom of Heaven. In one sense all mankind are like the "merchantman seeking goodly pearls."[1] They are in search of happiness under its various aspects, and in all directions. This is an instinct implanted in our nature. But all the philosophy of the world, independently of revelation, has failed to discover what constitutes happiness, or where it dwells. It is here and there, *close to us*, yet no where *in possession*. It is ever before us, at our right hand, around us; but seldom within. That which is happiness to one man offers no attraction to another. That which is happiness to-day ceases to be so to-morrow. It is either lost by some accident, or we grow weary of it, and seek something new, equally deceitful; and that again melts into air before some other phantom that lasts but a moment. Earthly happiness is a series of fleeting shadows. And wherefore does true happiness thus mock our grasp? why do not the most clever men discover its abode? why may not the rich and the great, inheritors of the earth with all its other possessions, say, "It is ours?" Why cannot princes and kings summon it to their presence, when they so much desire it? Because they are in the wrong track to attain it; for they

[1] "Iterum simile est regnum cœlorum (id est ecclesia militans) homini negociatori, quærenti bonas margaritas." "Sic ecclesia et quilibet veracitèr Christianus, quærens pretiosas margaritas, hoc est, virtutes præclaras et cardinales, et veteris testamenti scripturas, unam verò pretiosissimam inveniens, scilicet Christianæ legis doctrinam, vel consiliorum Evangelicorum perfectionem, vel increatam Dei sapientiam, dominum JESUM, vendit, vel vilipendit cuncta terrena, ut margaritam istam obtineat." Dionysius Carth., In Matt., art. xxiv. fol. 52.

seek not the "Pearl of Great Price,"[1] in comparison of which all other things are valueless; for it is the Kingdom of Heaven with Christ in the midst: and where HE is, there is all joy.[2]

THE NET CAST INTO THE SEA. "Again the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away. So shall it be at the end of the world. The angels shall come forth, and sever the wicked from the just; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Such is the final punishment of the wicked, as before expressed in the Parable of the Tares. Some there are who presume to say within themselves, that it is contrary to the nature of the God of mercy to cast His creatures into the pains of hell. But He is also a God of truth and holiness: and if Scripture were untrue in this, when it declares God's Divine vengeance against hardened sinners, so must it be in the promises of Heaven to the righteous: for the authority of both rests on the same

[1] See Trench's explanation of the two Parables of the "Hid Treasure" and the "Pearl of Great Price," pp. 118—131; and Alford's Greek Test., Matt. xiii. 44—47, drawing a distinction between the Treasure not sought for, but suddenly discovered, and the Pearl found after diligent search. But was *that* the Pearl for which the merchantman had sought? or rather, did he not find it whilst seeking the *other* "goodly pearls?" It would rather seem that the Treasure and the Pearl were both found unexpectedly. "Hæ duæ parabolæ unius et ejusdem argumenti sunt." "In parabola Margaritæ notandum est ingenium et studium eorum, qui margaritas coëmunt, quo labore, quo studio quibus periculis eas regiones adeant, in quibus margaritas venales inveniant, quo sumptu illas emant, quibus curis distrahant. Væ nostræ secordiæ." Musculus, In Evang. Matt., vol. ii. pp. 347, 348. Jansenius draws a distinction between the two parables: "Sequens parabola de una preciosa margarita omnium bonorum dispendio comparata, ad idem significandum assumitur ad quod præcedens: sed hoc interest, quod in superiori proponitur thesaurus casu inventus: in hac vero proponitur margarita studio et inquisitione inventa tandem. Itaque sicut superiore significavit cœlestem sapientiam non inveniri nisi ab eo cui veluti casu oblata fuerit, hoc est, divinitùs monstrata: ita hâc significavit vigiles et solicitos esse deberi ad inveniendum sapientiam." Jansenius, in Concord. Evang., cap. liii. p. 416.

[2] "Margarita Christus est Dominus, quam negociator ille dives in Evangelio venditis omnibus rebus suis emere festinavit, et maluit omnes quas habebat seculi gemmas amittere, tantum ut unam Christi emeret margaritam." Ambrosius, Sermo de Margarita, Opera, vol. iii. p. 231.

foundation. Then, indeed, we should be all most miserable; to live without God in the world, to die as the beasts of the field; never to rise again with those whom we have loved on Earth; never to behold our Redeemer. Surely it may be asked of any one who doubts the awful truth of a future judgment, in what words could it be more plainly expressed than in those of Scripture? and if moral corruption is an unspeakable evil and calamity, there is mercy in the revelation of its punishment.

In this last Parable, the Sea into which the Net is cast is an image of the World; the Net is the Kingdom of Heaven on earth, which gathers of every kind in all kindreds and nations. It represents good and bad men mingled together in the Visible Church. We often live side by side with the objects of Divine grace without discovering their real worth. They may be engaged in the daily routine of laborious duties, or the cares of life, and yet be unscathed by the influences of evil; obedient, humble, unobtrusive, self-denying. Others there may be, who have much to say on Heavenly matters, and rank high in what is called the religious world; and are yet far off from the Kingdom of Heaven. No eye but God's can penetrate the hidden motives which govern the crowds around us. He scans the secrets of every heart; and at the end of the World, when the Net is drawn up on the everlasting shore, the good will be gathered into vessels of honour; but His angels "will cast the bad away."

These eight Parables of the Messiah form a remarkable chain of Prophetic lessons in the revelation of His Kingdom. In the same form of metaphors and allegories He will unfold more and more of its nature, as a mixed society in which the evil and the good grow on together; the members being an example or a warning to each other, according as they serve under different banners in the spiritual warfare. One by one they drop off from the field of strife; and lie side by side in the grave. But in the appointed time the trumpet will summon all to the Great Assize, in the Presence of the Son of Man. Terrible He will then appear to "the children of the wicked one;" most gracious, and surpassing in loveliness, to "the children of the Kingdom."

CHAPTER XXV.

CHRIST STILLS THE TEMPEST ON THE SEA OF TIBERIAS—CURES A MAN POSSESSED WITH DEVILS COMING OUT OF THE TOMBS IN THE COUNTRY OF THE GADARENES.

Matt. viii. 18—34. Mark, iv. 35—41. Luke, viii. 22—39.

In the evening of the same eventful day[1] the Messiah went forth again from the house in Capernaum to the borders of the Lake, or as it is called, the Sea of Galilee, or the Sea of Tiberias. The people still continued to gather round Him in multitudes, eager to hear something more from those Divine lips, and to partake of His gifts of healing. But He needed rest from His labours; and gave commandment to depart unto the other side of the Lake. At that time its waters were the highway of commerce between the flourishing towns on either side; though now it is a lifeless mirror, reflecting the deserted hills on its borders. Seldom or never the sun lights up an accidental sail.[2] Scarcely a fisherman plies his patient trade: the solitary pelican feeds undisturbed.[3] The Christian traveller, who has discovered some faint traces of former cities which live only in history, repeats to himself,

[1] "Iste ascensus Christi in naviculam fuit quùm exivit Capharnaum; sed hoc intelligendum non est de exitu facto statim post sanationem socrûs Petri. De navigatione namque seu transfretatione post illum exitum immediatè prædictum est, postquam rursus introivit Capharnaum post octo dies, ut habet Marcus. Et postea egressus Capharnaum, cùm fecisset sermonem de parabola seminis, eodem die, videlicet tempore vespertino, ingrediebatur naviculam istam, ut patet in Marco." Dionysius Carthus., In Evang. Matt., fol. 32 D.

[2] Robinson's Bib. Res., vol. iii. p. 252. Van De Velde's Syria and Palestine, vol. ii. p. 392. Wilson's Lands of the Bible, vol. ii. p. 111.

[3] Malan's Magdala; A Day by the Sea of Galilee, p. 46.

"Woe unto thee Chorazin; Woe unto thee Bethsaida; and thou Capernaum!" As he lingers on the shore, he rejoices to glean some notion where those miracles were performed, which filled the multitudes with amazement: but the faithless cities themselves have passed away.

And as Jesus was stepping into the ship, "a certain Scribe came unto Him, and said, 'Master, I will follow Thee whithersoever Thou goest.'" This is the first recorded instance of a Ruler of the Jews publicly professing himself a disciple. Probably something in the man's manner or secret object was in fault.[1] He might expect to reap advantage in following so wonderful a Teacher:[2] or the proposal might be made with an air of unseemly condescension, as if to confer a favour; perhaps without any stedfast purpose, or deep convictions of what was required of a true disciple. Whatever his motive was, it could not escape the instant penetration of the Lord: He made that memorable and affecting reply, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Lord of the whole Earth,—and yet He reserved no spot, which He could call His own! it afforded Him nothing but persecution and suffering. "Though He was rich, yet for our sakes He became poor, that we through His poverty might be rich." (2 Cor. viii. 9.) In contrast with the forwardness of this Scribe, we have at the same moment an instance of hesitation in one who was already a disciple. When he found they were departing to a distance, he held back, saying, "Lord, suffer me first to go and bury my father." The answer he received was the exact reverse of the other. The Scribe had been warned of the hardships he must undergo in taking up the Cross: the

[1] Tostatus Abulensis, In Matt. Evang., pars. iii. p 252.

[2] "Ista Christi responsio planè aperit, quid intus in animo celaverit hic scriba. Nam non ad verba ejus, sed ad animum respondet. Non dicit, 'Nolo ut me sequare:' nec dicit, 'Bene est, veni:' sed ita respondet, ut postea non libuerit illi comitem itineris præbere. Quasi diceret, Nihil est quòd quicquam terrenæ potentiæ, commoditatis, aut opulentiæ apud me quæras. Nam si ideo me sequi vis, ut apud me vel gloriâ vel opibus crescas, longè falleris." "Ex ista itaque Christi responsione videmus, hunc scribam non regnum Dei, non Christum, sed terrenum emolumentum, seque ipsum quæsisse. Viderat ingentem claritatem miraculorum Christi, observarerat rumorem et mentem vulgi, credebat propediem Christum fore regem, sibique ideo bene futurum, si tum Illi esset adjunctus." Musculus, In Evang. Matt., vol. ii. p. 185.

lagging inclinations of this man required a different treatment; and he was ordered to proceed. Perhaps he sought an excuse for delay: at the least he halted between two duties: but his Master's service was not to be postponed for any other. It is the moment for action, not for uncertain counsels. The ship is ready on the shore, they are to depart at once to the other side, and at once he must prove the reality of his profession. "Jesus said unto him, 'Follow thou Me; and let the dead bury their dead.'" If decision of character be in any one thing more than another a virtue of high cast, it is so in religion. It was equally gracious in our Lord to warn one man against undertaking more than he was able to fulfil, and to refuse the request of the other, that he might be kept in the straight path of duty.

The sun was already about to set, when the Messiah entered into the ship with His disciples: and they launched forth.[1] The whole breadth of this Sea of Galilee at its widest part is scarce seven miles; the length fourteen. It is remarkable for a "dead, melancholy calm"[2] that rests upon it. But lying in a deep basin, encircled by hills and ravines, it is subject to tempestuous gusts of wind. And as they sailed, Jesus fell asleep in the hinder part of the ship, on a pillow,—overborne and wearied with His labours.[3] Each day brought its own toils. We have seen how unceasingly He had been engaged in His Circuit among the cities and villages, working miracles, and teaching the multitudes, no doubt constantly grieved by the perverse questionings of the Scribes and Pharisees. It might well be a refreshment to His tired spirit to pass a few hours on the quiet waters. A great mystery is this! He "neither slumbereth nor sleepeth" in His Uncreated Nature:

[1] St. Matthew relates this passage of the Lake at an earlier period of the history; but the order of St. Mark and St. Luke is followed by commentators in general. Osiander, according to his rule, considers that our Lord calmed a tempest on two occasions: but he stands almost alone in this opinion, for which there seems to be no valid ground.

[2] Robinson's Bib. Res., vol. iii. p. 253.

[3] "Obdormivit Dominus, partim quidem ut ostenderet naturæ humanæ susceptæ veritatem, dum corpus diurnis fessum laboribus vespertino tempore somno reficit: partim verò et potissimum, ut exortâ tempestate, ipso dormiente, major esset timoris et invocandi opem ejus occasio. Si enim Ipso vigilante tempestas hæc oborta fuisset, aut non timuissent discipuli, aut credidissent Illo invito eam contigisse." Jansenius Gandavensis, cap. xxx. p. 202.

but in His Manhood, perfectly partaking of the infirmities of the flesh, He is wearied out and sinks down to rest!

After a while, the silence and the calm were broken by a Tempest. There "came down" from the hills a great storm of wind: the waves beat over the ship, until it was covered and filled with water. Darkness added terrors to the hurricane. We may judge of the fury of the wind, when even the disciples, accustomed as fishermen to these dangers, thought they were going to sink. They gave themselves up for lost, forgetting how impossible it was that any harm should happen to them when their Master was near. They knew not that the ship was freighted with the Lord of the elements, and of Nature; that God, Who "divided the waters that were under the firmament from the waters which were above the firmament," was present as a sanctuary and a safeguard. But though their faith was weak, yet in the midst of their confusion they turned to Him as their only hope, if peradventure they might be saved. "They came to Him and awoke Him." One cried, "Master, carest Thou not that we perish?" and another, "Lord, save us;" and a third, more urgently, "Master, Master, we perish." Then the Messiah, rising from sleep, quietly said to them, "Why are ye fearful, O ye of little faith?" In His own conscious Majesty "He arose, and *rebuked* the winds," and "the raging of the water;" and "said unto the sea, 'Peace, be still,' and the wind ceased, and there was a great calm." The waves sunk to their accustomed stillness at the Divine word; the winds were hushed to instant obedience.[1] "He commandeth and raiseth the stormy wind, which lifteth up the waves" of the deep. "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still."[2] Jesus mildly reproved His disciples for their fears: "How is it that ye have no faith?" They had not yet learned to trace

[1] "Et facta est tranquillitas magna, id est, plena quies à procella præfata in instanti, quum virtus divinitatis Christi, cum sit infinita, agit in instanti, in quo opere Christus suæ divinitatis omnipotentiam demonstravit. Nam vento et mari imperare, et imperialiter subjecta habere ad nutum, non convenit nisi vero Deo." Dionysius Carthu., in Evang. Matt., art. xvii. fol. 32 F. Jansenius Gandavensis, cap. xxx. p. 203. Chrysostom, Hom. xxix. in Matt., Tom. ii. p. 236.

[2] Psalm cvii. 25. 28, 29.

in His miracles the present Deity; but "they marvelled, and feared exceedingly, saying one to another, 'What manner of *Man* is this? for He commandeth even the winds and the waters, and they obey Him.'"

It was not until the next morning that the ship arrived on the other side of the Lake.[1] The place to which they came was "the country of the *Gadarenes*," or according to St. Matthew "the country of the *Gergesenes*."[2] Ancient geographers, and modern travellers find it difficult to settle the question where the following miracle took place. The country derived its name from Gadara, the northern capital of the province of Peræa,[3] one of the cities of Decapolis, built on a hill, and famous for its hot baths. In the time of our Lord it was a beautiful city: the remains of its Roman colonnades and theatre still bear witness to its former grandeur.[4] The inhabitants of this land were a mixed race of Jews and Gentiles. To this day, on the east border of the Lake many ancient caves may be seen, hewn out in the rocks, as receptacles of the dead.[5] The custom among the Jews of burying in caves is gathered from various passages of Holy Scripture.

No sooner had the Messiah reached the shore than there came towards Him from the sepulchres a furious demoniac.[6]

[1] Greswell's Dissertations, vol. ii. pp. 335—338.

[2] See Williams's Excursions in Palestine, No. VI., in the Colonial Church Chronicle, for June, 1858. The most critical Commentators of the New Testament have adopted the reading of Gadara for Gergesa, on the authority of the best MSS.

[3] Josephus Bell. Jud., lib. iv. 7. 3.

[4] Reland's Palestine, 807. Porter's Hand Book for Palestine, p. 320.

[5] The Land and the Book, by Dr. W. M. Thomson, pp. 375—378. The country of the Gergesenes is supposed to be so called from Gersa, a city whose remains are still to be seen close to the east shore of the Lake, with a mountain rising immediately over, on the sides of which are ancient tombs. This Gersa is not the same place as Gerasa, (now called Gerash,) for an account of which see Williams's Excursion, No. VII., in the Colonial Church Chronicle for Aug. 1858; and his article on Gerasa, in Wilson's Dictionary of G. & R. Geography.

[6] According to St. Matthew there were two men possessed. St. Mark and St. Luke make mention of only one. Here Archbishop Newcombe (Harmony, Notes, p. 44) applies the general rule of Le Clerc, "He who speaks of the greater number, includes the smaller; he who mentions the smaller number, does not exclude the greater." Probably one demoniac was more furious and pitiable than the other, and therefore especially noticed. See Augustin, De Consensu Evang, lib. ii. § 56. See this more fully explained by Tostatus, In Matt. Evang., pars. iii. p. 279. Jansenius Gandavensis, cap. xxi. p. 205.

He was not a mere madman; but possessed with a "Legion" of fiends, who tormented him night and day in the wilderness, and in the tombs. His whole nature was over-mastered, and held in absolute bondage. All his faculties were forced to obey the demons' will. His mind was a moral chaos; and his great bodily strength which no chains could bind, no force restrain, was turned against himself and his fellow-men. He was ever crying out, and cutting himself with stones: no man could pass by that way for fear of him. He was untameable and naked. We can scarcely imagine anything more shocking to our natural instincts than a forced abode in a dark pestilential sepulchre amidst the remains of the mouldering dead,—loathsome to every sense. Yet there he lived, familiar with horrors. His only companions were spirits of hell, who rejoiced in his despair. He was a fearful spectacle to all; a man created in the image of God, despoiled of his reasoning faculties, estranged from all that was good; fearing and resisting, yet compelled to pay obedience to, the malicious power within him.

This pitiable object beheld Jesus afar off, as He left the ship. A beam of light from the Divine Presence shot across his distempered mind; and he ran, and fell down before Him, and worshipped. Nevertheless he could not shake off the thraldom of the evil spirits: he was compelled to cry out with a loud voice, "What have I to do with thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, that Thou torment me not." We may believe that the devils would fain have driven the miserable creature back to the tombs: it was the irresistible might of God which moved them and their victim to fall down and worship, and confess before all that Jesus was the Son of the Most High God. The only answer was, "Come out of the man, thou unclean spirit." As on the Lake He had "rebuked the wind and the raging of the water," and laid them to rest, so now the spiritual tempest which distracted this wretched soul was lulled; "there was a great calm;" he was immediately restored to his right mind; Jesus was revealed to him, not as One come to torment him, but as a Saviour. Great was the contrast between himself now, and what he had been a moment before! If the wicked and licentious, the un-

believing and blasphemers, could once know the joy of a change from vice to holiness, from the chilling mists of infidelity to the brightness of the knowledge of Christ, how would they delight to sit at His feet, clothed in their right mind: they would never again endure to leave Him.

Before the man had been cured, the demons, whose name was Legion, (for they were many,) knowing that Jesus had power to cast them whithersoever He would, feared lest they should be driven back to their proper abode. "Therefore they besought Him, that He would not command them to go out into the deep." Now there was a herd of many swine, two thousand in number, feeding on the mountain. Evil spirits have no higher joy than to torment; and because they were no longer permitted to compass the spiritual ruin of the demoniac, it suited their fiendish nature to destroy any of the works of God. So they besought Jesus, that He would suffer them to enter into the swine.[1] "And He suffered them." "And they entered into the swine, and the whole herd ran violently down a steep place into the sea, and were choked." Whether by the permission thus granted to them to destroy the swine, they were made to inflict their own punishment by being hurried back to their prison-house, is beyond our knowledge. But the whole miracle is a proof of the distinct personality of a multitude of evil spirits at that time existing in Israel. Though unseen, they held a real dominion over the souls and bodies of men, compelling them to a slavish obedience according to their malicious will; they had distinguishable faculties; they spoke audibly; they could change their place of abode; they acted on the animal creation; they heard the voice of Christ, and immediately came forth from their victim; being permitted to possess the swine, they entered in; they drove the whole herd by a strange phrenzy to rush down to their destruction, and perish in the sea. We can neither explain nor comprehend the mystery of this cure of the Gadarene demoniac: the whole

[1] "Dæmones petierunt ne mitterentur in abyssum propter desiderium nocendi hominibus: nam dæmones manentes in abysso nemini nocent, sed ipsi tormenta sustinent." "Dæmones timent abyssum: nam si non timuissent non peterent instanter ne mitterenter illuc, ut per hoc etiam nos instruamur esse sub terra locum pœnalem, quem maximè timere debeamus." Tostatus Abulensis, In Matt. viii., Quæst. 131.

matter belongs to the unsearchable things of the world of spirits.

The keepers of the swine fled in fear, and told the wonderful tale through the city and its neighbourhood. And now, all the people "went out to see what was done, and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind." And they were taken with great fear, and prayed Him to depart out of their coast. If in Jerusalem, and at Capernaum, the Jews could not penetrate the real nature of the Son of Man, nor even the Apostles with so many repeated miracles before their eyes, much less could the mixed Gadarene multitude. They were lost in amazement; and seeing the destruction of their swine, feared that other misfortunes would happen, if He stayed among them. Jesus yielded to their request, and returned to the ship. Only one was prompted to follow Him: the man who had been delivered out of his degraded and miserable condition was loth to lose sight of his Benefactor. Full of joy and gratitude, he prayed that he might be with Him. "Howbeit Jesus suffered him not, but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.'" And the man testified his faith by obedience: he departed, and published the miracle throughout the whole city, and in Decapolis: "and all men did marvel." From a poor, distracted, melancholy demoniac, he became an earnest missionary of the Gospel, a standing witness to the truth of the Messiah's words, so shortly before spoken, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." Jesus departed from the affrighted Gadarenes, and entered into the ship, to return to Capernaum, leaving them a sad type of all those who would rather be without Christ than forego their worldly possessions. Who can tell the wonder of the disciples at the events of the last night and this morning? The miracle of the Tempest had been equalled by the miracle of the Tombs. The deeps of the sea, and the spirits of the abyss, had confessed to the sovereignty of their Master.

CHAPTER XXVI.

A WOMAN IN THE CROWD CURED OF AN ISSUE OF BLOOD —THE DAUGHTER OF JAIRUS RAISED FROM DEATH—TWO BLIND MEN HEALED, AND A DUMB SPIRIT CAST OUT— SECOND VISIT TO NAZARETH.

Matt. ix. 18—34; xiii. 54—58. Mark, v. 21—43; vi. 1—6. Luke, viii. 40—56.

MANY hearts longed earnestly for the Messiah's return from the coast of the Gadarenes. Perhaps the storm of the past night had made them anxious for His safety. "They were all waiting for Him" on the shore, and "gladly received Him."[1] Among the crowd of afflicted who came to greet Him at His landing, ready to claim His compassion, was a ruler of the synagogue, "Jairus by name." His daughter was sick,—past all hope of recovery. St. Mark, and St. Luke relate, that immediately, whilst He was yet "nigh unto the sea," Jairus fell down at His feet, and besought Him to come into his house, for he had one only daughter, about twelve years of age, "and she lay a dying." "My little daughter [he said] lieth at the point of death: I pray Thee come, and lay Thy hands upon her, and she shall live." "My little daughter;" an only child; the father kneeling in faith at His feet:—whenever was the tender and loving Saviour deaf to such an appeal? "He went with Him. But much people followed Him, and thronged Him."

Every moment was precious to the anxious father: but he was constrained to submit to a short delay. There were other mourners in the crowd, who also sought to partake of the blessings which Jesus scattered on every side. And among them "a woman, which was diseased with an issue of

[1] The critical reader will at once perceive that the chronological order of St. Mark and St. Luke is here followed, as being more regular than that of St. Matthew.

blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse." She was fully persuaded that a healing virtue went out from Him; and she drew near without being seen among the crowd. As her disease made her unclean, she was unwilling to fall down before Him to tell her tale of sufferings in the hearing of the people. Therefore "she came in the press behind, and touched His garment. For she said, 'If I may touch but His clothes, I shall be whole.'" She vainly hoped to escape His notice, which might seem to imply a weak faith; yet to be poor and humble-minded were sufficient claims to our Saviour's compassion; "And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." Jesus, "immediately knowing in Himself that virtue was gone out of Him, turned Him about in the press, and said, 'Who touched My clothes?'" One look of Christ convinced the woman that she was discovered. She threw herself at His feet, "fearing and trembling, knowing what was done in her," "and told Him all the truth." And He said unto her "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."[1] Such also is the pledge of joy and comfort, to all the spiritually diseased, who trust in His power to heal the plague of sin. These words live in the Church for ever, to assure us that He is both able and willing to deliver those who draw nigh to Him.

During this scene in the highway, the work of death had been completed in the house of Jairus: the spirit of his little daughter had fled. The bereaved mother despatched messengers with the mournful tidings to the Ruler of the synagogue. At the very moment when Jesus was yet speaking comfort to the woman in the crowd, "go in peace," they came and said to Jairus, "Thy daughter is dead: why troublest thou the Master any further?" But it was not with Christ as with the ancient patriarch Isaac, who had only one blessing

[1] "Behold what waters of comfort the woman drank from the fountain of grace, whereby she was washed of her disease, which no physician's art had been able to heal. To this fountain we are invited by the voice of the Saviour saying unto us, 'If any man thirst, let him come unto Me and drink.'" Bernardi Opera, vol. iv. p. 1226.

to bestow. "Fear not: believe only, and she shall be made whole," were the few, but confident words, with which He consoled the sorrowing father. When they were come to the house, the mourners and minstrels had already begun the first offices for the dead, after the Jewish custom: they "wept and bewailed." "But He dismissed them all, saying, 'Why make ye this ado, and weep? give place, for the maid is not dead, but sleepeth.' And they laughed Him to scorn." Had they not received the child's last breath, and closed her eyes, and laid her out? and behold within the chamber lies the lifeless body! But when He had put the people forth, He entered with Peter, James, and John, and the parents. "And He took the damsel by the hand, and said unto her, 'Talitha, Cumi;' which is, being interpreted, 'Damsel, I say unto thee, arise.' And her spirit came again, and she arose straightway,"—"she arose and walked." "And they were astonished with a great astonishment. And He charged them straitly that no man should know it; and commanded that something should be given her to eat."

It was impossible, with so many witnesses, to prevent the fame of a miracle like this spreading throughout all the land. There could be no rest for One so great and good, so mighty in power, so loving,—in every respect so superhuman. He gave life, and health, and peace everywhere. Demons trembled, and were cast out; men and women, healed of their diseases, rejoiced; the deaf were made to hear, the blind to see, the dead to live; mourners were told to weep no more, sinners were pardoned. Who would be kept back, if by any means they could draw near to such a Saviour, and receive the virtue of His healing word or touch? As He was going away, two blind men cried after Him, "Thou Son of David, have mercy on us."[1] He appeared to take no notice: but still they followed after Him into the house. As they could never have seen any of His miracles, their faith was grounded on what they had heard: but it was not, therefore, the less real, in so far as they believed Him to be the "Son of David;"[2] that is, the Messiah, Who was to be born

[1] Tostatus Abulensis clearly shows that the cure of the two blind men followed immediately after the cure of Jairus's daughter. In Matt. ix., Quæst. 135.

[2] See Alford's Greek Test., Matt. ix. 27.

of the house of David, according to the prophecies and the traditions of the elders. The circumstance of blind men thus crying out, shows how general the popular opinion was, that the real Messias was come.[1] When He asked them, "Believe ye that I am able to do this?" they answered, "Yea, Lord." "Then touching their eyes, He said, '*According to your faith* be it unto you.'" Had they doubted, they would have remained blind:[2] but their eyes were opened, which was the sure evidence of their belief. Faith, then, is *the condition of Heavenly gifts*,—itself a gift from Heaven; and thus our Lord said, "Blessed are they that have not seen, and yet have believed."[3] And blessed are all the blind, though not healed, but shut out from the light of day, if in faith they spiritually regard the Son of Man as the "Light of the World." Although He does not miraculously open their darkened eyes, let them be comforted: He is near to them; and will guide their steps to brighter realms, where they shall hereafter see Him face to face. Immediately after He was come out of the house, He cured a dumb man, possessed of a spirit,[4] and the multitudes marvelled saying, "It was never so seen in Israel." But again the envious Pharisees declared, "He casteth out devils by the prince of devils." These miracles were wrought in some town near to the Lake,—probably Capernaum.

From thence continuing His Second Circuit, He went once more to "His own country," Nazareth. We have seen how He was treated there on a former visit; how all the people rose up and thrust Him out of the city, and would have cast Him down headlong from the brow of the hill. Nevertheless, His sympathies were still warm towards the place of His childhood, and early youth. Had there been no other tie to bind Him to Nazareth, the blessed Virgin still lived there, who was dear to His human affections above all others. There, too, He would find some, who were called His "brethren,"—and His "sisters." True, they did not understand Him; and He knew that "a prophet is not without honour, save in his own country, and among his own kin, and in his own house:"

[1] Tostatus Abulensis, In Matt. ix., Quæst. 133. [2] *Ibid.*, Quæst. 143.
[3] John, xx. 29.
[4] See Alford's note on this miracle, Greek Test., Matt. ix. 32—34.

but He was pleased to come again to Nazareth, if so be they would believe in Him: and entering into their synagogue on the sabbath-day, He "began to teach." The constant succession of His miracles had established His fame as a great Prophet: the wisdom that flowed from His lips had everywhere else won the admiration of the people: but in Nazareth, although they did not again offer any profane violence to His Person, they had no sense of the honour which His Name conferred on their city; no heart to admire His goodness. Whilst He was preaching to them of His Kingdom, they expressed in the same breath their wonder, and their unbelief. "They were astonished, saying, 'From whence hath *this Man* these things? and what wisdom is this which is given unto Him, that even such mighty works are wrought by His hands?' 'Is not this the carpenter's Son? and is not His mother called Mary? and His brethren James and Joses, and Simon and Judas?[1] and His sisters, are they not all with us?' And they were offended at Him." "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them.[2] And He marvelled because of their unbelief." Here again we observe that faith was the condition on which the Saviour's miraculous gifts were dispensed: so now, without faith there can be no true conversion: and this is consistent with reason; for as the reign of Christ is spiritual, none can believe in its mysteries, unless they receive His revelation as a Heavenly message. To any other than a tractable mind it is a stumbling block and foolishness. Jesus left those perverse and proud Nazarenes to their own hardness: He returned no more to His own city.

[1] Jude.

[2] "Christi potentia est absoluta et infinita, quam nemo queat impedire, quam exercere potest ubique, et erga omnes." "Virtus Christi quidem ad sanandum omnes erat parata, verùm ingratitudine et incredulitate mortalium potuit impediri: non quòd impossibile fuisset Christo etiam incredulos sanare, sed quòd indignitate incredulorum fiebat ut rivus iste divinæ virtutis sese non effunderet." Musculus, In Evang. Matt., p. 350.

CHAPTER XXVII.

THE SECOND CIRCUIT CONTINUED—THE TWELVE APOSTLES SENT FORTH TO PREACH THE KINGDOM OF HEAVEN: THEY ARE ENDUED WITH MIRACULOUS POWERS.

Matt. ix. 35—38; x. 1—42. Mark, vi. 6—13. Luke, ix. 1—6.

AGAIN St. Matthew relates the continued thronging of the multitudes in all the villages and cities, as Jesus taught in their synagogues, "preaching the Gospel of the Kingdom, and healing every sickness, and every disease among the people. But when He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd;" for the Jewish Priests, being false shepherds, left their flocks to wander in barren places, "through all the mountains," as forcibly described by Ezekiel.[1] "Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." Such is the Saviour's command now and for ever: He requires all His disciples to pray for the increase of His Kingdom, as in the first and second petitions of His Universal Prayer. He would have all hearts inflamed with the desire, expressed in the words so often vainly used by heedless lips, "*Hallowed be Thy Name, Thy Kingdom come.*" If love for their Redeemer prevailed among men, how earnestly would they endeavour, by their prayers and gifts, to promote the great cause of sending forth labourers to gather His people into the Heavenly garner.

[1] Ezek. xxxiv. 2—6.

He Who uttered those words, "Pray the Lord of the Harvest to send forth labourers," now beholds from His Throne the multitudes dying in ignorance of their Saviour, and of the means of grace. Redeemed by His Blood, baptized in His Name, they live round about His cathedrals and churches built for the poor, but occupied by the rich and noble, who scarce know the haunts where thousands are crowded together in open sin: or if they hear of them by the ear, it is with no fixed purpose to rescue them. They would fain have it otherwise; but will not from their abundance spare time or money for the effectual work of their Lord's Harvest. Some there are amongst us with noble and generous hearts,—men and women who dedicate their substance and their time to all deeds of charity. They build churches and schools, send forth bishops and priests to the Gentiles, instruct the young and ignorant, and bring in repentant sinners from the high ways of Satan. Their names, we may reverently believe, are already "written in Heaven," though they themselves yet live to adorn the Earth,—a blessing to their fellow creatures, and an honour to human nature. *They* can best tell how vast are the evils which they endeavour to cure, and how almost hopeless their task for want of labourers. *They* at least are of the number, who with all their hearts "pray the Lord of the Harvest that He would send forth labourers into His Harvest."

The Second Circuit was not yet ended, and the greater part of Canaan still remained unvisited. By the same voice which will raise all kindreds and nations from their graves at the Last Day, the Messiah might have delivered His message from Mount Ebal or Gerizim, Tabor or Hermon,—"Hearken, O people, every one of you;" "I am your God."[1] But it was His Will that the Gospel of the Kingdom should

[1] 1 Kings, xxii. 28; Ezek. xxxiv. 31.

"Oremus ergo Dominum, cujus est messis, cujus sunt messores: oremus inquam nos, qui sumus ista Domini messis, ut messores extrudat: oremus, qui sumus velut oves disjectæ, ut pastores mittat, qui nos in unitatem fidei colligant, qui pabulo vitæ fideliter pascant. Oremus, quia ista precatio ad gloriam Dei, ad promotionem regni Christi, ad nostram salutem pertinet. Oremus, quia etsi nos indigni sumus qui audiamur, dignum tamen est regnum Christi quod promoveatur, dignum regnum Satanæ quod destruatur, dignus Christus cujus jussui orando obtemperemus, cùm dicit, 'Rogate ergo Dominum messis ut extrudat operarios in messem suam." Musculus, In Evang. Matt., p. 250.

grow like the Mustard Seed: the Sowers must go forth to sow: the Seed must "spring and grow up, first the blade, then the ear, after that the full corn." Therefore He was now pleased to appoint the Apostles to their first missionary work. "He called unto Him the Twelve, and began to send them forth by two and two." "He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." "And He sent them *to preach the Kingdom of God.*" Thus he poured out upon these humble Galileans an abundant measure of His indwelling grace,[1] suitable to the Divine embassy entrusted to them. Hitherto they had followed their Lord only as witnesses of His miracles. Now they were to present in the sight of all men a spectacle, of which the World had never before dreamed,—a mighty influence over life and death, breathed into them by Incarnate Deity.

Great must have been the wonder, solemn the thoughts of these chosen few, as they listened to His gracious instructions. He commanded them not to go to the Gentiles, nor to any city of Samaria, but rather to the lost sheep of the house of Israel, to whom He would first offer His Gospel. The conversion of the heathen world was reserved until after His Ascension into Heaven, when the middle wall of partition should be broken down by virtue of His Cross, and the Gentiles be brought to the knowledge of the truth. The Apostles themselves had much to learn. Yet even now their word and power were to be far greater than the baptism and preaching of John: for he did no miracle; whereas they were appointed to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Then He added that golden rule, "*Freely ye have received, freely give.*"[2] They were to bestow

[1] Lucas Brugensis, Matt. x. 1. Joan. Soarez., Com. in Evang. Matt., p. 158.

[2] "Æquitatis est et charitatis gratis expendere, quæ gratis acceperis, non minus quam hîc jubentur Apostoli. Gratis enim accepisti quæ habes omnia; sive sit prudentia, sive scientia, sive artificium aliquod, sive divitiæ, et naturæ pariter et fortunæ, ut vocant, bona. 'Quid enim (inquit Paulus) habes, quod non accepisti?' Danda erunt ergo tibi, et administranda gratis omnia, quâcunque sis conditione, quicquid à Domino habes, quod ad aliorum usum pertinet: quod propterea habes, ut aliis prosis, exigitur æquitatis et charitatis regulâ, ut expendas, expendasque gratis, sive sis magistratus, episcopus, jurisperitus, medicus, negociator, artifex manuarius, mercenarius diurnus," &c. Musculus, In Evang. Matt., vol. ii. p. 269.

in large measure the gifts of grace, everywhere speaking consolation and peace; everywhere to spread the glad tidings of the *Kingdom of Heaven*—salvation to repentant sinners.[1] They were to make not the least provision for their journey. They would have sufficient for all their needs: and so it proved; for the unseen Presence of their loving Master would be always with them: as afterwards He said to them, "When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, Nothing."[2] When they came into any place, they were to be the guests of some worthy family, pronounce a blessing upon it, and there abide till they went out of that city. To all who received them gladly, and hearkened to their voice, they were to give the pledge of peace: but against all who rejected them, and refused the Gospel, they were to shake off the dust from their feet as a testimony of woe, worse than that which fell on Sodom and Gomorrah. Not that such powers would screen them from persecution. Pointing to the future, Christ foretold that they should be as sheep among wolves, and be delivered up to councils, and scourged in synagogues, and brought before kings and governors for His sake, and for a testimony against Israel. Therefore He would have them beware in time, and learn to be wise as serpents, and harmless as doves; not to trust in their own strength, nor take thought how to speak. It should be given them in that same hour what to say; "For [saith He] it is not ye that speak, but the Spirit of your Father, Which speaketh in you."

In all this Discourse we may clearly trace a Prophecy of their after labours and persecutions.[3] He prepared their

[1] Lucas Brugensis, Matt. x. 7.

[2] Luke, xxii. 35.

[3] "The Lord is here speaking to His Apostles great words, far reaching in their meaning; and He speaks to them *prophetically*, just as His Spirit had formerly spoken in the prophets. The progress of His internal contemplation assumes here, as everywhere, the form of *perspective* view. The present and the immediate are to Him the type of the more remote. In sending forth these, He contemplates all the later missions of these Apostles, and their successors. The words which He now speaks to the Twelve in such a manner that their literal meaning can only apply to their present object, contain in their spiritual meaning, truths applicable to their whole future Apostolic course." Stier's Words of the Lord Jesus, vol. ii. p. 3.

minds for whatever trials might be in reserve for them, even to martyrdom, for His name's sake. These disciples, sustained by devotion to their Master, would be hated of all men, chased from city to city, cruelly oppressed by a perverse and unbelieving world; but He added, "When they persecute you in this city, flee ye into another: for verily I say unto you, 'Ye shall not have gone over the cities of Israel, till the Son of Man be come.'"[1] Whilst He thus revealed their future sufferings, He promised them comfort and joy in the midst of all. They would have to endure the same contradiction and blasphemous reproach as Himself. If proud unbelievers "called the Master of the House Beelzebub, how much more would they call them of His household?" "But fear them not," He said. Again and again He repeats, "*Fear not.*" In spite of all the permitted powers of Satan, the Gospel would be spread throughout the World, that mankind might repent, and be delivered from the dominion of sin. He encourages them to persevere and preach everywhere, that the truth of His word might be known; "Whatsoever I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye in the house-tops." They were not to fear their persecutors, but rather to "fear HIM, Which is able to destroy both soul and body in hell."

Again, that they might place their full trust in the Providence of God, He asks, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father: but the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." Surely this is a great mystery, that HE Who guides the systems of the Universe, and spangles

[1] Perhaps this Prophecy conveyed to their minds a doubtful meaning, as it did to the early commentators, and does to the learned of this day. It was one of those deep sayings, which express our Lord's familiar knowledge of all futurity, and are reserved until the Day, when the mysteries of His Kingdom will be fully cleared up. If the Coming of the Son of Man, as some suppose, referred to the destruction of Jerusalem, it would still seem to point also to His Second Advent: thus He might intend to say that, notwithstanding all their labours, the conversion of the cities of Israel was reserved to the consummation of all things. See Maldonatus, Matt. x. 23. Catena Aurea, vol. i. p. 385. Bloomfield's Greek Testament, Matt. x. 23. 30. Alford's and Wordsworth's, *ibid.* Jansenius Gandavensis, cap. lv. p. 440.

the skies with countless worlds, should deign to behold and preserve every humble confiding creature of His hand. And once more Christ sets before them the exceeding great reward that awaits all His faithful; "Whosoever shall confess Me before men, him will I confess also before My Father Which is in Heaven."[1] Yet again He warns them of the fiery trial they may have to pass through; "Nevertheless, think not that I am come to send peace on the Earth: I am not come to send peace, but a sword." Christ is the "Prince of Peace," His Gospel is the message of peace, His Kingdom is the reign of peace; but as His Kingdom is spiritual, so is the peace which it offers, Peace and Love in the souls of His elect. But ere the Gospel can be established, there is a warfare to be endured.[2] From the perverse nature of man

[1] "Quid quæso gloriosius, majusve dici, audirive potest quàm hoc elogium audire, quo Jesus Christus, æterni Dei filius, verè Christianum confitetur in conspectu Patris, et in corona omnium angelorum, confessu item omnium patriarchum, prophetarum, Apostolorum, denique in cœtu universæ creaturæ, et sanctorum omnium, et hunc pro fideli ministro agnoscit, et ejus fidem, confessionem ingenuam, virtutem, constantiam, vigilias, et diligentiam toti creaturæ prædicat? Si prædicari à filio regis coram rege, homine terreno, gloriosum videtur, quantò gloriosius judicabitur, cum id fiet à Christo, Deo et homine, coram Deo et sanctis suis? Habet igitur hæc confessio sua hæc commoda. In primis verè Christianus tantam nominis sui gloriam consequitur, ut ea superet omnium hujus seculi regum amplitudinem et majestatem. Ad hæc, quem Christus commendat patri, cum pater in filium adoptat. 'Pater enim (inquit Joannes, i. 12. diligit filium, et omnia dedit ei in manu. Hæc est autem voluntas Christi, ut omnes qui credunt in ipsum, et confitentur ipsum ex fide per charitatem operante, adoptentur in filios Dei. Dedit eis potestatem filios Dei fieri: id est, ut liceret eis filios Dei fieri. Quare quem Christus Deo patri commendaverit, is sine omni tergiversatione in filium Dei adoptatur. Tertiò quem Christus commendat angelis, ei magnâ solicitudine serviunt angeli (Ps. xxiv. 7); immittet, vel (ut alius habet textus) immittitur angelus Domini in circuitu timentium eum, et eripiet eos. Et ad Heb. i. 14, 'Nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hæreditatem capiunt salutis?' Postremò quem Deus adoptat in filium, is summam et perpetuam salutem consequitur. Quare manifestum est, quòd qui confitetur Christum, et vicissim commendatur Deo patri per Christum, summam habeat salutem." Guilliaudus, in Matt., fol. 281.

[2] The ancient prophets had foretold most excellent things of the Kingdom of Messias; that He should be a King upon the holy hill of Sion. He was to have "dominion also from sea to sea, and from the river unto the ends of the earth:" the nations and kingdoms that would not serve Him should perish. Therefore the Jews imagined that the expected Christ was to deliver them from the Romans, and that under Him they would enjoy an universal dominion in perfect peace, according to the words of Isaiah, "The wolf also shall dwell

there would arise variance and strife between brothers, and children, and parents; and a man's foes would be they of his own household, "*because of the word.*" But in this great contest between the Kingdom of Heaven, and the powers of evil, every tie of affection, all that the World can offer, even life itself, must be given up, if need be, for the love of Christ.

Then He concludes, "He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." That is, whosoever shall count his life of no value in comparison of Me, shall find that which is infinitely more precious,—life eternal in My Father's Presence. Finally, "He that receiveth you receiveth Me, and *he that receiveth Me receiveth Him that sent Me.*" Words cannot express a more intimate relationship between the ambassadors of Christ and His Heavenly Father, He Himself being the connecting link between them. All things in Him begin and end in Love: therefore He says, every gift or act of love to a prophet or a righteous man,—even a cup of cold water to one of Christ's "disciples," whom He also now calls His "little ones," "in the name of a disciple," shall have its reward. Such was the Divine tenderness of the Messiah, as he sent forth the Twelve on their trial mission. The whole Discourse is full of promise; for though He does not conceal the dangers that would beset them, He assures them of a blessed future. He strengthens their minds to persevere, and to overcome, that in the day of meeting again they may be dearer to Him than ever, because more worthy of His Love.

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with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." The apostles themselves partook of these pleasing dreams of the earthly Kingdom of Messias; but He tells them plainly of the Christian warfare which must be endured in the cause of truth. Chemnitius, vol. i. p. 799.

CHAPTER XXVIII.

THE SECOND CIRCUIT CONTINUED—JOHN THE BAPTIST BEHEADED BY HEROD ANTIPAS—THE TWELVE APOSTLES RETURN FROM THEIR MISSION—JESUS GOES WITH THEM TO BETHSAIDA JULIAS ON THE OTHER SIDE OF THE LAKE—FEEDS FIVE THOUSAND WITH FIVE LOAVES AND TWO SMALL FISHES.

Matt. xi. 1; xiv. 1—21. Mark, vi. 14—43. Luke, ix. 7—17. John, vi. 1—14.

HAVING dismissed the Twelve to their appointed task of preaching the Kingdom of Heaven, Jesus did not cease in His own Person to spread the same glad tidings. He departed from Capernaum, "to teach, and to preach in their cities," thus continuing His Second Circuit; but without the Apostles.[1] We know not how long they were absent, nor the several directions in which they went forth "by two and two:" but probably their parties were in the order mentioned by St. Matthew;[2] Peter and Andrew in company, James and John together, Philip and Bartholomew, and so with the rest. They preached the Gospel throughout the towns, saying, "the Kingdom of God is at hand," and commanding "that men should repent." "And they cast

[1] Tostatus Abulensis, In Matt. Evang., pars. iii. p. 459.

"'Transiit inde,' hoc est, à loco in quo hæc præcepta dederat, separans scilicet se ab Apostolis, ut semoti a præceptore sui periculum facerent." "Bene autem observandum quòd Evangelista, missis Apostolis ad prædicandum, dicit Dominum etiam transiisse ut' docerct, &c. Non enim tunc voluit ipse otiosus desidere, quasi emissis vicariis securus, sed similiter et ipse ad opus, adquod alios misit, se accinxit, de civitate in civitatem prædicationis gratiâ transiens, multùm dissimilis multis nostri temporis pastoribus, qui satis esse putant quòd prædicationis officium vicariis quibusdam commiserint." Jansenius Gand., cap. lv. p. 446.

[2] Matt. x. 2—4.

out many devils, and anointed with oil many that were sick, and healed them." In the midst of their labours an event occurred, which could not but make a deep impression on their minds. The great forerunner of Christ, that "more than prophet," John the Baptist,—of whom some amongst them had been disciples, and whom they must all have revered, was violently put to death by Herod Antipas, the Tetrarch of Galilee. The tyrant for a while had held the prophet in great esteem, and listened to him with pleasure. "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." But being enthralled by one sin,—an unrighteous love for Herodias, who was his brother Philip's wife, and his own niece, he had become utterly depraved; He was led on step by step from impure desires to adultery and incest; and now at length to the cruel murder of the prophet who had reproved him for his vices. Hardened in guilt by unrestrained licentiousness, he was lost to every sentiment of religion, honour, virtue, and humanity, until, against his own convictions, he dared to sacrifice the saint of God to please an adulteress. The extent of his iniquity will be seen at Jerusalem, when he will set at nought, and mock the Son of God, the Lord of all prophets.

The tragical death of the Baptist, and indeed his whole history is full of deepest interest. As the Messenger of the Messiah, he had preached repentance and "the Kingdom of Heaven at hand;" he had been endued with large measure of spiritual light; the word of the Lord came to him in the Wilderness; he was highly favoured above all men as the baptizer of His Divine Master, and the first who acknowledged Him as the "SON OF GOD." John had been long immured in some prison belonging to Herod, supposed to be the castle of Machærus, built on a well fortified rock near the Dead Sea.[1] And now on a set day,—Herod's birth-day, a sumptuous entertainment was prepared for "his lords, high captains, and chief

[1] Josephus Antiq., xviii. 5. 1 & 2; xviii. 5. 1 & 2. Bell Jud., vii. 6. 1—5. Reland, 130, and 454. Josephus contradicts himself in his account of Machærus, stating in one paragraph that it was subject to Aretius, King of Arabiu, and in the next that it belonged to Herod. See the Rev. George Williams's Excursions in Palestine (No. III.), published in the Colonial Church Chronicle for February, 1858, where the difficulty of the question is stated.

estates of Galilee." In the midst of the music and feasting a young damsel, by birth a princess, Salome, the daughter of his brother Philip and Herodias, came in and danced before him. It was an unusual compliment, scarcely sanctioned by the custom of the age, for one of her high rank thus to exhibit herself as a dancer in public:[1] and perhaps flattered by such a mark of respect on his birth-day, and by the applause of his guests, "the king said to the damsel, 'Ask of me whatsoever thou wilt, and I will give it thee.'" This might have been spoken, as she kneeled before him to ask a favour: or he might, in the pride of his heart and admiration of her beauty, or inflamed by wine, have made the offer of his own accord. The rash and fatal promise was confirmed by an oath;—"he sware unto her."

"And she went forth, and said to her mother, 'What shall I ask?'" Revenge was sweeter to Herodias, ambitious though she was, than any rich gift: "and she answered, 'The head of John the Baptist.'" And Salome "returned straightway with haste unto the king, and demanded, saying, 'Give me here John Baptist's head in a charger.'"[2] Then the king was sorry. He was irresolute in his cruelty: he feared the consequences; "for all men counted John as a prophet." Nevertheless, his conscience was hardened: remorse gave place to false pride. "For his oath's sake," and because he was ashamed to retract his promise, made in the hearing of "them that sat at meat with him," he would not deny her request. "And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and delivered it to the damsel: and the damsel gave it to her mother." Wonderful! that such a scene at the supper-table

[1] Tostatus, in Matt. xiv., Quæst 25. Guilliaudus in Matt., fol. 362.

[2] "O qualia sunt judicia Dei! Et quomodo permittit Deus justus et sanctus electos suos in præsenti seculo tribulari, à reprobis opprimi, multis injuriis affici? Scit enim quàm salubre et meritorium hoc eis existat. Ecce sanctissimum virum consanguineum Christi, præconem, præcursorem, baptistam Salvatoris, quo inter natos mulierum major non fuit, permittit ad suggestionem adulteræ incarcerari, ad instantiam petulantis ac vilis puellæ occidi. Nemo ergo servorum Christi murmuret, contristetur, aut pusillanimis fiat, dum adversitatibus atque injuriis fatigatur. Multæ enim tribulationes justorum. Et tanquam aurum in fornace probavit Deus electos." Dionysius Carth., In Matt., fol. 54 c.

did not strike the guests with horror, nor interrupt their revellings.[1] The whole story exhibits a recklessness of vice and atrocity, prevailing in Herod's court, scarcely to be exceeded; and all the more blazoned to the world by the notoriety of the prophet's death. There was no hand-writing on the wall of the banqueting room, as at Belshazzar's feast; the Tetrarch's countenance was not changed; his thoughts troubled him not in that mad hour of revel. But "there is no peace, saith the Lord, unto the wicked:" (Isai. xlviii. 22.) the voice of conscience cannot be hushed; it follows them whithersoever they go. Thus it was with Herod; for soon afterwards, hearing the report of Christ's miracles, his heart misgave him, and he thought it must be the Baptist come once more to trouble him. In vain his courtiers suggested that it might be Elias, or some other of the prophets, who had appeared: he answered, "It is John whom I beheaded: he is risen from the dead:" and with a strange hardened curiosity, which marks his audacious character, "he desired to see Him," that he might be resolved whether or no the prophet had really appeared again, endued with miraculous powers which he had not before. In the end he suffered a just punishment: for after filling up the measure of his wickedness on the day of the Crucifixion, when he set at nought and mocked the Messiah, he died miserably in exile with Herodias his paramour.[2]

The disciples of the Baptist, having taken up their master's body, "laid it in a tomb;"[3] and then hastened to Jesus to tell Him what had happened.[4] The news spread far and wide, and probably reached the Twelve in the various places of their mission. With one accord they returned to Capernaum, perhaps in the belief that this event would be followed by some

[1] Tostatus Abulensis, In Matt. xiv., Quæst. 39.

[2] Josephus, Bell Jud., lib. ii. 9. 6. [3] Supposed to be at Sebaste.

[4] Wordsworth's Greek Test., Matt. xiv. 12. Being thus deprived of their master, there was no one to whom they could attach themselves as a teacher of righteousness, except Christ, Who, on account of His miracles, was held in greater esteem among the people, and had more disciples than John. Probably the Baptist, before his death, had bid them join the Lord, Whom he had everywhere proclaimed to be the Messiah. Therefore they brought Him the news, and were probably received amongst His disciples. Tostatus Abulensis, In Matt. xiv., Quæst. 45.

act of violence against the Lord. "They gathered themselves together unto Jesus, and told him both what they had done, and what they had taught. And He said unto them, 'Come ye yourselves apart into a desert place, and rest awhile;'" meaning that they should all leave Galilee, and go into the province of Gaulonitis, which belonged to Herod Philip. It could be no fear of the power of Antipas, which prompted Christ to leave the tyrant's territory, and pass over into that of his brother; for *He immediately afterwards returned*, well knowing that until the time appointed none could lay a hand upon Him.[1] But the violent death of the Baptist appears, for some cause or other, to have influenced Him to go away from Capernaum: for, "*when He heard of it*, He departed thence by ship into a desert place." Probably the same inducement prevented His going up to Jerusalem for the Passover, which St. John says was now close at hand. Had He done so, the Rulers, rejoicing in the death of John, of whom they had been so jealous, might have attempted some further violence against Himself.

The excitement of the people had now become greater than ever: "there were many coming and going," and, as before, Jesus and His disciples "had no leisure so much as to eat." Accordingly, passing over to the other side of the Sea of Tiberias, "He took them, and went aside privately into a desert place, belonging to the city called Bethsaida." It appears that there were two towns of that name, on opposite borders of the Lake.[2] That which now claims our attention was not Bethsaida of Galilee, the birth-place of Peter, and others of the Apostles, on the *west* shore; but Bethsaida Julias, in the province of Gaulonitis, at the north-*east* corner of the Lake, close to the further side of the Jordan, where the river flows in. Philip did not inherit the vices of his father, Herod the Great; but he had imbibed something of his spirit of magnificence in building new cities, and adorning others

[1] On a later occasion, when the Pharisees came to Him, saying, "Get Thee out, and depart hence; for Herod will kill Thee," He disregarded the threat, intimating that He could not die out of Jerusalem. See Tostatus Abulensis, In Matt. xiv., Quæst. 47.

[2] Relandi Palæstina, pp. 653, 654. Adrichomii Theatrum Terræ Sanctæ, p. 90. Stanley's Palestine, p. 374.

with splendid monuments of his taste. He enlarged, and beautified Bethsaida, and called it Julias in honour of Julia, the daughter of Augustus, and the wife of the reigning emperor Tiberius.[1]

When the people saw Jesus depart in the ship, they ran on foot towards Bethsaida, round the north of the Lake, crossed the Jordan,[2] and met Him as He landed on the other side. And when He came out of the ship, and saw the multitudes, He was moved with compassion, and began at once to teach them, and "healed them that had need of healing." St. John says, "He went up into a mountain, and there He sat with His disciples." This must have been some one of the range of hills encircling the Lake. The expression "a desert place," does not imply a wilderness, but a retired tract of uncultivated country, fit for pasturage. The period of the year corresponded to our April. "The Passover was nigh:" "there was much grass in the place." The people were drawn together by various motives: some to be cured of their diseases; some believing Him to be the Christ, the Son of David; some attracted by curiosity to witness His miracles; others to hear His words of wisdom. On this occasion the throng was increased by great companies of Jews from distant provinces and cities, travelling to Jerusalem, to keep the feast of Passover.

Behold then the Son of Man seated on the mountain with wide prospects round Him; on one side, the mountains of Gilead and Moab, with many rich cities of the Decapolis, and on the other, the fairest portions of the land of Canaan, backed by Carmel, Lebanon, and Hermon. There He again preached His Gospel: "He spake unto them of the Kingdom of God." The Discourse was probably of the same character

[1] Josephus, Antiq., xviii. 4. 6. Robinson's Bib. Res., iii. p. 309. Philip died there about a year after the death of the Messiah. He was buried with great pomp in a tomb, which he had built for himself. See Whiston's Josephus, vol. ii. p. 606, note.

[2] Where the river flows into the Lake. Probably there was no bridge at the north of the lake, as at Tarichæa, on the south, where the Jordan flows out of the Lake: but there is a good ford over the river to the north, by which, and in ferry boats, the people were accustomed to cross. This has been proved by the Rev. George Williams, who forded the various streams into which the Jordan is divided near its entrance into the lake. See his Excursions in Palestine (No. V.) published in the Colonial Church Chronicle for May, 1858.

as the Sermons on the Mount and on the Plain; and He continued to instruct them until "the day began to wear away." Though they were weary and faint, all were chained to the spot, listening to Heavenly mysteries, filled with the conviction that He was the Great Deliverer, Whose coming as King of Israel was foretold in their Scriptures. "And when it was evening His disciples came to Him, saying, 'This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.'" They might well be astonished at the answer; "They need not depart; give ye them to eat." Several thousands on the mountain! and there were but five loaves and two small fishes, which a lad carried in a basket,—perhaps for their own provision. "He saith unto Philip, 'Whence shall We buy bread that these may eat?' And this He said to prove him: for He Himself knew what He would do." His mind already embraced the whole difficulty. He had fed the hundreds of thousands under Moses in the vast wilderness, from the Red Sea to Jericho, for forty years, with manna from Heaven; and in the same power He would now provide for these wandering sheep of His fold.

He commanded the disciples to make all sit down by companies on the green grass. And they sat down in ranks by hundreds and fifties; in number about Five Thousand men, besides women and children. And He took the five loaves and the two fishes, and looking up to Heaven, He blessed them, and brake." The bread, being blessed by the Son of God, was not only hallowed, but had a mysterious power given to it.[1] He distributed the food to His disciples, and they to the multitudes. They had already been initiated into the Sacramental office of Baptism, having baptized in His name; and now the giving of bread foreshadowed their future priestly office in the other Sacrament of His appointment. In passing through the hands of the Apostles to the multitude, the bread lost none of the virtue, which had been imparted to it by Christ: *they did all eat, and were filled.* The loaves

[1] "Accepit panes, et gratias egit, hoc est benedixit et sanctificavit, hoc est non solùm Deum laudavit, sed et divinâ authoritate et potentiâ adauxit, fœcundavit, et multiplicavit panes quos in manu gestabat." Guilliaudus in Joan., p. 165.

and fishes, visible to the eyes, sensible to the touch and taste of all who received them, grew supernaturally by distribution: they were eaten, yet not diminished: they had a multiplying power by which they satisfied the necessities of all who partook: their quantity became greater each moment they were being consumed;[1] for, when all had had enough, "Jesus said unto His disciples, 'Gather up the fragments that remain, that nothing be lost.' Therefore they gathered them together, and filled twelve baskets." One loaf fed a thousand, and the twelve baskets of fragments exceeded the original supply. The Saviour of the world had no palace nor home on Earth: the mountain was the table of His hospitality; but there His fainting people were bountifully fed. "When Thou openest Thine hand, Thou fillest all things living with plenteousness."

[1] "Hic panis quem frangit Jesus, mystice quidem Dei verbum est, et sermo de Christo: qui quum dividitur, augetur. De paucis enim sermonibus, omnibus populis redundantem alimoniam ministravit. Dedit sermones nobis vēlut panes, qui in nostro dùm libantur ore, geminantur. Visibiliter quoque panis iste, incredibili satione dum frangitur, dum dividitur, dum editur, sine ulla dispendii comprehensione cumulatur." "Comprehende, si potes, tanta rerum miracula. Hîc edentibus populis crescunt suis fragmenta dispendiis, et de quinque panibus majores reliquiæ quàm summa est colliguntur."—Ambrose, Comment., lib. vi., Lucæ, Opera, vol. iv. p. 87. See the question considered, "De modo faciendi istud miraculum, scilicet quomodo panes fuerunt multiplicati: Licet multipliciter fieri poterit." "An ista multiplicatio panum fiebat in manibus Christi, vel in manibus discipulorum, vel in manibus turbarum?"—Tostatus Abulensis, In Matt. xiv., Quæst. 103 and 104. See Wordsworth's Greek Test., Matt. xiv. 20. "Cùm panes fregisset ac dedisset, quinque illi panes in discipulorum manibus multiplicantur, ac fontis in morem scaturiebant, adeo ut non suffecerint solùm, verumetiam superabundaverint. Non integri quidem panes, sed fragmenta, ut ostenderent illorum panum has reliquias esse, utque ad omnes quod factum esset pervenire facilius posset. Propterea et esuriisse turbas permisit, ne quispiam phantasma id fuisse opinaretur." Chrysostomus, Hom. l. in Matt., Op. Ed. Lat. 1556, tom. ii. p. 371.

CHAPTER XXIX.

CHRIST HAVING FED THE FIVE THOUSAND, THE PEOPLE DESIRE TO MAKE HIM KING—HE SENDS HIS DISCIPLES IN A SHIP FROM BETHSAIDA TO CAPERNAUM—HE COMES TO THEM WALKING ON THE SEA—HIS MIRACLES IN GALILEE NEAR TO CAPERNAUM.

Matt. xiv. 22—36. Mark, vi. 45—56. John, vi. 14—21.

The multitudes on the mountain at Bethsaida Julias, who had been so abundantly fed, could not fail to be struck with awe and reverence for their Benefactor. No wonder they should say among themselves, "This is of a truth that Prophet that should come into the World," of Whom Moses had declared, that He should be a Prophet like unto himself.[1] They saw indeed a strong likeness between Jesus and their great lawgiver. Both had performed many miracles; and as Moses had fed the children of Israel in the wilderness, so now Five Thousand men could vouch that they had been refreshed and nourished by the substance of bread, growing out of five loaves, whilst twelve baskets full of fragments had been gathered up. If Moses in ancient days had given them the Law from Mount Sinai, Jesus, claiming to be the Son of God, had declared the glad tidings of a new Kingdom, which He called the Kingdom of Heaven. Therefore they thought He could be no less than the Great Messiah, Who was to free them from the tyranny of the Romans, even as Moses had delivered their forefathers from bondage in Egypt.

A glorious prospect seemed to open to their view; and they resolved that He should be their King. Thus their hearts deceived them. Jesus "knew what was in man:"—no

[1] Deut. xviii. 18.

sooner would they meet Him again in the synagogue at Capernaum, on the other side of the Lake, than all their feelings of wonder and admiration would be forgotten. They would demand further signs of His Divine Mission, and require to be fed with manna from Heaven. Now they vainly proposed, that He should set up a claim to the throne of David. They would have Him become the leader of a seditious and fickle people, who had never ceased to go astray from the pure worship of God, notwithstanding all His mercies, and all His judgments wrought upon them; yet within twelve months they would cry out against Him, "Away with this man;" "Crucify Him, crucify Him;" "We have no King but Cæsar." "When therefore He perceived that they would come and take Him by force, to make Him a King," He constrained His disciples to get into the ship without Him, and return to the other side, whilst He sent the multitudes away. When it was evening "He went up into a mountain apart to pray," as St. John says, "Himself alone." Meanwhile the disciples, in obedience to His command, embarked for Capernaum; and night overtook them. A high and contrary wind arose, so that they could not carry sail. They toiled with rowing for five and twenty or thirty furlongs until it was dark, driven to and fro by the wind in the midst of the sea; and their dear Master was away. They were not, however, less under His protection: He was aware of their distress, though He was on the distant mountain: His eye penetrated the darkness; and He knew that the wind and the swelling sea had no power to prevail against His Will.[1]

Behold, about the fourth watch of the night, One stands alone upon the solitary shore! It is the Lord! He is to pass over to the other side; and no ship is there. But He needs none to bear Him on His mysterious way. All nature is subject to the control of her Creator. He steps down upon the obedient water, which becomes as a crystal pavement beneath His hallowing feet. "He spreadeth out the heavens, and treadeth on the waves of the sea."[2] He gives

[1] See the question considered, "An ista tempestas naturalis fuerit vel supernaturaliter suscitata?"—Tostatus, In Matt. xiv., Quæst. 148.

[2] Job, ix. 8.

to the element a sustaining faculty beyond its known laws. It is the hour of early sunrise;[1] long shadows are cast over the water; the mists of the morning hang upon the hills, when the disciples perceive in the distance a strange figure, "walking on the sea!" As it drew nigh unto the ship, a feeling of awe crept over them; for they knew not Who it was, and He seemed as though He would pass by. They said, "'It is a spirit,' [*φαντασμα*, a phantom] and they cried out for fear." They who had so lately cast out demons, when ordained to that office, now trembled at what they thought a shadowless spectre. Such is man's natural terror of the unseen world, since the day when Adam, conscious of sin, was afraid at hearing "the voice of the Lord walking in the garden." But the alarm of the disciples is quickly dispelled; for Jesus speaks to them. Although they could not distinguish His form, they at once recognized the well-known voice. Those blessed words, which are ever the hope and consolation of believers, "Be of good cheer, it is I," quieted their fears. "Be not afraid," He said; and all was peace within. Christ is the halcyon[2] of the soul, making it calm in every tempest.

No sooner did these comforting words reach the ear of Peter, always fervid in zeal, strong in faith, and self-confident, than he said, "Lord, if it be Thou, bid me come unto Thee on the water:" and Jesus said, "Come." At his Master's command he dared do all, waiting for permission, but prompt to obey. "Come" was the only word of passport; yet enough for all willing servants, who desire to draw near to Him. The presence and command of his Lord, however, gave him but short-lived confidence; for when he "was come down out of the ship," and walked on the water to go to Jesus, seeing "the wind boisterous," and the waves high, he was afraid, and began to sink. It was the infirmity of his faith; yet in the very moment of terror he knew where to place his trust: he cried out, "Lord, save me;" "and immediately Jesus stretched

[1] For an explanation of the four watches of the night among the Jews, see Tostatus, Matt. xiv., Quæst. 151.

[1] A small water-fowl, to which the ancients ascribed the power of tranquillizing the sea. Theocritus, Idyll vii. l. 57. Silius Italicus, Punica, lib. xiv. l. 275. Ovid Met., lib. xi. ll. 745—749. See especially Orpheus Eucharisticus, p. 227.

forth His hand, and caught him." There was safety in that hand, compassion in that gentle rebuke, "O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased, *and immediately the ship was at the land whither they went.*" Thus miracle followed upon miracle. "He bringeth them to their desired haven."[1] "And they were sore amazed in themselves above measure, and wondered. For they considered not the miracle of the loaves, for their heart was hardened,"—that is, unenlightened. The miracles of the day before had failed to reveal to them the fulness of His Divine power. Thus it was to the end: even after His Resurrection "He upbraided them with their unbelief, and hardness of heart."[2] Nevertheless, "they came and worshipped him [προσεκύνησαν], saying, 'Of a truth, Thou art the Son of God.'" He did not reject this act of worship. On the mountain He had prayed as Man; but being also One with His Heavenly Father in the Majesty of His Eternal Deity, He permitted the disciples to pay Him this religious homage, WHICH BELONGS TO GOD ALONE.

When He came once more to Capernaum, near the land of Gennesareth, He was joyfully recognized by the people. They sent out word into all the country, that the Great Prophet was come back; and the multitudes "ran through all that region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered into villages, or cities, or country, they laid the sick in the streets, and besought Him, that they might touch, if it were but the hem of His garment: and as many as touched Him were made whole."[3] Every step is crowded with wonders which might have filled volumes, if each had been recorded. Boundless sympathy, tenderness, mercy, power, majesty, Love; every attribute of the Son of God was exercised to obtain the faith of the World.

[1] Psalm cvii. 30.

[2] Mark, xvi. 14.

CHAPTER XXX.

CHRIST IN THE SYNAGOGUE AT CAPERNAUM DECLARES HIMSELF TO BE THE BREAD FROM HEAVEN;—WHOSOEVER EATETH HIS FLESH AND DRINKETH HIS BLOOD HATH ETERNAL LIFE.

John, vi. 22—71.

THE morning after the miracle of feeding the Five Thousand at Bethsaida Julias, the people on that side of the Lake wondered to find that Jesus had gone away. They knew that the disciples had passed over to Galilee without Him, in the only ship that was there: but how He had afterwards conveyed Himself across, was a mystery. Whilst they were in this dilemma, some boats arrived from Tiberias: and in these, as many as could took shipping, and came to Capernaum in search of Him: and they found Him in the synagogue. "Rabbi, [they said] when camest Thou hither?" He might have told them of His wonderful walk over the sea: but He made them no answer. He weighed their motives in the unerring balance. He had a great message to deliver to them, which would turn the current of their thoughts; "Verily, verily I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then He warned them not to labour for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man would give them. They asked by what means this lasting food might be obtained; "What shall we do, that we may work the works of God?" He replied, "This is the work of God, that ye believe on HIM, Whom He hath sent." The first step to the Kingdom of Christ is faith in His Incarnate Deity: wanting that, all else is vain.

The Jews could not mistake His meaning,—which was, that henceforth, to make their services acceptable to God, they must believe in the Son of God, Who came down from Heaven. But

they were faithless; and although, on the other side of the Lake, they had desired to make Him a King, they had now already lost all sense of reverence for Him; clothed though He was with such miraculous powers, and standing before them in the character of their Messiah. They were proud and contemptuous; and with such, Faith makes not her dwelling-place. Humility and meekness are her chosen handmaids. She bears rich gifts in her hand, wisdom, sanctification, holy joy, which are not to be scattered broadcast to those who have no longing hearts for them. These stiff-necked disputers wished for nothing beyond the restoration of the Kingdom of Israel, as it was of old: they looked only for a son of David, to sit on the throne of their ancient kings; and despised the lowly Jesus, because He was always telling them of a spiritual Kingdom, a dominion of righteousness, for which they had no desire. Yesterday, after the miracle of the loaves, they had said, "This is of a truth, that Prophet Which should come into the world:" but to-day, they make invidious comparisons between Him and Moses; as if the feeding of five thousand was nothing worth, compared with the miracle of six hundred thousand, fed with manna from Heaven, for forty years in the wilderness! If He professed to be greater than Moses, let Him perform something yet more glorious. They demand, "What sign showest Thou, then, that we may see, and believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written, 'He gave them bread from Heaven;'" do some such miracle as this, and we will believe.

Jesus, with all forbearance, endeavoured to enlighten them as to His Heavenly Nature, and Mission. Following up the subject of bread, He engrafted on it the highest mysteries. He told them that the manna, which had fed their fathers in the wilderness, was not given by the power of Moses; and that after all it was only food of this life; for those who had eaten of it had died the common death notwithstanding. But He Himself was the true manna from Heaven given by the Father for the spiritual nourishment and life of the soul. "The Bread of God is HE, Which came down from Heaven, and giveth life unto the world." Christ, the living Bread, sent by the Father from Heaven, gives life eternal to all who feed on Him in

faith, believing that He is what He declared Himself to be, and that He will fulfil His own promises. The Jews, being spiritually blind to things Heavenly, could only interpret these words in an earthly sense; "Lord, evermore give us this bread,"—supposing it to be such as would satisfy their daily wants without their usual labour: even as the Samaritan woman at the well, being told of the water of life, had said, "Sir, give me this water, that I thirst not, neither come hither to draw." But Jesus answering said unto them, "I AM THE BREAD OF LIFE; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." He declared also that none who came to Him should be cast out; for He came down from Heaven to do His Father's Will; and the Father's Will is, that "all whom He hath given Him should be raised up at the Last Day." And He added, "This is the Will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and *I will raise him up at the Last Day*." Christ then is truly, as He afterwards said, "THE RESURRECTION AND THE LIFE." Four times is this promise made, "I will raise him up at the Last Day," as declaring that the full blessedness of faith is reserved for the morning of the Resurrection, when He will reveal Himself to the justified, face to face, as the Light of the World. He speaks with authority, as though He were already ascended to His Judgment Seat.

But in vain! The Jews "murmured at Him, because He said, 'I am the Bread which came down from Heaven.'" Again they uttered the often repeated reproach, "Is not this Jesus, the Son of Joseph, Whose father and mother we know? How is it that He saith, 'I came down from Heaven?'" He answered their murmurs by a declaration of higher mystery; "No man can come to Me, except the Father, Which hath sent Me, draw him:[1] and I will raise him up at the Last

[1] "'Nemo potest venire ad Me,' id est, non solum non venit, sed nec potest venire ad Me interiori accessu per fidem et charitatem, 'nisi Pater qui misit Me traxerit eum,' hoc est, per suam charitatem et pietatem inclinaverit atque perduxerit mentem ejus ad Me, infundendo ei fidem et gratiam, quibus Mihi spiritualiter uniatur et incorporetur. Non est enim volentis neque currentis, sed Dei miserentis cujus donum est omne bonum quod inest nobis. Tractus iste interior est, non violentus neque coactus, sed amorosus atque spontaneus, ex divina charitate procedens. Deus namque movet unumquodque secundum

Day;" for "they shall be all taught of God:" yet He afterwards says, "No man cometh unto the Father but by Me." To be drawn to Christ, is the free gift of God's grace: to be received into the Presence of the Father, is the rich purchase of Christ's Death, the fruit of His Resurrection and Ascension. Thus all that belongs to man's salvation circles round the Persons of the Holy Trinity,[1] as the source of all spiritual life, and of all created things. Then He added, "Not that any man hath seen the Father, save HE Which is of God, He hath seen the Father;" because He came from the bosom of the Father, and was One with Him in the Divine Nature. And now He repeats the promise, "Verily, verily I say unto you, he that believeth on Me hath everlasting life." And once more, "I am that BREAD OF LIFE." "And the Bread that I will give is MY FLESH, which I will give for the life of the world." There are few Chapters in the whole of the Gospels more remarkable than the Sixth of St. John, which records this sublime Discourse in the synagogue at Capernaum. If we have the candid mind of little children, unprejudiced, and willing to receive the words as Christ spake them,—neither adding unto these things, nor taking away therefrom,[2] they ought to create no real difficulty. Each verse from the 25th to the 65th, should be engraved on every heart; for therein is the great truth, seven times told in varied phrase, that whosoever eateth the Flesh of Christ, Who is the Bread from Heaven, hath eternal life;

> "I am the Living Bread which came down from Heaven: if any man eat of this Bread, he shall live for ever: and THE BREAD THAT I WILL GIVE IS MY FLESH, which I will give for the life of the world."

Propriam suam naturam. Rationalem ergo creaturam convertit et movet ad Christum intellectualiter sponte ac libere. Denique tractus iste, inter charitatem trahentis et unionem tracti, cum ipse est medius, sine quo tractu nihil possumus, quia cùm Christus sit finis noster, seu terminus supernaturalis, non possumus ad Ipsum moveri sive pertingere, nisi aliunde trahamur, puta à Patre cœlesti, imo à tota Trinitate, cujus indivisa sunt opera, sicut nec terra potest ascendere nisi ab alio elevetur." Dionysius Carth., In Evan. Johan., Art. xvii. fol. 315.

[1] "Sed definimus (quia una est deitas) omne consilium et operationem æqualiter uni totique Trinitati (ut sic liceat dicere) necessariò attribui. Licet enim propriè una quæque Trinitatis persona subsistere verè credatur: est tamen una natura divina, quæ communia habet opera, et divisim non operatur." Claudius Guilliaudus, in Evang. Joann., p. 187.

[2] Rev. xxii. 18, 19.

"Except ye EAT THE FLESH of the Son of Man, and DRINK HIS BLOOD, ye have no life in you."

"Whoso EATETH MY FLESH, AND DRINKETH MY BLOOD, hath eternal life; and I will raise him up at the Last Day."

"FOR MY FLESH IS MEAT INDEED, AND MY BLOOD IS DRINK INDEED."

"He that EATETH MY FLESH, AND DRINKETH MY BLOOD dwelleth in Me, and I in him."

"He that EATETH ME, even he shall live by Me."

"This is THAT BREAD that came down from Heaven:" "he that eateth of THIS BREAD shall live for ever."

Surely these are plain words, however deep the meaning. This free promise to every single soul of being raised up at the Last Day to eternal life, is made more clear and certain by its forcible repetition. It is an offer of all the Messiah's richest gifts, the happiness of living for ever, and being for ever loved, in the Presence of the Father, and of the Son, and of the Holy Ghost. And on what conditions are these great promises to be attained? Simply, by Faith; and in a humble, contrite, and obedient spirit to partake of that which in itself is the most precious thing on Earth; to eat the Heavenly manna, and to drink the wine of the True Vine. Oh! that men, who have not yet tasted, could but once know the joy! Then they would never cease to long for its refreshment again and again. Then they would require no persuasions to come to the rich Feast of their Lord, which is prepared in His Church for all who have a sense of their spiritual needs, and look to Him as their Redeemer.

It is worthy of remark that St. John, in his narrative of the Passover Supper, on the eve of the Crucifixion, does not give any account of Christ's Institution of the Sacrament of the Eucharist; although the other three Evangelists are then very exact in recording it. The reason probably was, that he had here so fully stated the mystery.[1] It will not therefore be out of place, to consider the Messiah's declarations now made in the synagogue at Capernaum, in connexion with the Holy Communion of His Body and Blood,[2] which

[1] S. Augustin, De Consensu Evang., lib. iii. § 2. [2] 1 Cor. x. 16.

He afterwards ordained: for in this Discourse He seems to prepare the way for such Institution[1] afterwards, when He would give to the Twelve, and through them to His Church in all ages, that Holy Sacrament, which is both the pledge and the instrument of His continual Presence, whereby the faithful spiritually receive Him as the food of their souls; and *in Him* forgiveness of sin, Divine grace to sanctification, "and all other benefits of His Passion."

Each of the two Sacraments ordained by Christ, "as generally necessary to salvation," consists of *two parts;* "an outward visible sign, and an inward spiritual grace;"[2] the "outward part or form," being material, is plain to the senses; and "the inward part, or thing signified," is not sensible to the eye, or to the touch,—but spiritually conveyed and applied to the receiver. If either of these parts be done away, the nature of the Sacrament is overthrown. Both parts are realities: all things in religion must be realities, or they are nothing. Each part is what it purports to be; the outward part, or form, *really* Bread and Wine, "which the Lord commanded to be received;" and the inward part, or thing signified, *really* "the Body and Blood of Christ, which are verily and indeed taken, and received, by the faithful in the Lord's Supper."[3] *They are what He declared them to be, when He delivered the Bread and Wine,* saying, "THIS IS MY BODY;" "THIS IS MY BLOOD." Therefore the Bread and Wine in the Holy Eucharist, being consecrated, have a new

[1] "Sacramentum Eucharistiæ instituit Christus dupliciter. Primò, verbo seu assertione: Secundò, facto seu consecratione. De prima autem institutione nunc agitur. Et quoniam sacramentum istud incomprehensibilissimum, utilissimumque consistit, idcirco ad excludendum omnem errorem ac dubitationem Christus apertissime tractat de sacramento hoc ipso. 'Ego sum panis vivus,' quia secundum naturam divinam essentialiter vita sum, vivens in Meipso, et vitam gratiæ, vitamque gloriæ efficio in aliis, omnes electos reficiens et confortans. Porro secundum naturam assumptam sum 'panis vivus,' quoniam propter unionem cum Verbo habeo plenitudinem omnium gratiarum, et gloriam perfectissimæ fruitionis in Deo, atque per corpus et sanguinem meum, fidelium animas alo ac poto, gratiam illis præstando, per modum causæ instrumentalis ac meritoriæ. Humanitas etenim Christi est instrumentum animatum conjunctum ac proprium Verbi, per quod, et cujus virtute ac merito, omnia divina nobis præstantur gratiarum charismata, sicut et corpus nostrum est instrumentum animatum, unitum et proprium animæ rationalis, per quod anima agit et effluit." Dionysius Carth., In Evan. Johan., Art. xviii. fol. 316.

[2] The Church Catechism. [3] *Ibid.*

Heavenly nature imparted to them for "the strengthening and refreshing of our souls by the Body and Blood of Christ:"[1] they are not only sacred symbols, but the channel, or means, in and by which we are made partakers of His most precious Body and Blood; that is, "the Body of Christ is given, taken, and eaten, only after an Heavenly and spiritual manner."[2] This is the "Memorial Sacrifice," this the Eucharistic Sacrifice of the Christian Altar, whereby we plead for, and hope to obtain, forgiveness of sin through His atonement: and it is the Eucharistic Feast of the Table of the Lord, where His beloved and loving guests "feed on Him in their hearts by faith with thanksgiving;" in which the Body and Blood of Christ, spiritual, not carnal,—real, not ideal, are the nourishment of the soul to eternal life, according to the words of His own Divine pledge; "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the Last Day." In this doctrine the Universal Church, in the first centuries, was unanimous.[3] And in this sense the Articles, the

[1] See the Church Catechism.

[2] "And the xxviiith Article of the Church of England.

[3] Yet in later times men have so differed in their interpretation of this great doctrine as to make it the ground of heart-rending disputes. Thus the precious Legacy which Jesus bequeathed to His Church on the day before His Death, as a Holy Communion of Peace and Love, to bind all His disciples in one fellowship, is made the subject of never-ending controversy. Surely it is very saddening to see devoted men, who love their Lord, take up a battle-field in the sanctuary of His Altar; and make the rich repast of His Table a strife; turning angels' food to contention, and the Cup of Blessing to bitterness!

Some there are, willing to forego the joyful sense of the Reality of His Presence at His own Feast; content to receive the outward "part or form" of Bread and Wine, only as a memorial of His Death, and signs of His Body and Blood. They do not feed on Christ in the plain sense of His own words of institution,—"THIS IS MY BODY;"—"THIS IS MY BLOOD." They reject the Presence of the thing signified; that which the soul should hunger and thirst after; not perceiving that to put one part for both parts is to do away with the very nature of a Sacrament. Would they accept the idea, or the mere sign of any other precious gift instead of its reality? If not, why forego the reality of His Presence in the soul at the Holy Sacrament, whereby it enjoys the most intimate union with Him that is possible on Earth? They do not receive the elements of Bread and Wine in the simple sense of the great Apostle St. Paul, as the Communion of the Body and Blood of Christ, when he pointedly asks, "The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" [1 Cor. x. 16.]

Others again, in a different manner, by substituting one part of the Holy

Communion Service, the Catechism, and Homilies of the Reformed Church of England, [which is the most pure and primitive Church at this time in the World,] adhere to the Evangelical doctrine of the REAL PRESENCE of Christ in the Holy Communion, as set forth in the four Gospels and in the Epistles.

When our Lord, in the spirit of prophecy, pronounced this great mystery for the first time, "the Jews strove among themselves, saying 'How can this Man give us His Flesh to eat?'" They understood His words in the same carnal sense, in which they have been received by many in later times: they could not grasp the spiritual and Heavenly meaning. He did not argue with them, nor offer any explanation; but repeated again, and more emphatically, what He had first declared, as if the authority of His word was sufficient. And so ended the public Discourse: "These things said He in the synagogue, as He taught in Capernaum." He left them to their own unbelief. Afterwards, many of the disciples who had been present said, "This is an hard saying; who can hear it?" who can patiently listen to it? Although He could retract nothing of His declaration, which would stand for ever in the simple force of its essential truth, yet to His disciples He vouchsafed an explanation; and, that they might be led to confide in His words, He repeated His Prophecy of the higher mystery of His Ascension, which was no less to be received as an article of their faith: "Doth this offend you? What and if ye shall see the Son of Man ascend up where He was before?[1] IT IS THE SPIRIT THAT QUICKENETH, THE

Eucharist for both parts, make void its nature as a Sacrament. They declare, that the visible elements of Bread and Wine have no reality;—that the Bread on the altar is no Bread,—the Wine not Wine; but transformed into the substantial Body and Blood of Christ. In this they offer a handle to unbelief; and the more they refine and enlarge on their modern doctrine of Transubstantiation the more carnal the Heavenly mystery of the Eucharist is made. In changing the essence of Bread and Wine, and taking away their substance, they expose the communicant to the danger of believing a *natural* physical presence of Christ in His assumed nature. In their endeavours to reconcile impossibilities, they are driven to many strange statements and theories, contrary to the teaching of the whole Christian Church before the Roman schism.

[1] "An hic sermo vos offendit, quòd dixerim, 'Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis,' quòdque aio è cœlo me advenisse, et me esse panem è cœlo qui vitam dat mundo? Hoc

FLESH PROFITETH NOTHING." He gives them clearly to understand, that what He had said was to be "spiritually discerned,"[1] The sensuous mind can only embrace what is substantially visible: but by the Spirit faith apprehends things unseen. He seems to say, If ye did eat My Flesh, after a natural manner, it would profit you nothing; but if ye feed on Me in your hearts, ye shall be quickened by the Spirit. All the revealed truths of the Kingdom of Heaven are spiritual; all its diversities of gifts are of the Spirit; all are baptized into one body, the Church, by the same Spirit;[2] and faithful communicants, partaking of Bread and Wine, receive Christ by the same Spirit. After this He uttered that short, but profound saying, which may be taken as the summary of what had gone before; "The words that I speak unto you, THEY ARE SPIRIT, AND THEY ARE LIFE." The Spirit and the Life go hand in hand. It is the Spirit that imparts life to the Holy Eucharist: all is spiritual; but all is living; and if all be living, all is real. *Bread and Wine are received;* but in them Christ is the vital nourishment of the soul. *The Body and Blood of Christ are received;* but "after an Heavenly and spiritual manner."[3]

Here we may pause for a moment, to gather up the several

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unum vos rogo: Utrum difficilius est juxta humanam rationem, et crassum vestrum intellectum, descendisse è cœlo, an ascendere in cœlum? Quid igitur dicetis, si spectaveritis olim Filium hominis (quem modò tam nihili esse putatis, et Joseph filium arbitramini, quem videtis humano corpore indutum) per resurrectionem ascendere in cœlum, ubi prius erat antequam descenderet, priusquam hoc haberet corpus mortale? Videbitis (inquam) glorificatum et in sua majestate sedentem, æqualem Deum cum Patre Deo, nec amplius obnoxium humanæ infirmitati, sed sedentem ad dexteram Patris in cœlestibus; caput supra omnem principatum, potestatem, virtutem, dominium, et habentem nomen supra omne nomen: quid tum censebitis?"—Claudius Guilliaudus, in Evang. Joan., p. 201.

[1] 1 Cor. ii. 14.

[2] 1 Cor. xii. 4—13.

[3] And so the 28th Article of the Church of England explains the doctrine: "The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's Death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is *a partaking of the Body of Christ;* and likewise the Cup of Blessing *is a partaking of the Blood of Christ.*" "The *Body of Christ is given, taken, and eaten,* in the Supper, *only after an Heavenly and spiritual manner.* And the mean whereby *the Body of Christ is received and eaten* in the Supper is Faith."

bright gems of Heavenly Truth, set forth in this memorable Discourse;

1. That Christ, the beloved Son of God, to Whom the Father had put the seal of His testimony, "*came down from Heaven.*"
2. That He came to bestow the gift of everlasting life on all who should be *drawn to Him, and taught of God.*
3. That the condition of everlasting life was to believe in *Him Whom the Father had sent.*
4. That He was the *Bread of Life* Which came down from Heaven: if any man eat of that bread he shall not die, but live for ever.
5. That whosoever eateth His Flesh, and drinketh His Blood, shall be *raised up at the Last Day:* but whosoever eateth not His Flesh, and drinketh not His Blood, *hath no life in him.*
6. That the Son of Man should ascend up *into Heaven, where He was before.*

"From that time many of His disciples went back, and walked no more with Him." His whole life was a preparation for His being rejected and deserted at His Death. He offered Himself in the distinct character of a Saviour; and an ungrateful world turned away from Him. He poured out His treasures of Divine wisdom, and works of miracle, throughout their towns, cities, and villages, in their synagogues, on the mountain-tops, and in the deserts; and was repaid by rebukes and contradiction. He spake to them of His Father's best gifts, which He came on Earth to bestow; and they asked a sign. He proffered His Flesh for the life of the world; and they murmured! Their hard ingratitude could not surprise, though it might grieve Him: "For Jesus knew from the beginning who they were that believed not, and who should betray Him." He turned to the Twelve:—"Will ye also go away?" There must have been a tone of mournful tenderness in the question, which touched their hearts, and prompted Peter to reply, "Lord, to whom shall we go?[1] Thou hast the words of eternal life; and

[1] "*Ad quem abibimus?* singularem animi commotionem eapropter ostendit, quòd Jesus quasi eodem cum defectoribus ordine eos ponere videatur. Nihil enim impatientiùs sincere amantes ferunt, quam amorem eorum in dubium vocari." Lampe, In Evang. Joan., vol. ii. p. 298.

we believe and are sure that Thou art that Christ, the Son of the Living God." This is the same blessed confession of Faith which the Twelve had made the day before in the ship, when they worshipped Him, and said, "Thou art the Son of God." But although Peter spoke in the fervent spirit of truth, Jesus looked deeper into all hearts, and beyond the moment. He foresaw the eve of the Crucifixion, when they would all leave Him alone in the hands of His enemies: and, perhaps, to repress their self-reliance, and that they might remember the Prophecy, "He answered them, 'Have I not chosen you Twelve, and one of you is a devil?' He spake of Judas Iscariot, the son of Simon; for he it was who should betray Him, being one of the Twelve." Although Judas had gone forth with the others to preach, and *cast out* evil spirits, there was even now some master passion within him, which had possession of his own soul.[1] Our Lord does not say, "he hath,"—but he "*is* a devil." Awful words from the Fountain of Truth—too deep to fathom! For our warning we may regard him as unconscious of his real state: yielding himself up to covetousness and dishonesty, he was judicially blinded to the sure and fatal result. Having the sacred trust of Apostleship committed to him, his treachery was all the more heinous, his fall the more terrible.

[1] "But it may be asked how the Lord here says, He had chosen the Twelve, among whom was Judas, when afterwards [John xiii. 18] He says, "I speak not of you all: I know whom I have chosen," signifying that He had not chosen Judas? To this it may be answered, that here His words refer to their being chosen to the Apostleship; but afterwards to their election into the company of the saints, and the Kingdom of Heaven." Jansenius, cap. lix. p. 479.

"Diabolum vocat, diaboli ministrum: nam sicut qui Domino adhæret, unus cum eo spiritus est [1 Cor. cap. vi.]; ita et qui diabolo adhæret, unus cum eo est. Quum dixit Judam diabolum esse, significat hostem suum esse, non discipulum, licet esset cum aliis delectus in numerum discipulorum, externo scilicet delectu, ageretque etiamnum inter illos."—Guilliaudus, in Evang. Joan., p. 206.

"Voluit nempe jam tum illi (Judæ) ansam dare malitiam cordis sui agnoscendi, ut et excusationem omnem ei eriperet, et impotentiam carnis in illo eò luculentius demonstraret. Nihilominus id tecte fecit, quoniam alias non potuisset in sancto illo collegio tamdiu subsistere, donec id per illum in actum deduceretur, quod secundum decretum Dei, Domino non ignotum, per ejus manus fieri debebat."—Lampe, Evan. Joan., vol. ii. p. 303. "His verbis suam quoque divinitatem ostendit, qui occulta, et ventura novit. Libertas arbitrii etiam ex hoc loco constat: electus enim à Christo sua libertate et vitio corruit." Toletus, in Joan., p. 416.

CHAPTER XXXI.

CHRIST REPROVES THE SCRIBES AND PHARISEES FOR THEIR VAIN TRADITIONS — ENTERS ON HIS THIRD CIRCUIT — PASSES THROUGH THE COASTS OF TYRE AND SIDON—HEALS THE DAUGHTER OF A SYRO-PHŒNICIAN WOMAN—RETURNS THROUGH THE COASTS OF DECAPOLIS—RESTORES A DEAF AND DUMB MAN.

Matt. xv. 1—28. Mark, vii. 1—37. John, vii. 1.

We enter now on the last year of the Messiah's sojourn on Earth. During that time He will make His third and fourth Circuits in Galilee. It is not possible to measure by comparison the evidences of Divine excellence, which beamed forth in the several stages of His Mission, all being equally of God: but we may venture to say, that henceforward the history gathers force in deep and mysterious interest. It presents Him more and more clearly to our view in the several aspects of Prophet, Priest, and King, as He advances to His appointed Cross, Resurrection, and Ascension. A full year has elapsed since He was present in Jerusalem, at the Feast of the Passover,—arraigned before the proud Rulers for healing the lame man at the Pool of Bethesda, on the sabbath day. Another Passover has just been celebrated; but He was not there. St. John says, "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him."[1] The fame of His miracles, however, would go up with the multitudes, whom He had fed on their way to the great festival, and with many others, who had been healed of their infirmities throughout Galilee. All would bear open witness to the

[1] See Chapter xviii., p. 157 of the Narrative, and Guilliaudus in Joan., p. 161. "Proximè instabat Pascha:" "convenientius fuisset eo die versari Hierosolymis, nisi obstitisset Judæorum incredulitas, quorum malitia occasionem dedit paulatim abrogandi legem."

mighty power which His works displayed. Great must have been the astonishment of the Priests and Elders, and strangers from all parts, when they heard these accounts. The Rabbis would be alarmed at the desire of the people to make Him a King; and would more than ever resolve to put Him to death. But they have to wait yet another six months, ere they see Him in Jerusalem ;[1] and during that interval He seeks to be hid, performs few miracles, and makes His Third Circuit in distant retired places.

The Evangelists St. Matthew and St. Mark bring before us once more a party of "Scribes and Pharisees, which came from Jerusalem," probably on their return from the Passover. They watched His movements in the hope of finding some accusation against Him. But the sanctity of His life, His Heavenly wisdom, and the manifold graces that shed their lustre on the character of the Great Prophet, gave them no opening for cavil, except on the most frivolous pretexts; as when He disregarded their vain outward ceremonies, which they observed more strictly than the Law itself. And such an opportunity now occurred. It was probably at some entertainment, where they had obtruded themselves :—seeing His disciples eat with unwashen hands, they rudely demanded, "Why do Thy disciples transgress the tradition of the Elders? for they wash not their hands when they eat bread." The Rabbis and Scribes exacted an endless variety of legal purifications, "as the washing of cups, and pots, and brazen vessels, and of tables;" and except they washed often, they would not eat. Whilst they offended secretly against the plainest precepts of the moral law, they were over punctilious in the outward forms of religion under the hollow mask of sanctity. Jesus did not argue with these fault-finders upon such trifles of human observance as the washing of hands. He gave them no answer; but by a counter question exposed their hypocrisy: "Why do *ye* also transgress?" "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, 'Honour thy father and thy mother;' and 'Whoso curseth father or mother, let him die the death :' but ye say, If a man shall say to his father or mother,

[1] Lampe, Comment. in Evan. Joan., vol. ii. p. 305. Jansenius Gand., cap. lx. p. 481. Chemnitius, vol. i. pp. 872, 873.

'*It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me;' he shall be free. And ye suffer him no more to do ought for his father or his mother."

"Corban" was any religious offering, which the people were accustomed to make to the Temple.[1] There were certain Corban chambers, with a variety of chests, into which the people put their offerings,—it might be money, or vessels of brass and other metals, or gifts of any kind; also the price of turtle-doves and cattle, which the Priests accepted instead of sacrifices. Part was applied to the services and repair of the Temple; the remainder to the support of the Priests. The people were encouraged to make vows of Corban, by which they promised to reserve their property for these chests in the Temple; yet the Priests would absolve them from their vow on present payment of a part. If a man wished to deny assistance to his father or mother, he might do so by saying his goods were "Corban," that is pledged to the treasury: thus, under a false plea of religion, leaving his father and mother to want.[2] But against all such, and all other perversions of Scripture, our Lord has left His testimony: "Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men.'"[3]

Having thus put the Scribes and Pharisees to shame, He turned to the people, and said, "Hear and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." This He afterwards explained to His disciples privately; "For, from within, out of the heart of men, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and

[1] Lightfoot, vol. i. pp. 201. 299—301. Calmet. Lewis's Orig. Heb., vol iii. 7.

[2] See Bloomfield's Greek Test., Matt. xv. 5. Lightfoot, vol. i. pp. 200, 201; vol. ii. pp. 299—301. Lewis's Orig., vol. ii. pp. 7, 8. Hammond's Paraphrase, Matt. xv. 5. Grotius, Annot. in Evang., pp. 154, 155. Chemnitius, vol. i. p. 881.

[3] Isai. xxix. 13.

defile the man." Such is our Lord's picture of the depravity of human nature, until renewed by the Holy Spirit; such the catalogue of impurities, which grievously pollute the World that men so idolize; such the degrading nature of sin which brought the Son of God from His Throne, and nailed Him to the Cross. The Scribes and Pharisees resented the words of Christ, as a reproach to themselves. When He had retired from the crowd, and "was entered into the house," His disciples said, "Knowest Thou, that the Pharisees were offended after they heard this saying?" But He answered, "Every plant, which My Heavenly Father hath not planted, shall be rooted out:"[1] every doctrine which is not of the truth, every decree of man's invention that opposes the word of God, shall come to nought. Then He continued, "Let them alone: they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch:" they have the Holy Scriptures, Moses and the prophets: but they prefer their vain traditions; their dull eyes cannot see the righteousness of God's law: I offer them the true light; but they are perversely blind: "let them alone:" their day of account will come.

The month Abib, or Nisan, in which the Passover was celebrated, was the opening of the sacred year of the Jews. And now it was, that our Lord set out on His Third Circuit through distant parts of Palestine, not yet visited. He sought retirement, that He might be out of the reach of these gainsaying Pharisees and Scribes. "He arose and departed into the coasts of Tyre and Sidon," the former city being about forty miles from Capernaum. He came to the Phœnician plain, so famous in ancient history for its wealthy cities, and fruitful vale, watered by many streams from Lebanon.[2] On the division of the land of Canaan, it was appointed to the Tribe of Asher: but as the old inhabitants were never thoroughly

[1] See Maldonatus, Matt. xv. 13, for the opinions of the fathers on this passage. "Every false doctrine, and superstitious observance, with the workers thereof, cannot endure; and because it is not from God the Father it shall be rooted up with the same. And that only shall endure, which is of God." Remigius, Catena Aurea, vol. i. p. 557.

[2] Stanley's Sinai and Palestine, p. 264. Porter's Hand Book, pp. 293. 388—400.

driven out, the people, even in the time of our Lord, still retained the name of Canaanites; and because they were partly of Syrian origin, and partly Phœnician, they were called also Syro-Phœnicians. This narrow strip of country,—with its gardens of all fruits, vineyards, and orchards, and abundant corn, which to this day attest the richness of the land,—is in some parts little more than two miles in width, and extends but five-and-twenty in length, bounded to the west by the Mediterranean, and eastward by ranges of hills. To the south is Tyre; Sidon on the north; Sarepta between,[1]—names which call to mind memories of deep historical interest. The surpassing richness of the scene, and the gifts that nature had lavished on this Phœnician plain, may be summed up in the words of Ezekiel,—"perfect in beauty,"—"Eden the garden of God."[2]

Descending from the hill country, which affords a noble view over the Mediterranean, the Messiah comes to the plain where ancient Tyre stands on the sandy shore; perhaps to "the strong city" itself,—"that stronghold," once a city of palaces: not then, as now, inhabited by a few despised people, nor as it had been in the days of Solomon, "perfected in beauty by her builders." She had passed through some of the calamities prophesied against her. Nebuchadrezzar from the north, with horses, and with chariots, and with horsemen, and companies, had set his engines of war against her walls, and with his axes had broken down her towers.[3] In a later day, Alexander also had made her "like the destroyed in the midst of the sea." But she had again and again risen from her ruins; and now was a Roman city,—still a place of much commerce. And as Jesus

[1] "Supposing that our Lord went direct from Capernaum to the city of Tyre, His natural route was up the mountain to Safed, thence to Giscala, a noted fortress of Galilee in Josephus's time; and thence through a hill country, studded then, as now, with villages, but containing no city of note. If He went to the region *between* Tyre and Sidon, He would doubtless pass through the mountains of Naphthali, visiting Kadesh; then cross the wild and beautiful glen of the Leontes by the very ancient bridge of Kakâiyeh, and down to the Phœnician plain at, or south of Sarepta." For this note I am indebted to the Rev. J. L. Porter, author of the "Hand Book for Syria and Palestine," and of "Five Years in Damascus."

[2] Ezek. xxviii. 12, 13.

[3] Ezek. xxvi. 7—9.

reviewed her restored walls, and her busy harbour, crowded with ships, He clearly foresaw her future desolation, reserved for a distant time, when she should be "like the top of a rock, a place to spread nets upon." All description would be cold and weak side by side with the inspired words, in which Ezekiel paints the former glory of Tyre, as "the renowned city, strong in the sea," "a merchant for the people of many isles." She was the mart of the commerce of the World, which poured its exchangeable wealth into her lap. Ship boards of fir trees from Senir [Hermon], cedar masts from Lebanon, benches of ivory brought out of the isles of Chittim, fine linen with broidered work from Egypt for sails, blue and purple from the isles of Elishah, silver, iron, tin and lead, vessels of brass, horns of ivory and ebony, emeralds, coral, and agate, were brought to her fairs. The multitude of all riches, wine of Helbon, and white wool, bright iron, cassia, and calamus were in her markets. Every precious stone was her covering, the sardius, the topaz, the diamond, the beryl, the onyx and the jasper, the sapphire, the emerald, and the carbuncle, and gold.[1] And Isaiah speaks of her as "the crowning city, whose merchants are princes, whose traffickers are the honourable of the Earth."[2] But the word of the prophets stands fulfilled. The ruins of the proud city lie buried beneath the waves.[3]

Sidon also, more ancient than Tyre, and her rival in magnificence, was famed for commerce and wealth. To live "after the manner of the Sidonians," expressed a proverbial condition of luxurious ease, pleasure and refinement. They were skilful architects, learned astronomers, experienced mariners. In the midst of all their commercial enterprize they cultivated the fine arts. In the time of our Lord much of the grandeur of Sidon had passed away; but she continued to be one of the richest cities of the Roman empire. At this day nothing remains of all her glory but confused masses of red and grey granite, columns, friezes, and capitals lying in ruins. Beneath the transparent waters that plash over them the eye can distinctly see those chiselled monuments of Phœnician art,—once the pride of temples, and of princely palaces.

[1] Ezekiel, chapters xxvii. and xxviii.
[2] Isai. xxviii. 8.
[3] The Land and the Book, p. 150.

Where fleets of painted ships, laden with the rich merchandize of Asia, Europe, and Africa, once rode at anchor in her spacious harbour, there are now seen only a few barks in a shallow cove, choked with sand.[1]

And as Jesus walked through these coasts of Tyre and Sidon, behold a woman of Canaan came out, and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." "She was a Greek" in language and religion, "a Syro-Phœnician by nation,"—a Gentile. We have seen in a former Circuit in Galilee how "His fame went throughout all Syria, *and they about Tyre and Sidon*, a great multitude, when they had heard what great things He did, came unto Him" at the Lake of Gennesareth; and He healed as many as had plagues, and unclean spirits fell down before Him. When, therefore, He came to Tyre and Sidon, attended by a company of disciples, He could not but be known even in this distant border of Canaan. How was this? when He desired to be unknown, and all things obeyed His Will? Thus at other times, He commanded them not to publish His miracles; and yet they were wrought in the presence of many. We cannot tell: one thing is certain; His wisdom designed and overruled all, to fulfil His purposes. Wheresoever He went, whatsoever He did, each event was disposed in a mysterious order, which brought to pass its own proper end: every circumstance helped to show forth the excellency of His wisdom, and His goodness to all who claimed His compassion.

The woman's first appeal was a proof of her faith; "O Lord, Thou Son of David." Believing that He was the Great Prophet of Israel, to Whom the powers of darkness paid obedience, she cried out, "Have mercy on me; my daughter is grievously vexed with a devil." They were in the public way; and he answered her not a word. But the mother's prayers could not be stayed: when the heart is deeply moved, words will find utterance. She had no claim to be heard, unless it were her own and her child's misery; but

[1] Stanley's Sinai and Palestine, pp. 265—267. See Mimpriss's Geographical Notes on the Phœnician Plain, Treasury Harmony, pp. 412—419. Porter's Hand Book, pp. 398—400.

that prompted her to persevere in her suit, insomuch that "the disciples besought Him, saying 'Send her away, for she crieth after us.'" From those words we may infer that they interceded on her behalf:[1] but their Master delayed the intended blessing, and replied, "I am not sent but unto the lost sheep of the house of Israel."[2] The Gentile nations were not to be admitted into the new covenant during His personal Mission; but reserved to a future ingathering. Then He passed on, and "entered into a house, and would have no man know it: but He could not be hid." The faith of the distressed mother was too earnest to be denied. She followed Him in, and "fell at His feet, and worshipped Him, saying, 'Lord help me.'" It was a strong expression of her trust in His power. She presumes not to point out the means of cure: sufficient if He have but the Will to "cast forth the devil out of her daughter."

Jesus said unto her, "Let the children first be filled: it is not meet to take the children's bread, and cast it unto the dogs." If these might appear to be harsh words from the loving Saviour's lips, they were but a trial of her faith;[3] and suggested to the anxious woman a new plea for mercy. She quickly replied to the seeming reproach by an acknowledgment of her own utter unworthiness; "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." Grant me but a crumb of mercy, one act of gracious power, out of Thine abundance, which will suffice to cure my child. Not a spark of pride lurked in her breast; and "blessed are the meek." She was kneeling at the feet of Jesus; she

[1] Lamy, Comment. in Harm. Quatuor Evang., p. 313.

[2] "Non sum missus nisi ad oves qui perierunt domûs Israel; id est, primo ac principaliter, et ad prædicandum ac operandum prodigia in propria persona; id est, ad oves familiæ Israeliticæ, perditas per peccatum originale et actuale, videlicet ad populum Judæorum, quibus Christus, primò per seipsum usque ad diem passionis, deinde diu per apostolos prædicavit, donec, illis penitus obstinatis et inexcusabiliter induratis, justa facta est ad gentes transmigratio."—Dionysius Carth., in Evang. Matt., art. xxviii. fol. 57.

[3] "Præcipue fuit ad probandum patientiam, et fidem mulieris: nam si impatiens esset, cum semel petens non audiretur, desisteret; cum autem multum et sæpe clamans non exaudiretur, neque adhuc Christus ei verbum loqueretur, apparebat quòd patiens erat, et in fide constans, credens se obtenturam, licet in primo verbo non obtinuisset."—Tostatus Abulensis, In Matt. xv., Quæst. 67. p. 142.

would not be denied. Like Jacob at Penuel she would not depart without a blessing: and like him she prevailed.[1] It would appear that Christ waited only for this last proof of the sincerity of her trust in Him: "O woman, [He said] great is thy faith: for this saying go thy way, *the devil is gone out* of thy daughter." He does not say, shall go; but is gone. Oftentimes He spake, and it was done: but now He willed in the silence of His thoughts, and ere He spake, *it had been done!* His Spirit had gone forth, unfailing in power. No hand was needed to raise up the damsel; no voice commands, "I charge thee come out of her;" the devil knew, that One stronger than he *had willed*, Who must be obeyed: and he fled. The woman's daughter "was made whole from that very hour." "Go thy way;"—and she went her way rejoicing in faith, perfectly assured. With what a hurried step and beating heart must she have returned to her home where so lately all was sorrow! And who can speak the greatness of the mother's joy, and her fond embrace, when "she found the devil gone out, and her daughter laid upon the bed," restored to her right mind. Doubtless she called her neighbours and her friends together to rejoice with her: she was able to say, Behold this my child was spiritually dead, but is alive again; she was lost to me, but is found.

[1] "Chananæa eâ erat constantiâ, ut nec Christi silentium, nec repulsa, nec vox quasi improperantis eam possint interturbare vel minuere: etiam, tam cùm Ipsemet innuere illi videtur nihil ab Eo sibi expectandum, sic in Christum quodammodo Christi verba fide humili retorquet, ut de ejus quasi triumphet potentia sibi quodammodo adversante, quæ votis Chananææ cedit. Mulier enim illa fortis tantâ fidei et orationis virtute, tantâ industriâ et arte, tantâ magnanimitate luctata est, et decertavit contra Omnipotentem, ut Illum non dimiserit nisi benedixerit sibi, et ab eo filiæ liberationem, perfectamque salutem, tanquam insignes suæ victoriæ exuvias reportaverit; adeo potens est humilis, fide plena et constans etiam in adversis, apud Omnipotentem oratio!" Bernardino à Piconio, in Matt. xv., p. 140.

Vides prudentiam mulieris? vides quomodo nec contradixit, nec aliorum laudibus doluit, nec quia contemni videbatur molestè tulit? '*Etiam catelli* (inquit) *edunt de micis quæ cadunt de mensis dominorum suorum:*' vides magnitudinem animi atque constantiam? '*Non est bonum,*' Ipse dicebat; atque illa, '*Utique Domine,*' respondebat. Filios Ipse Judæos vocavit; illa dominos: in conditione canum illam locavit, et confestim ipsam conditionem canum, atque statum ultrò illa subjunxit . . . . Quid igitur Christus?' '*Magna est fides tua, O mulier.*' Ideo certè eam repellebat, ut ad hanc vocem consequentiâ rerum conveniret, ut fulgente coronâ mulierem ornaret. '*Fiat* (inquit) *tibi sicut vis.*' Chrysostom, Hom. liii. in Matt., Op. Ed. Lat. 1556, tom. ii. p. 391.

After this, Jesus, "departing from the coasts of Tyre and Sidon, came unto the Sea of Galilee, through the midst of the coasts of Decapolis."[1] All the ten cities of Decapolis, with the exception of Bethshean, which was also called Scythopolis, were on the east side of the Sea of Galilee, and of the river Jordan. Therefore He returned from the extreme west border of Palestine on the Mediterranean, to the distant east in Trachonitis, which stretches to within twenty miles of the mountains of Gilead. Coming from the Phœnician Plain to the cities of Decapolis, He would pass the river Leontes, and probably reach the Jordan near to Scythopolis.[2]

At some place within these "coasts of Decapolis," "they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him." Hitherto the man had never so much as heard the name of Christ; how then could he believe? his tongue had been tied; how then could he beseech Him to have mercy? It was the intercession of friends, which prevailed with Jesus; and this reminds us of His gracious promise, "If any two of you shall agree on Earth as touching anything that they shall ask, it shall be done for them." "And He took him aside from the multitude, and put His fingers into his ears, and he spit, and touched his tongue; and looking up to Heaven, He sighed;" sighed, perhaps, as He thought how the sin of Adam had caused human nature to be afflicted; or pitied the spiritual deafness and dumbness of men.[3] He looked up to Heaven,[4]

[1] For the names of these cities of Decapolis, see Chapter ix. p. 75 of the Narrative.

[2] "As most of the cities of Decapolis were situated near to the Valley of the Jordan, south of the Sea of Tiberias, it is not improbable that our Lord, having gone to the coast of Phœnicia through Upper Galilee, returned thence by way of Lower Galilee, through the Plain of Esdraelon, to Bethshean (Scythopolis), the only city of Decapolis which is to the west of Jordan. Here He would cross the river,—perhaps at the bridge now called Jisr Majumah. Then, possibly, make a circuit about the districts of Pella and Philidelphia to the south, about Gerasa to the east, and Gadara, Dios, and Hippos to the north. Thus He would come "unto the Sea of Galilee, through the midst of the coasts of Decapolis." For this note, as for many important corrections of my geography throughout, I am indebted to the Rev. George Williams, author of the Holy City.

[3] Macknight's Harmony of the Gospels, Mark, vii. 34.

[4] "The looking up to Heaven implies union of will with the Will of the Father; while, at the same time, the word by which the miracle is wrought

which was the sanctuary of His constant thoughts, and said, "Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." In the case of the former miracle, wrought upon the daughter of the Syro-Phœnician woman, the child's release from the power of the devil was speedy as thought; in this He condescended to a mysterious process of cure; but the effect was equally wonderful, equally the work of Divine power. The man's friends "were beyond measure astonished, saying, 'He hath done all things well, He maketh both the deaf to hear, and the dumb to speak.'" As Jesus sought retirement, "He charged them, that they should tell no man: but the more He charged them, so much the more a great deal they published it." Strange contradiction and weakness! If the man now healed were of this number, perhaps it was in answer to anxious or unbelieving questioners; Behold, I was deaf, and now I hear! I was a stammerer, but He touched my tongue, and now I speak! Glory be to the Son of David.

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intimates the indwelling power of Godhead; an attitude or action in our Lord mentioned on other great occasions; as on the first miracle of the loaves; on the raising of Lazarus; and on the great Oblation of Himself to God." (John, xvii. 1.) "There is, throughout, this union of the Human and Divine; of praying and answering prayer; of the Humiliations of the Great Sacrifice, and omnipotence of the Divine Word." Williams's Narrative, Our Lord's Ministry, Third Year, p. 34.

CHAPTER XXXII.

CHRIST HEALS THE MULTITUDES — FEEDS FOUR THOUSAND WITH SEVEN LOAVES AND A FEW FISHES—RETURNS TO GALILEE — REFUSES A SIGN TO THE PHARISEES—AGAIN DEPARTS TO THE OTHER SIDE OF THE LAKE—THE LEAVEN OF THE PHARISEES AND SADDUCEES, AND THE LEAVEN OF HEROD—RESTORES SIGHT TO A BLIND MAN.

Matt. xv. 29—39; xvi. 1—12. Mark, viii. 1—26.

When St. Matthew says, that our Lord "came through the midst of the coasts of Decapolis," we are still left in uncertainty as to the precise places which He visited; for those ten cities were wide asunder. Scythopolis, to the west of the Jordan, was ninety miles from Damascus,[1] which lay beyond the limits of Canaan, to the north-east of the lake Merom; and fifty from Philadelphia, in Peræa, to the east of the Jordan. Again, the distance from Damascus in the north, to Philadelphia in the south, was a hundred miles. The intermediate country contained other cities of Decapolis; some of which are unknown at this day, being buried under the mounds of their own ruins; and geographers are divided in opinion as to their very names. It is certain, however, that Jesus came to the east of the Sea of Galilee, perhaps much delayed by the thronging of the people who brought their sick to be healed. "And He went up into a mountain, and sat down." He rested from His journey. It was probably one of the hills of Trachonitis, in the territory of Philip Herod, near to the lake of Tiberias.

[1] Damascus was fifty miles from the Mediterranean. Reland, 314.

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at His feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see." Many were Gentiles; but "they glorified the God of Israel," Who had sent such a mighty Prophet among them. This anxious crowd had followed Him from a long distance, gathering fresh numbers as He journeyed, and they were far away from their homes. He beheld Four Thousand men, besides women and children, old and young, hungry and weary, scattered on the mountain, having nothing to eat. What, then, was to be done? No one, who has read the history so far, will hesitate for a moment in the answer: Christ will have pity and provide for their needs: He will furnish a table for them in the wilderness.[1] He will make them sit down on the grass, and feed them. And so it was: "He called His disciples unto Him, and saith unto them, 'I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their own homes, they will faint by the way: for divers of them came from far.'" The breath of Love is in every word. But how could strangers and Gentiles expect what was to follow, when the disciples themselves were slow to understand? They had witnessed His many miracles, and especially His creative power in multiplying five loaves to satisfy Five Thousand men, besides women and children; and yet they are at a loss![2] "They say unto Him, 'Whence should we have so much bread in the wilderness as to fill so great a multitude:' and Jesus saith unto them, 'How many loaves have ye?' and they said, 'Seven, and a few little fishes.' And He commanded the multitude to sit down on the ground, And He took the seven loaves, and the fishes, and gave thanks," "and He blessed." So, on the former occasion, "when He had given thanks, looking up to Heaven, He blessed."[3] It was a grace in the wilderness before meat,

[1] Ps. lxxviii. 19.

[2] Not from any perverse will; but from their weak faith: for it is the natural infirmity of the human heart, notwithstanding all God's blessings, to be distrustful on like or even less occasions."—Tostatus, in Matt. xv., Quæst. 105.

[3] Mark, vi. 41.

instructing mankind to ask God's blessing on their portion which He provides. "And they did eat, and were filled; and they took up of the broken meat that was left seven baskets."

Probably this miracle had the same effect on the minds of the people as that of feeding the Five Thousand. In their wonder they would gather round Him, and endeavour to detain Him. But He sent them away, and returned in a ship with His disciples to Galilee. "He came into the land of Dalmanutha;" or, as St. Matthew says, "into the coasts of Magdala." Dalmanutha is not mentioned in any other part of Scripture; and no one has been able to discover any certain trace of its position. It was probably some district near to Magdala, which lay on the edge of the Lake, and which is supposed to have been the town of Mary Magdalene, about two miles from Tiberias, in or near the beautiful tract of Gennesareth;[1] "but the place thereof knoweth it no more." Here He again encountered the Pharisees, from whose intrusion He had been freed, whilst He journeyed along the distant outskirts of the land of Canaan, by the Mediterranean, round the northern parts of Galilee, and on the further side of the Lake. Those captious disputers were now joined by their rival sect of Sadducees: they forgot, for a while, their mutual contests, that they might make common cause against the Messiah; thus fulfilling the Prophecy of David, "The Rulers take counsel together against the Lord, and against His Anointed."

As soon as He landed, "they came forth, and began to question with Him, and tempting Him, desired Him that He would show them a sign from Heaven." As St. Matthew mentions this immediately after his account of the miracle of feeding the four thousand, we may conclude that the sign they now demanded was to be fed with manna from Heaven, even as they had done before, in the synagogue at Capernaum, after the feeding of the five thousand,—"What sign showest Thou?" "Our fathers did eat manna in the desert."[2] Surely His numberless miracles might have been sufficient

[1] Robinson's Bib. Res., iii. p. 276. Stanley's Palestine and Syria, p. 375. Van De Velde's Syria and Palestine, vol. ii. p. 394. Malan's Magdala. Day by the Sea of Galilee, p. 7.

[2] John, vi. 30, 31. See Catena Aurea, Remigius, vol. i. p. 574. Tostatus Abulensis, In Matt. xvi., Quæst. 5; quotes also Bede.

signs of His Divine Mission! But He had not made any visible display of glory from Heaven; and only some such sign would satisfy their unbelief. The compassionate Redeemer "sighed deeply in His spirit," being grieved, as He had often been before, because of the hardness of their hearts. Perhaps at this moment all the terrors of the destruction coming upon Jerusalem rose up before Him: and "He answered and said, When it is evening, ye say, 'It will be fair weather: for the sky is red.' And in the morning, 'It will be foul weather to-day: for the sky is red and lowering.' O ye hypocrites, ye can discern the face of the sky; but can ye not discern *the signs of the times?*" that is, the fulfilment of the prophecies of the coming of Christ, now testified by daily miracles wrought before your eyes. Behold, Daniel's mystical weeks are passing quickly on to their completion,—"when Messiah shall be cut off, but not for Himself: and the people of the prince [the Romans under Titus] that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."[2] A sign they should have in due time; but not such an one as they desired. And now once more, under the type of Jonah, He prophesied of His Resurrection from the dead on the third day, as the great witness of His Divinity; saying, "A wicked and adulterous generation seeketh after a sign; but there shall no sign be given unto it, but the sign of the prophet Jonas."

There could be no quiet or seclusion whilst He remained amidst these jealous enemies. He might say, as of old, "My spirit shall not always strive with man;"[3] and in the words of Isaiah, "I will not contend for ever, neither will I be always wroth."[4] He would rather dwell with the humble in spirit. Therefore He left them; and at once, "entering into the ship, again departed to the other side" with His disciples. What maxims of Heavenly wisdom must the Twelve have gathered in their daily and hourly interçourse with such a Master, in those many crossings of the Lake, and constant journeys to and fro during His Circuits! Many of His sayings were beyond their present understanding; but they would be trea-

[1] Gen. xlix. 10.
[2] Dan. ix. 26, 27.
[3] Gen. vi. 3.
[4] Isai. lvii. 16.

sured up in their hearts, and afterwards called to remembrance, when all things which He had prophesied of Himself should come to pass. As they were crossing to the other side, He warned them against the hard infidelity of His enemies, who so constantly grieved Him. "Take heed [He said] and beware of the leaven of the Pharisees and of the Sadducees," or, as St. Mark says, "Beware of the leaven of the Pharisees, and of the leaven of Herod." St. Luke records a similar admonition to them afterwards, "Beware ye of the leaven of the Pharisees, which is hypocrisy."[1] We have already seen that the Sadducees disbelieved in the resurrection of the dead, the existence of angels, and a future state.[2] Their peculiar leaven was infidelity; whilst that of the Herodians was worldly conformity. He warned the disciples against them all. But they misunderstood His meaning. The leaven of which He spake, was spiritual: but with the mention of leaven they could only associate the idea of loaves. Now it so happened, that they had forgotten to take bread with them, and had only one loaf in the ship: therefore "they reasoned among themselves, saying, 'It is because we have taken no bread.' Which, when Jesus perceived, He said unto them, 'O ye of little faith,[3] why reason ye among yourselves, because ye have brought no bread? Perceive ye not, neither understand? have ye your heart yet hardened?'" He reminded them of the Five Thousand, and Four Thousand, fed with a few loaves, which ought to have assured them how little need they had to fear a lack of bread. "Then understood they how that He had bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees."

Having thus crossed the Lake, our Lord came once more into the territory of Herod Philip, on His way back to the northern part of Canaan. There He was about to reveal to three of His Apostles something of the nature of His essential Glory, in a mysterious vision of Moses and Elias, as an earnest of the blessedness that awaits the justified at the Resurrection.

[1] Luke, xii. 1. [2] Chap. xviii. p. 162.

[3] "This is a lesson to us how to bear with the infirmities of the weak in faith, and not to be harsh with them; but lead them on from strength to strength, till their faith is perfected."—Jansenius Gand., cap. lxv. p. 501.

Some such sign the Scribes and Pharisees had often demanded in vain; but to His faithful disciples it would be granted unasked. At Bethsaida "they bring a blind man unto Him, and besought Him to touch Him. And He took the blind man by the hand, *and led him out of the town.*" Behold the Son of God, in whom was centred all dominion, becomes the guide of the helpless blind! He directs his footsteps to some retired spot, where He might open his eyes to the joyful light of day. This recalls to mind a passage in the forty-second of Isaiah, the title of which chapter is, "*The Office of Christ graced with meekness*;" "I will bring the blind by a way that they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight."[1] Jesus did not, as on other occasions, say, "Receive thy sight;" but deigned to perfect the cure by degrees;[2] for, "when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught? And he looked up, and said, 'I see men as trees, walking.'" He was no longer dark; but the faculty of sight was still imperfect. Jesus put His hands again upon his eyes; and he was completely restored: "he saw every man clearly." And He sent him away to his house, commanding him to tell the miracle to no man.

In these miracles of healing we should constantly discern the type of the cure of the soul by the Great Physician: how, for example, He takes those who have been blinded by the world aside out of the world, and opens their eyes by the illumination of the Spirit; how He confirms, or reconciles by the laying on of hands; how the spiritual sight returns but slowly at times, after a second use of whatever means are suited to the case; how, finally, He sends men back to their homes in humility,—by silent goodness, rather than by many words, to proclaim His grace.

[1] Isai. xlii. 16.

[2] "Christ did not always perform His cures in the same way, that we might learn how to trust simply to His mercy, and not prescribe the manner of our receiving His assistance and grace; for He knows what means of safety and escape from danger are best suited to each."—Jansenius Gandavensis, cap. lxv. p. 502.

CHAPTER XXXIII.

THE MESSIAH GOES TO CÆSAREA PHILIPPI—PETER CONFESSES HIM TO BE THE SON OF THE LIVING GOD, AND RECEIVES A BLESSING—CHRIST THE ROCK OF THE CHURCH—HE PROPHESIES HIS DEATH AND RESURRECTION; IS REBUKED BY PETER; HIS ANSWER—HE PROPHESIES THE DAY OF JUDGMENT, AND HIS TRANSFIGURATION.

Matt. xvi. 13—28. Mark, viii. 27—38. Luke, ix. 18—27.

After the cure of the blind man, the Lord, still seeking retirement, left the borders of the Lake, and came to Cæsarea Philippi, which lay amidst the lower ranges of Mount Hermon, at the most northern point of Canaan. This city was the ancient Paneas, where a wide grotto, and a heathen temple, were dedicated to the sylvan god Pan. In front of this cavern, beneath a perpendicular rock,[1] a fountain gushes out with sparkling brilliancy to the light of day, bounds through a winding bed of basaltic rocks to a place called Daphne,[2] and there joins two other streams from Dan[3] and Hasbeyia. From thence, under the name of Jordan, they all pass together into the marshy lake of Merom; and then through the Lake of Tiberias to the Dead Sea. Herod the Great built a new city at

[1] Josephus, Antiq., lib. xv. 10. 3.

[2] Van de Velde, ii. p. 420. Robinson, iv. p. 393.

[3] The town of Dan was founded by a colony of five hundred bold adventurers, who marched through Canaan, from their own Tribe on the shore of the Mediterranean to the ancient Laish in the North. They destroyed the inhabitants; and "built a city and dwelt therein; and they called the name of the city Dan, after the name of Dan their father."—Judges, xviii. 27—29. See Stanley's graphic description, Sinai and Palestine, pp. 387, 388. And there in after times Jeroboam, when he was made king over the revolted Tribes, set up a golden calf, that the people might not go to Jerusalem to sacrifice: "and this thing became a sin."—1 Kings, xiii. 28—30.

Paneas, and in honour of Augustus Cæsar called it Cæsarea, which his son Herod Philip afterwards enlarged and beautified,[1] adding to it the name of Philippi,[2] to distinguish it from the other Cæsarea on the Mediterranean. The city itself and its magnificent buildings have crumbled to dust; but its name can never perish; for thither the Saviour of the World came with His disciples, and probably in the neighbourhood, on some mount of the lower range of Hermon,[3] was miraculously transfigured before them.

In this mountain tract, "As He was alone praying, His disciples were with Him; and by the way He asked them, 'Whom do men say that I, the Son of Man, am?'" Not that He required to be told the feelings of the people; He Himself, the great object of attraction to the wondering crowd, could read the minds of all. But the time had arrived, when the Twelve were to be enlightened to a clearer view of the coming mystery of the Cross, and a higher consciousness of His Divine character. "Whom do men say that I, the Son of Man, am?" And they answered, "Some say Elias; and others Jeremias, or that one of the old prophets is risen again." Then He asked, "But Whom say ye that I am?" Peter, in the name of all, at once answered, "Thou art THE CHRIST, THE SON OF THE LIVING GOD." This confession had been made by Peter once before, in the synagogue at Capernaum,[4] speaking for himself and the rest, "We believe and are sure that Thou art THAT CHRIST, THE SON OF THE LIVING GOD."

[1] Josephus, Bell. Jud., lib. ii. 9. 1; Antiq., xviii. 2. 1.

[2] Olshausen, vol. ii. p. 196.

[3] Although no mention is made of Mount Tabor in any part of the New Testament, we have a tradition recorded in the fourth century that Tabor was the Mount of Transfiguration. Lightfoot, in his Commentary on St. Mark's Gospel, ix. 2, justly observes that our Lord was at Cæsarea Philippi (which is in the neighbourhood of Mount Hermon), and after His Transfiguration "departed thence, and passed through Galilee," and thus came to Capernaum. "So that it seems far more consonant to the history of the Gospel that Christ was transfigured on some mountain near Cæsarea Philippi." Lightfoot's Works, vol. ii. p. 347. The learned Reland afterwards quotes Lightfoot, and confirms his opinion. Palæstina, 334, 335. See Robinson's Bib. Researches, vol. iii. p. 221. 222. Wilson's Lands of the Bible, vol. ii. pp. 101—104. Porter's Hand Book for Syria and Palestine, p. 421. Stanley's Sinai and Palestine, pp. 342, 391, 392. But the popular opinion, and that of most commentators, is, that the Transfiguration was on Tabor.

[4] John vi. 69.

A similar profession of faith had been made also by the Baptist, and by Nathanael, in the earlier part of the Lord's ministry; and again by all the Twelve in the boat, after His walking on the water, when they worshipped Him, saying, "Of a truth, Thou art the Son of God."

In approbation of this strong confession of faith, Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee; but My Father Which is in Heaven. I say also unto thee, that thou art Peter, [*Petros*] and upon this Rock [*Petra*] I will build My Church; and the gates of hell shall not prevail against it."[1] Here is the declaration which, in the heat of religious controversy, has divided the Christian world for fifteen centuries; and so will continue to do, as long as men "dispute among themselves who shall be greatest," and interpret the words of Scripture according to their own interests. The Church is a Spiritual Temple founded by Christ and builded up in Him; spoken of in the Book of the Revelation as that "Great City," "the Holy Jerusalem, descending out of Heaven from God," whose wall has "twelve foundations, and in them the names of the Twelve Apostles of the Lamb."[2] It is a mighty fabric, whose length and breadth, and height and depth are beyond the compass of man's narrow limitations. Being spiritual, it cannot be built on flesh and blood; being everlasting, it cannot be raised up on aught that may change; as it must one day be the Church Universal in every corner of every land, and have its final consummation before the Throne of God, it can rest on none other than a Heavenly foundation; and St. Paul declares, "Other foundation can no man lay than that is laid, which is Jesus Christ."[3] As well might the Pyramids of Egypt

[1] See Wordsworth's Greek Test., Matt. xvi. 16.

[2] Rev. xxi. 10 and 14.

[3] 1 Cor. iii. 11.

Thus St. Augustin declares, "The Rock (*Petra*) is not so called from Peter (*Petros*); but Peter takes his name from *Petra*, the rock; just as Christ is not so called from a Christian, but a Christian from Christ. Assuredly, therefore, because Peter had declared Him to be the Son of the living God, the Lord says, upon this Rock (*petra*) I will build My Church; upon this Rock, which thou hast confessed, I will build My Church, because the Rock was Christ; upon which foundation even Peter himself was built. 'For other foundation can no man lay than that is laid, which Jesus is Christ.'" Augustin, Tract. cxxiv. § 5. in Johan. Evang., cap. xxi. § 5.

have their inverted top for their base, as the world-wide Church of the Redeemer have for its Rock frail and fallible Peter, great though he was among the Apostles.

But blessed was Simon Bar-jona in the gift of faith from God, by which he made this noble confession: he was eminently favoured of his Divine Master, and blessed with all others who believed, or shall believe, in the glorious Truth, that JESUS OF NAZARETH IS THE CHRIST, THE SON OF THE LIVING GOD. That Truth was the Messiah's own oft-repeated declaration; and by and in HIM, Who is the "ROCK OF AGES," His Church lives for ever. To Peter, and all the Apostles, and to all the ancient fathers, Christ was the ROCK: and such He ever will be till time is no more. His word is imperishable; and so is His Church which is built upon it. As the Israelites, wandering in the wilderness, "drank of that Spiritual Rock that followed them; and that Rock was Christ;"[1] so the Christian Church draws the waters of life from the Rock, "whence it was hewn."

"And the gates of hell [said the Lord] shall not prevail

"Hæc beatitudo Petro tribuitur, non quatenus à Petro, sed quatenus à Patre cœlesti pervenit: in hoc enim beatus est, quod Pater cœlestis illi revelare dignatus est." "Ecce quo pacto Se et Verbum suum vocat petram, et firmam quidèm petram, supra quam nimirum inconcussibilis domus, id est, ecclesia ædificatur, ne quis dicat Petrum esse petram, supra quam fundata est ecclesia: nam quòd Petrus non sit petra, et tanto quoque minus firma petra, Dominus paulo post satis detexit, cum dixit ei, 'Vade retrò, Satana, scandalum es mihi, quia non sapis ea quæ Dei sunt, sed ea quæ hominum.'" Faber Stapulensis, Comment in Quatuor Evang., p. 126. See a remarkable passage of Tostatus Abulensis, who says, it is not true that Peter is the foundation: had he been so the Church would have failed when he denied the Lord. "Christus est fundamentum Ecclesiæ." "Etiam ipse solus est caput Ecclesiæ." In Matt. xvi., Quæst. 67.

"Petra est Christus. 'Bibebant enim de spirituali sequenti petra, petra autem erat Christus.' Etiam discipulo suo hujus vocabuli gratiam non negavit, ut et ipse sit Petrus, quòd de petra habeat soliditatem constantiæ, fidei firmitatem. Enitere ergo ut et tu petra sis. Itaque non extra te, sed intra te petram require. Petra tua actus est, petra tua mens est. Supra hanc petram ædificetur domus tua, ut nullis possit nequitiæ spiritualis everberari procellis. Petra tua Christus est, fundamentum ecclesiæ fides est. Si petra fueris, in ecclesiâ eris, quia ecclesia supra petram est. Si in ecclesiâ fueris, portæ inferi non prævalebunt tibi. Portæ inferi, portæ mortis sunt. Portæ autem mortis, portæ ecclesiæ esse non possunt. Quæ autem sunt portæ mortis, hoc est, inferi, nisi singula quæque peccata?" Ambrosius, Comment. in Evang. Lucæ, Opera, vol. v. p. 89.

[1] 1 Cor. x. 4.

against it." This is the great promise to His Church: but we are to bear in mind that our inheritance of the blessing is *conditional* on faith, and holy obedience to His word. His chosen people of Israel, the children of the covenant made with Abraham, perverted the ancient Scriptures by their vain traditions, and new and strange dogmas, as Christ said, "teaching for doctrines the commandments of men." Divine truth being thus obscured, when the Messiah came according to their expectations, they blindly rejected Him; therefore the favoured city was destroyed. Afterwards the false prophet Mahomet arose among the Gentiles, perhaps as a judgment on the Christian Church for having neglected to evangelize them, and for her other sins and corruptions; and now on the ruins of God's Temple stands the mosque of the infidel, a monument of Divine retribution, and a warning to the whole world, that the words of our Lord, "Except ye repent, ye shall all likewise perish," abide for ever. Hereafter the Jews will be restored, according to the prophecies: but meanwhile, with their religion and priesthood, they are scattered to the four winds. The Christian Church also bears the promise, which can never utterly fail. But her rulers, after the first ages, perverted the Gospel by new doctrines of "man's wisdom," and by disputes about supremacy, dividing the Christian world, East from West: thus her influence over the minds of men has become gradually weakened; corruptions in faith and morals prevail, issuing in superstitions, heresies, and schisms, so that multitudes disown her altogether, and others deny the saving articles of the Creed. The Church of Christ as a whole, having His covenant of grace, cannot utterly fall away; but past history tells us, that individual churches may perish. Not to seek for other examples, where now can be found the Seven Churches, named in the Book of the Revelation,—Ephesus (the Church of the beloved Apostle himself), Sardis, Laodicea, and the rest? If moral depravity, false teaching, new altars, new creeds, new priestly devices, should lead on to greater superstition and infidelity, who can say that God may not be provoked to leave other Christian Churches also to their own ways, until they are brought to confusion?

Jesus further said to Peter, "And I will give unto thee the

keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth shall be loosed in Heaven." This promise was not to Peter only: for, a few days afterwards, He made the same declaration to the whole Twelve, "Verily I say unto you, whatsoever *ye* shall bind on Earth shall be bound in Heaven: and whatsoever *ye* shall loose on Earth shall be loosed in Heaven."[1] And again, after the Resurrection, He gave the same commission to all the Apostles; "Receive *ye* the Holy Ghost: whose soever sins *ye* remit, they are remitted unto them; and whose soever sins *ye* retain, they are retained."[2] This authority was in some respects peculiar to the Twelve, who were to receive the inspiration of the Holy Ghost, and was conferred upon them all in equal measure. Their successors, that is to say, the Bishops of the Church, and the priests ordained by them, truly forgive, when they absolve in God's name: but as they cannot read the heart, they may err in the exercise of their authority, and the righteous Judge will remit, if they have retained amiss; and retain, if they have wrongly remitted. The Priestly Office is for ever sanctified, and highly exalted in the Spiritual Kingdom of the Messiah; and, in its spiritual relations, it is to be revered above all earthly titles.

Then, "He charged them that they should tell no man, that He was Jesus the Christ." But to His chosen followers He revealed more clearly the mysteries of His approaching Death and Resurrection. "From that time forth began Jesus to show unto His disciples how that He, the Son of Man, must go unto Jerusalem, and suffer many things, and be rejected of the Elders, and of the Chief Priests, and of the Scribes, *and be killed; and after three days rise again*;—or, according to St. Luke, "*be slain, and be raised the third day.*" "And He spake that saying openly." He had never before prophesied of His Passion and Resurrection with such clearness: but from this time forth we shall hear constantly repeated the marvellous truth, that the Son of God must be crucified by those whom He came to save.[3] This declaration, so forcible

[1] Matt. xviii. 18. [2] John, xx. 22, 23.

[3] "He speaks of His Resurrection, that He may fortify the minds of His disciples against the scandal of the Cross. The mention of the Resurrection should

and express, incredible as it might seem to the disciples, carried to their hearts a solemn sadness. How could it be, that their beloved Master should be persecuted, and slain? Had He not again and again promised them the establishment of His Kingdom; and that the apostles should "sit on twelve thrones, judging the twelve tribes of Israel?" Had He not even now acknowledged Himself to be "the Christ, the Son of the Living God?" Surely that could mean nothing less than the Restorer of David's throne; that He should be a King, and they His chosen ministers, the partakers of His Glory, as they had been of His labours. And were all these cherished hopes to be rendered vain? We may believe, that loving Him as they did, they testified by their looks the sorrow and surprise which such a Prophecy would naturally occasion them.

Then Peter,—always fervent in zeal, but often presumptuous, and now the more so, because so lately praised, "took Him,[1] and began to rebuke Him, saying, 'Be it far from Thee, Lord, this shall not be unto Thee.'" He could not perceive, that the Cross of Christ would be the triumph of the Gospel,[2] His Resurrection a victory over Death. He spoke under the impulse of earthly affections, ardent and sincere, but mistaken. It was not, for a moment, to be endured that the Son of the Living God, clothed though He was in the garb of man, should be rudely reproved by one whom He had raised as it were from the dust! He had stooped from His Throne to suffer and to die, that He, the "Man of Sorrows,"—the "Lamb Slain," might save the World. This was His Father's Will, this was to be the hope of all

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always go hand in hand with that of the Passion. For, as He made atonement for the sin of man by His ignominious Death, so by His glorious Rising again He abolished death, which was the penalty of sin. And now all His enemies, and our enemies, sin, death, Satan, and hell, being vanquished, He sits as a conquering King in the glory of Heaven, at the right hand of the Father, where He has prepared mansions for us to dwell in, whence He shall come again as Judge of the quick and dead. Although we still must die, yet death is no more the punishment of sin. For Christ by His Resurrection has disarmed death, and taken away the sting. 1 Cor. xv. 56. It is a blessed passage from this valley of tears to life eternal." Chemnitius, vol. i. p. 947.

[1] It would seem that he placed his hand upon Him, προσλαβόμενος. Lucas Brugensis, Matt. xvi. 22. [2] Alford's Greek Testament, Matt. xvi. 22.

ages, this the only claim of penitent sinners to pardon, and eternal life: who therefore could presume to stand between Him and Calvary? "He turned about, and looked on His disciples," as His custom was, when He meant to express Himself with more than usual solemnity, and "rebuked Peter, saying, 'Get thee behind Me, Satan: thou art an offence [*σκάνδαλον*] unto Me: for thou savourest not the things that be of God, but those that be of men.'" It was an awful saying, such as had passed those sacred lips but once before, — in the wilderness, "Get thee behind Me, Satan." The terrible force of the words may lead us with all reverence to suppose, that Satan had already assailed Peter with some hidden temptation, "desiring to have him, that he might sift him as wheat."[1] Therefore it was expedient for his safety, that he should be forewarned with severity against his besetting fault of presumption. All who love Christ, must sympathize with His affectionate disciple under the shame and grief which he had brought down on himself. They will remember his burning zeal and devotion afterwards, in the midst of persecutions; how he proved the reality of his love and faith by his own death; how he then gloried in the Cross, the thought of which, for his Lord's sake, he could not now endure.

Pursuing the chain of instruction suggested by Peter's error, and to teach those around Him how little the interests of this life can be weighed against those of eternity, and that His real disciples must be prepared to die, if need be, in the cause of the Gospel, Jesus "called the people unto Him, with His disciples also," and said unto them all openly, "Whosoever will come after Me, let him deny himself, and take up his cross daily, and follow Me.[2] For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, and the Gospel's, shall find it." Thus, He again

[1] Luke, xxii. 31.

[2] To this the Christian is pledged in the Sacrament of Baptism. Every one who is admitted into the congregation of Christ's flock, and signed with the Sign of the Cross, undertakes by his sponsors that he will "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." The Ministration of Publick Baptism of Infants, Book of Common Prayer.

prepared them for the trials that awaited them, and for the blessing reserved for all who were faithful to the end. In return for whatsoever they were called upon to forego, or suffer, for love of Christ, He would be their "exceeding great reward." They who heartily desired to be of His elect must, in their measure, and according to their opportunities, be ready to prove the truth of their attachment to Him by any sacrifice, however severe. He offered His Gospel for the ingathering of His people to the mansions of Heaven, not for saving the life that now is. Therefore He pointed to the precious inheritance laid up for the faithful in His Kingdom: "What shall it profit a man, if he gain the whole world, and shall lose his own soul? or what shall a man give in exchange for his soul?" Few sayings of Our Lord have greater depth of meaning than this; it is a fit subject for the contemplation of the wise, a fearful warning to the heedless and impenitent. If the soul of man can never die, and if the body with all its enjoyments and faculties must cease to exist, what can the world offer for this little span of life, worthy to be compared with the blissful presence of God through Eternity? Who would barter his richest freehold for a short and uncertain lease, that may come to an end by any of the common accidents of a frail life?

Seeing the distress of His disciples, on being told of His approaching Death, He cheered them by two other Prophecies of great promise and consolation, one to be fulfilled in the remote future, the other at once. "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works:" and as an earnest of the truth of this distant promise, He added, "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Kingdom of God;" or, as St. Matthew says, "till they see the Son of Man coming in His Kingdom;" and according to St. Mark, "till they have seen the Kingdom of God come with power." For this last they would have to wait only a few days, when He would exhibit on the mount, before His chosen witnesses, a vision of His Glory from Heaven,[1] and they should hear the Voice of the Father declare Him to be the Son of God.

[1] Tostatus, In Matt. xvi., Quæst. 125.

CHAPTER XXXIV.

THE TRANSFIGURATION.

Matt. xvii. 1—8. Mark, ix. 2—8. Luke, ix. 28—36.

It was not long ere the last Prophecy, "Verily I say unto you, there be some standing here which shall not taste of death, till they have seen the Kingdom of God come with power," was fulfilled. If any desire to behold some faint shadowings of the glorious things in Heavenly places, prepared for the faithful, let them draw near with reverence to the Holy Mount of Transfiguration. No pen, not even the word of inspiration, can make us fully comprehend the splendour of the mysterious scene. We can only read the Evangelists, meditate, wonder, and adore. "After six days,[1] Jesus taketh with Him Peter, James, and John his brother, and leadeth them up into an high mountain apart by themselves," as St. Luke says, "to pray." It was probably one of the retired ridges of Mount Hermon, in the neighbourhood of Cæsarea Philippi, whither He had lately come.[2]

"And as He prayed, the fashion of His countenance was altered, and He was transfigured before them; and His face

[1] That is, "six days complete came between the day that Christ had spoken the words before, and the day of His Transfiguration: so that the day of His Transfiguration was the eighth day from the day when Christ said, 'There be some standing here which shall not taste of death till they have seen the Kingdom of God come with power.'" Thus St. Luke says, "It came to pass about an eight days." Lightfoot, vol. i. p. 239. Jansenius Gandavensis, p. 522.

[2] Lightfoot, vol. ii. p. 346. Reland, 335, 336. Robinson's Bib. Res., vol. iii. pp. 221, 222. Stanley's Sinai and Palestine, pp. 343, 391, 392. Wilson's Lands of the Bible, iii. pp. 102, 103. See the last chapter, p. 277. It is supposed that the Transfiguration was at night. See Jansenius Gand., p. 530. Calmet, Com. Lit., Luke, ix. 37. Greswell's Dissertations, vol. ii. p. 368. Alford's Greek Test., Matt. xvii. 1.

did shine as the sun." We may believe, that His human soul was in a devotional extasy, in rapturous contemplation of the beatific vision. His visible Person[1] shone forth before the disciples in celestial grace and dignity. Too soon His countenance will be marred on the Cross, and that bright form will be laid in the tomb, and those eyes, which now beam with glorious light, will be closed in death. But until we weep to see Him thus on Calvary, we may rejoice to behold Him, as He was glorified on the Holy Mount. "His face did shine as the sun, and His raiment was white as the light," "glistering," and "shining, exceeding white as snow; so as no fuller on earth can white them." In His body He was glorified, not changed into a spirit, not absorbed into Glory, not altered in substance or form,[2] but "transfigured before them," clothed with Majesty bright as the sun, such as they had never seen in Him before. His very garments were of unearthly splendour, as it were illuminated by the rays of His own Divinity, from which the Apostles might have some faint notion of His future far more exceeding Glory,[3] when He should come in the clouds of Heaven with all His holy angels.

"And there appeared unto them Elias with Moses; and

[1] "Let none suppose that He lost His former form and lineaments, or laid aside His bodily reality, taking upon Him a spiritual or ethereal body. For that His face is said to shine, and His raiment described to become white, does not take away substance, but confers glory." Jerome, Catena Aurea, vol. i. p. 600.

[2] Maldonatus, Matt. xvii. 2. Tostatus Abulensis, In Matt. Evang., cap. xvii., Quæst. 20.

[3] "Amplitudinem et majestatem hujus historiæ neminem puto mortalium concipere animo, nedum linguâ exprimere posse. Videtur Christus hoc uno spectaculo discipulis regni sui non solùm gloriam, sed et mysteria ob oculos exponere voluisse. Unde et Apostolus Petrus, qui ex his tribus discipulis unus fuit, cùm vellet Christianæ doctrinæ soliditatem ac certitudinem proponere, visionem hanc, et auditum divinæ vocis adduxit. 2 Pet. i. 17, 18." Musculus, In Evang. Matt., vol. ii. p. 397.

"The brightness of Christ's countenance was occasioned by the essential splendour of His Divine glory, the distinct personal union of the flesh with the Logos, the eternal Son of God." "In this act of Transfiguration, He permitted His glory to be spread over His countenance and form, for a short time, that the Apostles might understand how the real Divinity was veiled under the lowly form of humanity." "Such was the brightness of His figure, that it could not be hid by His garments: but shone through them, so that they seemed white as snow, and glittering as the sun." Chemnitius, vol. i. pp. 963, 964.

they were talking with Jesus;" or, according to St. Luke, "there talked with Him two men, which were Moses and Elias, who appeared in glory:" they were visible in glorified forms. It might be, that He had prayed for this display of "power," which He had promised to His disciples, in order to comfort them under the sad anticipation of His Death. It reminds us of His memorable words afterwards, "Thinkest thou, that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" He prays to His Father; and behold, Heavenly visitants come instantly to His bidding. Moses, the representative of the Law, and Elijah of the Prophets, called from their unseen abodes, and clothed in light, pay homage to the Messiah, to testify that the Law and the Prophets meet in Him, and in Him receive their accomplishment. In Him the revelation of the old and new covenants is perfected: in Him all things end,[1] as they also begin. And from whence were they summoned? Moses had been buried in a valley of the land of Moab, over against Beth Peor;[2] Elijah had been carried up from the banks of Jordan in a chariot of fire to Heaven.[3] In what mysterious manner did the grave yield up its dead? and Heaven its inhabitant, to do honour to their Redeemer? Or do the blessed spirits, in the unseen realms, retain a celestial likeness of their earthly forms, in which all whom they have loved on Earth are mutually known to each other?[4] We cannot tell. It behoves us not to enquire too closely into mysteries unrevealed. Sufficient to say that in such manner did Moses and Elias appear on the Holy Mount: higher than this we may not presume to climb. But we gather from the presence of Moses and Elias the confirmation of a great truth, that after death "the spirits of the just made perfect" still live. "God is not the God of the dead, but of the living."[5] There *is* an unseen world, peopled with undying saints, and prepared for all whose souls are "carried by the angels into Abraham's bosom."[6]

Moses and Elias talked with the Messiah. The subject of

[1] Maldonatus, Matt. xvii. 3. [2] Deut. xxxiv. 6. [3] 2 Kings, ii. 11.
[4] See Calmet, "Sur les bons et les mauvais Anges." Dissertations, vol. ii. pp. 619, 620.
[5] Matt. xxii. 32. [6] Luke, xvi. 22.

this mysterious communion between Heaven and Earth was not of the dominion, the principalities, or the glory of the World; but of the humiliation of the Son of God. "They spake of His Decease, which He should accomplish at Jerusalem."[1] This the disciples heard: and they might now understand that their Lord's sufferings, of which He had so lately told them, were foreknown in Heaven; and that His willing Sacrifice of Himself was the prelude to His exaltation in the Realms of Light. But they were not permitted to listen to the sublime discourse between their Master and His Heavenly visitants; for they became "heavy with sleep." Again they awoke; and again they "saw His Glory, and the two men that stood with Him." In the midst of this wonderful scene, Peter, always fervent in spirit, yet failing to recognise the full depth of His Lord's Divine nature, had something to propose. Though "he wist not what to say," yet in his zeal he could not keep silence. "Master, it is good for us to be here:[2] if Thou wilt, let us make three

[1] "Hoc est, de cruce et resurrectione Illius. Istud colloquium eò pertinebat, ut intelligeretur ita divinitùs institutum, ut Hierosolymis pateretur, occideretur, ac resurgeret Christus, idque à lege et prophetis prædictum. Offendebantur enim discipuli, cùm ista audiebant a Christo. Proinde necessarium erat, ut probè instruerentur. Unde et Christus (Luc. xxiv. 46) post resurrectionem illis legem ac prophetas exponit, docens ita oportuisse pati Christum." Musculus, In Evang. Matt., vol. ii. p. 398.

[2] "Great was the gift of Divine grace, matchless the joy of the Apostles, when in the midst of their terrors this vision gave them a glimpse of Heaven. Moses and Elias having departed, Peter, transported with delight at what he had seen and heard, exclaims, 'Master, it is good for us to be here.' He and his fellow disciples, before andafter this display of God's glory, were present in many enchanting places, heard many heavenly discourses, witnessed many Divine miracles; but never had they before said, 'It is good for us to be here.' Neither the excellence of the wine changed from water at the marriage feast of Cana, nor the fragrant balsams of the gardens of Jericho, nor the magnificence of the Temple at Jerusalem, nor love for their native Galilee, nor the multitude of fishes in the sea of Tiberias, had ever before so charmed and satisfied them, that they desired to remain there; but they left all and followed the Lord Jesus. But now, forgetting their country, their homes, their fields, their wives and children, and the whole world below, they desire to take up their abode in the mountain. How is this? Vain question! They have a foretaste of the joys of eternity. They see the heavens open, and hear that the Son of God is endued by His Heavenly Father with all His gifts and attributes. They feel within them the fire of the Holy Spirit, Who beareth witness with their spirit, that they are the children of God. They call to mind the snares of the crafty Pharisees, and all the wickedness of the lower world, which they have left be-

tabernacles, one for Thee, and one for Moses, and one for Elias." Perhaps he remembered the Lord's last Prophecy of His sufferings in Jerusalem; and thought it better that they should all remain peaceably in the mountain, amidst the wonders of the Kingdom of God, now "come with power." But then, where had been the Atonement? what would have become of the lost sheep of the house of Israel, to whom they were to teach the glad tidings[1] of salvation? The proposal involved also another material error: he would have built three tabernacles, as for *three great prophets*, not perceiving the immeasurable distance between Christ's Divinity, and the glorified persons of Moses and Elijah, who had ever been objects of high reverence to all Jews.

Peter received no answer. "While he yet spake, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, 'This is My beloved Son, in Whom I am well pleased; hear ye Him.'"[2] It was the same Voice that was

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hind. They are in the company of holy Moses and Elias: and all things around them glisten with the dazzling light of Heaven. Who, then, in the midst of such extatic sights and sounds, would not exclaim with Peter, 'O! Master, Lord, and Teacher, it is good to be here?'" Chemnitius, Harmonia Evangel., p. 967.

[1] Lucas Brugensis, Matt. xvii. 4.

[2] "The cloud was a symbol of the sacred unseen dwelling-place of God, the inaccessible light, which in its immensity overspreads the blessed in Heaven, and by its exceeding incomprehensible brightness subdues, dazzles, and blinds the vision of others." "All the circumstances of the Transfiguration are a pledge of the perfect bliss of the saints, when they shall behold the human nature of the Son of God transformed, and taken up into glory; not on an earthly mountain, but in the highest heavens, of which the mountain was but a figure; and in the excellency of the heavenly host, and in the unveiled Deity, transcending the imagination of man. All this was prefigured, when His face did shine as the sun, and His raiment was as white as snow, and glistering as the light, and a bright cloud overshadowed the disciples, and their eyes were dazzled." Jac. Faber Stapulensis, Comment. In Quatuor Evang., pp. 130, 131.

"Quòd transformatus est ex humilitatis formâ in formam illam cœlestem ac divinam, per gloriam lucis ac splendoris in facie ac vestibus expressam, admonebat regnum Christi cœleste esse ac plane divinum, transformandumque Christum in formam et gloriam cœlestem ac divinam: adeoque in Illo nihil terrenum, nihil humile expectandum, sed omnia esse cœlestia ac divina. Gloriam regni cœlorum ac majestatem ejus vitæ, quæ in cœlestibus est, toties legimus in angelorum apparitionibus representatam per claritatem ac splendorem lucis, quæ planè symbolum habet futuræ vitæ illiusque majestatis ac gloriæ, quam habent quotquot ejus participes sunt." Musculus, in Evang. Matt., vol. ii. p. 397.

heard over the waters of Jordan at His Baptism; the same witness to the Father's Love; the same pledge that Christ was the Son of God. St. Peter bare record afterwards to this miracle, in his Second Epistle; "We were eye witnesses of His Majesty.[1] For He received from God the Father honour and glory, when there came such a Voice to Him from the excellent Glory, 'This is My beloved Son, in Whom I am well pleased.' And this Voice, which came from Heaven, *we heard,* when we were with Him in the Holy Mount."[2] When God gave the law from Sinai, the people said unto Moses, "Speak thou with us: let not God speak unto us, lest we die:" so now the disciples, when the cloud overshadowed them, and when they heard the Voice out of the cloud, "fell on their faces, and were sore afraid."[3] Well indeed might they tremble amidst such unearthly wonders! for there was the Voice of the Father; their Divine Master shining as the light; the radiant symbol of the Holy Spirit in the brightness of the cloud; Moses and Elias summoned from the mysterious realms of departed souls. The promise of "the Son of Man coming in His Kingdom" was fulfilled in this celestial vision, which was a type of that far greater glory prepared for the righteous in the blessed company of saints at the General Resurrection.

When the Voice was past, Jesus came and touched them, and said, "Arise, be not afraid." The Love of the Father is infinite; but when He speaks from Heaven, He "thundereth with the Voice of His excellency:"[4] the Love of the Son is

[1] "Consideremus quod hoc spectaculo obviam eatur iis, qui semper dubitare solent, num sit alius præter hunc visibilem mundus, in quem homines ex hac vita excedentes commigrent: conqueruntur quòd nullus ex altero mundo revertatur, qui nobis annuncient statum ejus. Ideo enim toties repetitur mentio resurrectionis Christi, ut cognoscamus Christum filium Dei venisse ex alio mundo, et annunciasse nobis statum ejus. Etsi enim hic unus sufficit nobis in testimonium, ecce tamen tibi alios duos in hoc transfigurationis Christi spectaculo, Mosen et Eliam, qui non solùm apparent in majestate cœlesti, verum etiam colloquuntur cum Christo. Quare simus contenti doctrina Prophetica et Apostolica, quæ literis est mandata, et non optemus, his contemptis, novas de cœlo revelationes." Brentius, in Matt., Op. Tom. v. p. 332.

[2] 2 Peter, i. 16—18. [3] Lucas Brugensis, Matt. xvii. 6.

[4] The scene surpasses all our imagination, much more all reach of human words to write, or power of genius to paint. The "Transfiguration" of Raphael is thought to be the crowning work of that greatest of painters; yet what a feeble representation is it of the miraculous vision, described by the Evangelists!

like that of the Father; but His words are full of tenderness towards those whom He deigned to make His followers. As on the Mount His touch and His words were a pledge to the Apostles of their safety, so now all who believe in His invisible Presence, and in the still Voice of His Spirit, have the assurance of His merciful sympathy, calming their fears, strengthening their weakness, imparting peace and joy. "And suddenly, when they looked round about, they saw no man any more, save Jesus only with themselves."[1] The Heavenly Glory had disappeared; their Lord had laid aside the brightness of His Transfiguration; they beheld Him as they were wont; and their terrors were calmed. But they had to descend from the Holy Mount to the level of the world; from the scene of glory to toils, and dangers, and sufferings, ere they could attain their Heavenly reward, and abide with Him for ever.

[1] "Post mirificam et plane divinam revelationem audiunt etiam omnipotentis et in sæcula benedicti Dei vocem, undè meritò terrentur et procidunt in facies suas. Quoties enim Deus cultoribus suis suæ gloriæ specimen exhibuit, toties hi ineffabilem non ferentes majestatem conciderunt." "Porro Dominus qui timentibus se nuspiam abest hîc quoque positâ specie gloriosâ, et resumptâ formâ servili humilique, attingit atque contrectat familiaritèr discipulos, et ut consolaretur erigeretque attonitos, et ne putarent Dominum esse phantasma. Disertè ergo jubet bono esse animo, et ne timeant." "S. Hieronymus hunc locum enarrans, 'Rationibilitèr (inquit) postquam surrexerunt non viderunt nisi solum Jesum, ne si Moses et Helias perseverassent cum Domino, Patris vox videretur incerta cui potissimum daret testimonium. Vident ergo Jesum stantem ablatâ nube, et Mosem et Heliam evanuisse. Quia postquam legis et prophetarum umbra discesserit, quæ velamento suo apostolos texerat, utrumque in Evangelio reperitur.'" Bullinger, in Matt., lib. vii. p. 167. Guido de Perpiniano, p. 580. Guilliandus, in Matt., fol. 408.

CHAPTER XXXV.

CHRIST'S DISCOURSE WITH PETER, JAMES, AND JOHN, ON THE COMING OF ELIAS—AT THE FOOT OF THE MOUNT HE HEALS A YOUTH WHO WAS DEAF AND DUMB, AND POSSESSED WITH A DEVIL—PRAYER AND FASTING.

Matt. xvii. 14—21. Mark, ix. 14—29. Luke, ix. 37—43.

"It came to pass on the next day, when they were come down from the hill, much people met Him." From these words we may understand, that our Lord passed the night on the Mount of Transfiguration; which affords strong ground for the opinion that the scene took place at night. We may reverently believe, that after the Vision of Glory, He would be occupied in prayer to His Heavenly Father, as He had been before He was transfigured. And "as they came down from the mountain Jesus charged them, saying, 'Tell the Vision to no man, until the Son of Man *be risen again from the dead.*'"[1] Here again is repeated the great Prophecy of His Resurrection. These beloved Apostles had been permitted to witness the miraculous scene for their own consolation, and for the strengthening of the faith of future ages: but it was not to be revealed to that perverse generation. The Jews would still reject Him, even if they were

[1] "Non vult Christus ante tempus gloriæ suæ deputatum, visionem hanc gloriæ cœlestis publicari. Fuisset enim frustraneum, absque ullo fructu, et præterea reliquis incredibile. Erat ergo expectandum tempus resurrectionis, in quo declarandus erat per Spiritum sanctificationis Filius Dei, ita ut quod jam in monte seorsum gestum est, ex rebus illustrioribus ac potioribus fidem inveniret, ac fructum." Musculus, in Matt., p. 401; and to the same effect, Calmet, Comment. Lit. Matt., xvi. 20. xvii. 9. "Causa cur Christus eis silentium indixerit usque ad resurrectionem fuit, quia tunc erat futurum tempus opportunum hoc mysterium revelandi, tuncque illud intellecturi et crediturі erant Apostoli quando post passionem et mortem, in quâ scandalizandi erant, et turbandi, jam peractam, visuri erant ipsum resurgentem in gloriâ, cujus hæc transfiguratio erat typus." Corn. à Lapide, in Matt. xvii. 9.

told that Elijah had come, though it was the sign which they had so often demanded. Moreover, the testimony of the three disciples would have greater force after His miraculous Resurrection: His sorrowing Church would receive with gladness whatever tended to establish the truth, that He was the Messiah.

Therefore Peter, James, and John "kept it close, and told no man in those days any of those things which they had seen." But whilst they were ready to obey their Master's command, "they questioned one with another what *the rising again from the dead* should mean." Even now they did not understand the declaration which He had made a few days before, that "the Son of Man must be killed, and after three days rise again." But another difficulty came into their minds. They joined in the popular belief of the Jews, that before the coming of Messiah, God would send Elias to prepare the hearts of all men to receive Him. This was the doctrine of the Scribes, founded on the promise made by the prophet Malachi:[1] and it was partly because Elias had not openly appeared, that the Rulers so obstinately refused to believe in Jesus as the Messiah. Now, the three chosen disciples had indeed personally seen Elias in the glorious Transfiguration: but He had disappeared again, and had done nothing![2] Wherefore was this? If their Master were indeed the Christ, ought not Elias to have entered on his office of the Lord's herald, to tell the people Who He was, instead of vanishing from their sight? So they asked, "Why say the Scribes that

[1] "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi, iv. 5. "The disciples knew not of the coming of Elias out of the Scriptures; but the Scribes made it known to them; and this report was current among the ignorant multitude, as was that concerning Christ. Yet the Scribes did not explain the coming of Christ, and of Elias, as they ought to have done. For the Scriptures speak of two comings of Christ: that which has taken place, and that which is yet to be. But the Scribes, blinding the people, spake to them only of His second coming, and said, If this be the Christ, then should Elias have come before Him." Catena Aurea, Chrysostom, vol. i. p. 608.

[2] Alford's Greek Testament, Matt. xvii. 10. "Occasio hujus interrogationis fuit quod tres hi Apostoli in transfiguratione viderint Eliam, eumque abeuntem conspexerint. Mirantur enim cur discesserit, cum manere debuisset, ut Christum Christique regnum et gloriam præcurreret, juxta vaticinium Malachiæ, iv. 6, quod citabant docebantque Scribæ; sed errabant in confusione temporum." Corn. à Lapide, Matt. xvii. 10.

Elias must first come?"—If that was truly the ancient Tishbite we saw in the Mount, explain to us what we may expect to follow from it? Jesus, replied, "Elias truly shall first come, and restore all things. But I say unto you that Elias is come already,[1] and they knew him not; but have done unto him whatsoever they listed." The meaning of which is, that in the time appointed by the Divine counsels—no man knoweth when,—Elias the Tishbite shall indeed hereafter come in his own person, and "restore all things," to "make ready the way of the Lord," for His SECOND ADVENT in Glory.[2] But John the Baptist had already appeared "*in the spirit and power of Elias*," according to the words of the angel to Zacharias in the Temple, as the herald of Christ's FIRST ADVENT in the Flesh. Nevertheless John was not truly Elias in proper person: and so he had declared to the Priests and Levites from Jerusalem, when they asked him, "Art thou Elias?" and he answered, "I am not." When therefore Jesus now said, "Elias is come already, *and they have done unto him whatsoever they listed*," that is, put him to death, the three Apostles perceived His meaning: "then they understood that He spake to them of John the Baptist." More than that their Master did not intend to reveal to them. The full knowledge is reserved for a future day, when all the prophecies regarding Elias will come to pass.[3]

[1] "Think not that here is a contradiction in His speech, if He first say that Elias *shall* come, and then that he *is* come. For when He says that Elias shall come and restore all things, He speaks of Elias himself in his own proper person, who indeed shall restore all things, in that he shall correct the unbelief of the Jews, who shall then be to be found;" [*i. e.* then be living.] Chrys. Cat. Aur. i. 608.

"Elias non Thesbites, sed Elias in spiritu et virtute, Joannes Baptista, jam venit, hujus mei primi adventûs præcursor, et non cognoverunt eum Judæi; sub quo nomine intellige Herodem, Sacerdotes, Scribas, Pharisæos; sed fecerunt in eo quæcunque volnerunt, eum calumniis et persecutionibus et morte apprimentes." Bernardino à Piconio, in Matt., p. 154.

[2] Lucas Brugensis, Matt. xvii. 10—13. Maldonatus, *Ibid*, also Calmet, Comment. Lit. Stier's Words of the Lord Jesus, and Alford's Greek Testament, *Ibid*. "The Lord is generally understood to speak of a twofold Elias, namely, the real Elias, who, He says, *shall come*, that is, before His own second Advent; and Elias in the spirit, which is John Baptist, who, He says, *is come* already, that is, before His first Advent." Jansenius Gand., cap. lxvii. p. 527. See also Chemnitius, vol. i. pp. 792, 793; and Musculus, in Matt., p. 401. Almost all the ancient writers concur in this opinion.

[3] "Dominus Jesus Christus præfigurare voluit futurum adventum suum, et

In the Transfiguration all had been harmony, all things had combined to glorify God; but when Jesus came to the foot of the Mount with Peter, James, and John, He found confusion, strife, and suffering, and Satan in the midst, holding a victim fast bound in his spiritual thraldom. The other Apostles were vainly trying to cure a youth, who had been brought to them, possessed with a demon. Among the crowd about them were the envious Scribes, asking perverse questions. The people were delighted at His return, "and running to Him, saluted Him." Even after so short an absence the sight of their Benefactor was refreshing. They had brought their sick to be healed, and feared lest He might have gone elsewhere, and they should see Him no more. They were "greatly amazed;"[1] perhaps wondering where He had been, and ran to Him with affectionate welcomes: for wherever He went, He shed abroad the rays of His Divine Love, breathing on them, as it were, an atmosphere of grace. "And He asked the Scribes, 'What question ye with them?'" The motives of those jealous enemies, in following His footsteps to these distant parts, could not be misunderstood. They hoped to find some ground of accusation against Him, or to "entangle Him

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hoc dicere, quia in spiritu Eliæ erat Johannes. Et quod erat Johannes ad primum adventum, hoc erit Elias ad secundum adventum. Quomodo duo adventus Judicis, sic duo præcones. Judex quidèm Ipse, præcones autem duo: non duo judices. Oportebat enìm Judicem primò venire judicandum. Misit ante se primum præconem, vocavit illum Eliam: quia hoc erit in secundo adventu Elias, quod in primo Johannes." Augustin, in Johan. Evang., Tract iv. § 5. See also Tostatus Abulensis, in Matt. Evang., xvii., Quæst. 133. "Sicut duplex adventus Christi, ita duplex præcursor; Elias mysticus; Elias literalis, seu persona Eliæ: primus jam venit; secundus veniet in fine mundi, juxta Malachiæ prophetiam." Bernardino à Piconio, in Matt., p. 154.

[1] "Eò quòd tam inexpectatò, sed opportunè adesset Jesus ad vindicandum tuendumque discipulos, nomenque suum ab obloquio et opprobrio Scribarum. Nisi dicere malis, ex transfiguratione durasse adhuc in facie Jesu aliquid splendoris, sicut olim in facie Moysis." Exod. xxxiv. 29. "'Omnis populus videns Jesum stupefactus est,' quòd viderent in vultu Jesu paulò antè transfigurato, reliquos adhuc aliquos splendoris radios; sicut Mosi post Dei colloquium in vultu adhæserunt radii, et quasi cornua lucis." Corn. à Lapide, Marci, ix. 14. "Forsitàn et splendor aliquis relictus in vultu Christi ex præcedente transfiguratione causa fuit admirationis populi et obstupefactionis, quemadmodum splendor vultûs Moysi, postquam è monte descendisset." Jansenius Gand., cap. lxviii. p. 530. To the same effect Bernardino à Piconio, in Marc, p. 363.

in His talk." But His enquiry put them to shame: they made Him no answer.

Then the father of the afflicted youth hastened to Him, "kneeling down to Him, and saying, 'Lord, have mercy on my son;' 'Master, I beseech Thee, look upon my son: for he is mine only child:' 'he is a lunatic, and sore vexed;' 'he hath a dumb spirit.' 'And lo, the spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.'" Being dumb he could only utter miserable cries, more heart-rending than the complaints of one in his right mind. The father went on to tell his sad tale:—"And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away:" and "oft-times he falleth into the fire, and oft into the water." A fearful picture this of the relentless cruelty of evil spirits, to whom, as Scripture declares, lost souls will be cast out in the Day of Judgment. The very thought of being linked even to one such hateful demon, never to be shaken off, might well be enough to turn reckless sinners from their evil ways.

The father had earnestly besought the disciples to cure his son; "and they could not." The tormentor, coiled within him from childhood, would not let go his hold at the bidding of a feeble faith. There was no hope but in Jesus. Nine Apostles at the foot of the Mount were unequal to cure one demoniac: yet when they went forth on their mission two and two, they had authority over evil spirits, because then specially ordained to that office, and endued with competent faith. Now, "because of their unbelief," they were powerless.[1] "O faithless, and perverse generation [exclaimed the Messiah] how

[1] "Historia de lunatico memorabilis est; principiò, cur discipuli non potuerint ejicere dæmonium. Observanda est gravissima reprehensio quâ Christus in discipulos suos invehitur: 'O natio, inquit, incredula et distorta, quousque tandem ero cum vobis?' Justissima reprehensio, ornati enim erant dono ejiciendorum dæmoniorum: 'Convocatis (inquit Lucas) Jesus duodecim, dedit illis potestatem et authoritatem super omnia dæmonia, et ut morbos sanarent;' et tamen cùm absente Christo adduceretur lunaticus, non habebant tantum fidei, ut crederent se posse eum sanare; justissimè ergo reprehenduntur propter incredulitatem. Reprehenduntur autem non hoc consilio ut abjicerentur à Christo, sed ut emendarentur." Brentius, Hom. xvii. in Matt., Op. Tom. v. p. 334.

long shall I be with you? how long shall I suffer you?" So lately in the company of the blessed, He might feel the great contrast all the more acutely. With what yearnings must the Son of God have sighed for the end of His earthly pilgrimage! As He afterwards said, "How am I straitened till it be accomplished!" All partook, more or less, of the reproach thus wrung from the compassionate Redeemer by the sight of so much misery.[1] "'Bring him hither to Me' [He said]: and they brought him unto Him. And when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming." The sacred Presence was a sure omen to the tormentor, that he would be cast out from his victim; and this added new venom to his spite.

Jesus enquired of the father, "How long is it ago, since this came unto him?" and he answered, "Of a child. And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us." Whether he were a Gentile, or no,[2] the long affliction of his child from earliest years, and the want of power in the disciples to cure him, might well make him doubt even the virtue that went out of the mighty Prophet of Nazareth. Therefore he said, "*If* Thou canst do anything have compassion on us, and help us." "Jesus said unto him, 'If thou canst believe, all things are possible unto him that believeth.' And straightway the father of the child cried out, and said with tears, 'Lord I believe; help thou mine unbelief.'" All his affections and hopes were bound up in these words: it was nature pleading with an earnest spirit, and a willing, though weak faith. The parental love found an echo in the merciful bosom of the Son of Man. He will never withhold His gift of faith from those who really desire it: even if it be defective, His compassion will make it suffice. The father's prayer prevailed.

By this time the amazed multitude were gathered round. The youth lay wallowing in the midst, under a paroxysm of agony, torn by the evil spirit, and thrown on the ground. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, 'Thou dumb and

[1] Stapulensis, Com. in Evang., p. 132. Tostatus in Matt. xvii. Quæst. 155.
[2] This part of Canaan was called "Galilee of the Gentiles."

deaf spirit, I charge thee, come out of him, and enter no more into him." The command was instantly obeyed. "The spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said 'He is dead.'" That *cry*, and that rending, and coming out, bore witness that the devil had been personally within the child. His last act of possession was that of malicious hate, at being forced to yield up his victim, and confess to the power of the Kingdom of Heaven. He fled forth in powerless rage: "the child [though apparently lifeless] was cured from that very hour." "Jesus took him by the hand, and lifted him up; and he arose; and He delivered him again to his father." He dismissed them to their home, for so many years sad and forlorn, but now to be gladdened by the gift of an only child, rescued from the most fearful of all maladies, and restored to his right mind. "And they were all amazed at the mighty power of God."

"And when He was come into the house, His disciples asked Him privately, 'Why could not *we* cast him out?'" He replied, "Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible to you." By virtue of this promise, and through faith in His word, the Apostles were to work miracles. "Howbeit [He added] this kind goeth not out, but by prayer and fasting." Therefore Fasting is part of Christian discipline to subdue the lusts of the flesh, and give earnestness and intensity to our prayers; lest the pleasures of sense, and the enjoyments of life get full possession of the heart. If sometimes in Prayer the soul is kindled to a Heavenly flame, it soon grows cold, and falls back to the dull earth, where its affections lie. And of Fasting,—who is worthy to speak of it in a luxurious age, when even the appointed fasts of the Church are no restraint to full tables, and assemblies of pleasure? Nevertheless, mortification and abstinence are ordained by Christ. A self-indulgent, careless world may smile, and call them a vain superstition, and merit-seeking, in order to justify its own neglect: but the words of the Son of God cannot be made void.

CHAPTER XXXVI.

CHRIST RETURNS TO CAPERNAUM, COMPLETING THE THIRD CIRCUIT—PAYS THE TRIBUTE FOR THE TEMPLE WITH A PIECE OF MONEY TAKEN FROM A FISH'S MOUTH—THE DISCOURSE ON HUMILITY IN THE HOUSE AT CAPERNAUM, OCCASIONED BY A DISPUTE AMONG THE TWELVE AS TO WHICH SHOULD BE THE GREATEST.

Matt. xvii. 22—27; xviii. 1—14. Mark, ix. 33—50. Luke, ix. 43—50.

FROM the Mount of Transfiguration the Messiah turned His steps to the south: "passing through Galilee," along the west side of the lake Merom, by the road between the river Jordan and Kadesh Naphthali,[1] He came to Capernaum. He still sought retirement: "He would not that any man should know it." This appears to have been His desire throughout the whole of the Third Circuit, during which fewer miracles are recorded than before. And now on the journey towards Capernaum, "He taught His disciples, and said unto them, 'The Son of Man shall *be betrayed* into the hands of men; and they shall kill Him; and after that He is killed, He shall rise the third day.'" This is the first time He openly spoke of His *betrayal*, though He had once before pointed obscurely to Judas, as being a devil.[2] But it is the fifth time he foretold His Death and Resurrection: once He had done so at Jerusalem; "Destroy this Temple, and in three days I will raise it up," speaking "of the Temple of

[1] A Levitical city; also one of the six Cities of Refuge. The city of Barak who defeated Sisera. Judges, iv. 6—16. Reland, 697. Robinson's Bib. Res., iv. 366—368. Wells's Geog., vol. i. p. 321.

[2] John, vi. 70, 71.

His Body;" again also under the figure of the prophet Jonas; and a few days since, when Peter rebuked Him, He had declared it openly; and again to the three disciples as they were coming down from the Mount of Transfiguration; so now as plainly as words could express, "After that He [the Son of Man] is killed, HE SHALL RISE THE THIRD DAY." He said to them also, "Let these sayings sink down into your ears." The Prophecy was to be deeply engraved on their memories, that when it was accomplished, they might witness to the truth of His words.[1]

Still "they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him:" "and they were exceeding sorry."[2] Having lived so long in close attendance upon such a Master, Whom they could not but love most tenderly, they were grieved at the thought of His being taken away from them by the cruelty of man. Moreover it seemed to them incredible, that One who overruled the elements, cast out demons, and raised the dead, should Himself be subject to any earthly power. Moreover, they believed Him to be the Messiah, Whose reign was to be very glorious in the restoration of the House of Israel; for so, in common with all the Jews, they interpreted the prophecies: for these reasons "they understood not this saying." But the rising again from the dead on the third day was a still greater mystery; yet full of hope too: for then no doubt He would re-establish the Kingdom of David; then they might expect the fulfilment of His promise, that they should sit on thrones under Him, "judging the Twelve Tribes of Israel." Sorrowful, therefore, as they were, they disputed among themselves by the way who should be the greatest, when that day came. Strange inconsistency! Yet thus it

[1] "Docet de passione suâ, ut cùm accideret, non offenderentur, sed retinerentur in officio. Quanquam autem hæc diligentia Christi non eripuit discipulos ab offendiculo, fuga, et abnegatione, tamen plurimùm profuit eis post resurrectionem, ut in fide sua confirmarentur." Brentius, in Matt. xvii., p. 338.

[2] They grieved because they did not understand: if they had penetrated the deep meaning of Christ's words, and how expedient it was that He should go away, they would have rejoiced: as He afterwards declared to them, "If ye loved Me, ye would rejoice because I said, 'I go unto the Father:' for My Father is greater than I." (John, xiv. 28.) When they were sorrowful at the mention of His Death, they had no thought of the glory of His Resurrection; they knew not the mystery of the Cross. Musculus, Comment. in Matt., p. 410.

ever is, all the world over; the simple law of meekness—to prefer others to ourselves, is the most difficult to practice even in the Church, so deeply rooted in the human heart are Pride and love of Self.

"And when they were come to Capernaum, they that received the tribute money came to Peter, and said, 'Doth not your Master pay tribute?'" These were not the collectors of the Roman tax, but of the tribute, ordained of Moses to be paid by each Israelite "from twenty years old and above," for the use of the Tabernacle. "An half shekel shall be the offering of the Lord;" "the rich shall not give more, and the poor shall not give less than half a shekel."[1] The gatherings were made through the Tribes about the times of the great feasts.[2] Our Lord having been absent from Capernaum, the collectors, on His return, put the question to Peter. The proper course would have been to ask his Master: but he promptly, upon his own judgment, answered "Yes." He did not remember how Christ had declared Himself to be "greater than the Temple.[3] "And when he was come into the house, Jesus prevented him;" that is, anticipated what he had to say, giving him to understand, that his answer to the collectors was already known to Him. "What thinkest thou, Simon, [He asked] of whom do kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, 'Of strangers.' Jesus saith unto him, 'Then are the children free.'" In these words He claimed to be the Son of the King of kings, to Whom the Temple was dedicated. His privilege of Sonship made Him free from the tribute. But He would not keep back the accustomed offering; therefore He added, "Notwithstanding, lest we should offend them, go thou to the sea, and take up the fish that first cometh up; and when thou hast

[1] Exod. xxx. 12—16. The Divine command to Moses appointed this tribute for the support of "the Sanctuary of the Tabernacle of the Congregation;" "that it may be a memorial unto the children of Israel before the Lord to make an atonement for your souls." The value of the silver shekel was about two shillings and three pence. Calmet.

[2] For a full account of the time and mode of paying this tribute see Lightfoot, vol. i. pp. 1095—1097; Greswell's Dissertations, vol. ii. p. 378. Lightfoot assigns only one time of collection, twenty days before the Passover.

[3] Matt. xii. 6.

opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." Peter the fisherman, who had already witnessed so many miracles on the Lake, would draw from it another proof of the power of the Son of God over all His creatures.

When they were come into the house at Capernaum, He asked His disciples, "'What was it that ye disputed among yourselves by the way?' But they held their peace." He knew it to be the beginning of that claim of precedence which would afterwards divide the Churches of His Kingdom, turning His Gospel of "good will toward men" into discord. He foresaw the future strivings of Priesthood against Priesthood, and Altar against Altar: and there is not to be found in the whole narrative a more remarkable exposition of His Law of Love and Humility than the Discourse to which this incident gave rise. It brings to a clear and simple test all the traditions, and false "decretals," of claimants to a headship over all Churches. Perhaps the dispute had arisen out of the late privilege conferred upon Peter, James, and John, of being present at the Transfiguration. They who were absent might have asked questions; and the others might seem to pride themselves on their Master's command, that they should tell the vision to no man. This would create some feeling of jealousy and anger; as on a later occasion, when the Ten were "moved with indignation" against James and John, because they asked to sit one on His right hand, and one on His left in His Glory.[1] Whatever it was that occasioned the contest among them on the way from Cæsarea Philippi, it was known to their Master. He took no notice at the time: but now He put the question; "What was it that ye disputed?" and they were ashamed to confess, knowing that the least approach to loftiness of thought was contrary to all His teaching.

"And He sat down,"—which is an expression we often meet, when His Discourse is going to be more than usually serious,[2]—"And He called the Twelve, and saith unto them, 'If any man desire to be first, the same shall be last of

[1] Matt. xx. 24; Mark, x. 37.

[2] "Ubi Dominus consedisset, ipsâ sessione declarans, se rem seriam traditurum," &c. Jansenius Gand., cap. lxx. p. 542.

all, and servant of all.'" Here was a short settlement of their questionings. It could leave them in no doubt. It told them at once, that whoever should assume to himself a towering dignity in His Kingdom, transgressed the law of the Gospel. Who was Peter? who was John in the sight of the Son of Man? "Who then is Paul, and who is Apollos? but ministers by whom ye believe?"[1] When, therefore, a fallible man exalts himself as Bishop over all Churches of the Earth, we turn to the lowly house at Capernaum. There sat the meek Jesus of Nazareth, the only supreme "Head of the Body, the Church."[2] We hear Him pronounce the sentence, "If any man desire to be first, the same shall be last of all, and servant of all:" "He that is least among you all, the same shall be great." And that He might leave them no excuse for misunderstanding this UNIVERSAL LAW, but stamp it fixedly on their minds by a practical example, He called a little child unto Him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."[3] Does any among you, whom I have chosen for no merit of your own, presume to claim a chief Apostleship above his brethren? to him I say, Verily, except he be *converted*, —his heart changed from a love of power and self-seeking, to

[1] 1 Cor. iii. 5. [2] Coloss. i. 18.

[3] "The Lord exhorts His disciples to meekness of spirit by example of the simplicity and innocence of a child, devoid of all eager desires after distinction, riches, and splendour: but because they were still ambitious of honour, He says that unless they be converted, and put away from them all carnal affections, and have the temper of a little child, they could not enter into the Kingdom of Heaven; that is, a state of perfect happiness, such as children only enjoy, because they are simple, yielding, harmless, gentle, free from lust and inordinate desires, trusting to the love of their parents, obedient to them, and loving them entirely. This is the spirit in which we should look to God, who is the Father of all, being ourselves also simple, innocent, and free from guile in our intercourse with the world, living in perfect meekness of temper, seeking only those things which are necessary for us, and harmless. Such, we know, was the Lord Himself. He was hungry, and thirsty, and weary; compassionate, sympathizing, affectionate; His love was beyond compare, pure, holy, Divine. Therefore let His disciples be no more fearful and anxious; but trust entirely to the providence of God, the Father of all: let them be humble in His sight, love Him with their whole heart, seek after Him, long for Him, and meditate upon Him with all the affections of the soul. Such as these are, even in this life, greatest in the kingdom of Christ, and hereafter in heaven shall be greatest in His celestial kingdom." Stapulensis, In Evang. Matt., p. 136.

become like this child, he shall be least in My Kingdom; nay, "he shall not enter" therein. Then He added, "Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven." These words of the Chief Bishop of souls in respect of St. Peter, St. James, St. John, and the rest of the Apostles, clearly testify against the presumption of any man claiming supreme spiritual power on Earth.

St. Luke says that our Lord "took the child, and set him by Him," that is by His side; St. Mark that He took him in His arms, and continued His Discourse. Happy, and blessed emblem of meekness and humility! unawed perhaps, because unconscious in Whose bosom he was, and gathering confidence from the gentle voice and look of the Saviour. It was Love Divine that beamed on that guileless lamb of His flock. Love Divine still pleads on behalf of all such; for they are *His* little ones, as He declared in the memorable words which followed; "Whoso shall receive one of such children in My Name, *receiveth Me;*" "and whosoever shall receive Me, receiveth HIM That sent Me." Children, then, are a holy trust, committed to His Church: they are to be baptized into the Kingdom of Heaven in His Name, cherished as His, nurtured and trained up to love and fear Him, that the grace of their Baptism may grow with their growth. And rich is the recompence promised to every one who gives Himself to this blessed work: for therein he receives *his* Saviour, and *their* Saviour.

It would appear that John caught from these words some new impressions of the breadth of the Gospel law, as not to be bounded by the jealousies of men: for at this point of the Discourse he interposed, saying, "Master, we saw one casting out devils in Thy name, and we forbad him, because he followeth not with us." "Forbid him not [said the great Ruler of His Church]: for there is no man, which shall do a miracle in My Name, that can lightly speak evil of Me. *For he that is not against us is on our part.*" He explains His meaning in the next words following; "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Love, then to Christ, and to all for whom He

died, is the fulfilling of the law. It were indeed a most blessed thing, if all would preach "Christ crucified," in the Unity of the Faith, submitting themselves to the authorities of the Church, and would continue "stedfastly in the Apostles' doctrine and fellowship." But if for our sins of neglect this cannot yet be, shall we deny the refreshing cup of the water of life to those who are athirst, because it is offered by a hand not joined with us in outward fellowship? This does not seem consistent with the command of our Lord, Who says, "Forbid him not;" nor in harmony with the words of St. Paul, when some "preached Christ of contention and strife." "What then? [he says] notwithstanding, every way, whether in pretence, or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice."[1]

Our Lord now continued the Discourse, which had been interrupted by John's enquiry,—the little child being still in the midst of them. "And whosoever shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world be-

[1] Phil. i. 18. Not that any can be held blameless who preach in opposition to the Church, seek to make proselytes from her, deny her claims, and contradict her teaching. In this surely they transgress, forgetting their Lord's last earnest prayer for unity, that all in His Church might be one; "As Thou, Father, art in Me, and I in Thee, that they all may be *one* in Us." If meekness and humility are the standing law of Christ's kingdom, in every relation of common life, much more should they be the governing principle of those who profess to preach His Gospel to others. If all good men would be tender of the peace of the Church, and consider how irreligion and profligacy abound, they would understand the great evil of divisions amongst believers, as encouragements to infidelity; and seek rather to heal differences than promote them.

The doctrines of the Church of England, as expressed in her "Articles of Religion" and her "Book of Common Prayer," being in accordance with "the Apostles' doctrine," she is the most pure and primitive existing branch of the Church Universal. We may trace the causes of her present weakness through the troubled history of our country for two centuries; and it must be admitted with sorrow, that one great cause has been the want of zeal and holy living in her Clergy, especially in times past, which has been visited upon her in the loss of influence over the hearts of men. But thanks be to God, Who has awakened her to a sense of her responsible trust. Give her more bishops, churches, and schools, and she will be sufficient for the wants of England and the Colonies, which are her appointed sphere. Let all who hold the vital doctrines of the Gospel pray for the spirit of Love, that by mutual conciliation they may unite in the holy work of making the people religious, and therefore happy: a hearty desire for this Heavenly blessing, and earnest prayer for its accomplishment, would avail much.

cause of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!" If any man dare to lead astray, to pervert by evil example or influence, either a child, or one weak in faith, it is a fearful sin: for their immortal spirits, bearing His image, are of great price in the sight of their Creator. Then, what shall be said of the insidious betrayer of female innocence? Too surely he imperils his own soul, and that of another; and thus lays up for himself a two-fold inheritance to hell, unless through long and deep repentance he should obtain pardon. The word of a holy God, to Whom the young are so dear, records his doom; "*It were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea.*" Against all such betrayers Jesus now thrice pronounces judgment, that His words may be all the more forcible and solemn. Wherefore, He exhorts to cut off hand or foot, or pluck out the eye, if they are acting as instruments of unrighteousness; any thing most dear to us that offends against His holy law must be given up: it is better to enter into life halt or maimed, rather than having all members perfect to be cast into hell, *where the worm dieth not, and the fire is not quenched.*[1] It is the fearful nature of sin to pervert and defile man's inmost nature, to estrange him from the capacity, or even the desire of the joys of Heaven, and to fit him for the company of lost spirits.

After this, in order to mark how He loved the lambs of His flock, He repeated the warning; "Take heed, that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of My Father

[1] At this point of the Discourse, Christ added; "Every one shall be salted with fire, and every sacrifice shall be salted with salt." It is a passage of acknowledged difficulty. It probably refers to the Levitical law of purification and sacrifice. (Lev. ii. 13. Num. xv. 3, and xviii. 9. Ezek. xliii. 24). Salt and fire are types of purification, and of a spiritual sacrifice of holiness. The properties of salt are to cleanse, to savour, and to preserve from corruption; those of fire to kindle, and purify. Our Lord's meaning, therefore, might be, that we are cleansed by grace, and kindled to love by the fire of the Holy Spirit. To this He added, "Salt is good: but if the salt have lost his saltness, wherewith will ye season it." If any man fall away from grace, how shall he be renewed? Again, "Have salt in yourselves;"—cherish the grace of God within you;—"And have peace one with another,"—which is the very essence of his whole discourse. See Wordsworth's Greek Test., Mark, ix. 49, 50. Alford, *ibid.*

Which is in Heaven."[1] The children of Christ, therefore, *have* their Heavenly guardians.[2] And this, like all the doctrines of the Gospel, is a lesson of inexpressible comfort and joy, bringing mankind, link by link, to closer connexion with Heaven, in a Divine chain of love: by the guardianship of angels, by the Incarnation, Death, and Resurrection of the Well-beloved Son, by the gift of the Spirit, by the Will of the Father, all the faithful disciples of Christ, in every age, live under the shadow of the Holy Trinity. The services of angels are "ordained and constituted in a wonderful order," as the Collect for the Festival of St. Michael and all angels declares; and we pray to God, that "as his holy angels always do Him service in Heaven, so by His appointment they may succour and defend us on earth." If Satan and his angels be permitted to go about, seeking whom they may destroy, good angels from Heaven encamp about God's faithful people, to keep them in safety; "They that be with us are more than they that be with them;"[3] therefore we need not fear. Then He added, "The Son of Man is come to save that which is lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the Will of your Father Which is in Heaven, that one of these little ones should perish."[4]

Future occasions will offer, when the Messiah will present

[1] "Angeli [inquit Bernardus, in Psal. xc.] eorum, scilicet defensores, tutores, custodes, adversus angelos malos, eorum oppugnatores, hostes, tentatores. Etsi tam parvuli sumus, quid tamen sub tantis custodibus timeamus? Nec superari, nec seduci possunt; fideles sunt; prudentes, potentes sunt: quid trepidamus?" "Cur autem nos angeli libenter custodiant, tres causas reddit idem sanctissimus pater Bernardus in sermone de divo Michaeli. 'Propter Deum, inquit, cujus erga nos misericordiæ viscera imitantur. Propter nos, in quibus propriam similitudinem miserantur: constat enim humanas animas angelicæ cognatas esse naturæ. Propter seipsos, quorum ordines instaurandos ex nobis toto desiderio præstolantur.'" Barradius, vol. ii. lib. x. cap. 34. p. 817.

[2] See Calmet, Com. Litt. Matt., xviii. 10, and Dissertations, vol. i. art. 1. Sur les bons et sur les mauvais Anges, p. 627.

[3] 2 Kings, vi. 16.

[4] Not only would Christ have us take heed how we despise one of His little ones for the sake of the angels, but out of regard to Himself,—the Son of Man, Who came to deliver that which was lost: therefore all who would belong to

Himself under the same image of a Good Shepherd. The clear meaning of the present allegory of the lost sheep is, that the least and the humblest are the objects of His anxious care and tender keeping: but it may also be applied to the mystery of a Lost World, which He came on Earth to save. Other worlds there are in the spacious heavens, as the stars in number, inhabited, for aught we know, by beings of higher powers and intelligence, who have never sinned,—angels perhaps,—or approaching to the angelic nature; for "one star differeth from another star."[1] But this our planet was lost by the fall of man; and the Son of God left His Father's Throne, and His dominion over the worlds of other spheres, that like a Good Shepherd, He might seek that which had wandered away from His fold, and was lost in the wilderness of sin. The eternal Love of the Father desired to have the lost world brought back to Him; and the eternal love of the Son prompted Him to veil His Glory in the flesh, that He might seek it out; and when found, rejoice over it, and restore it to the Kingdom of His Heavenly Father.[2]

Him must beware lest they cause any to fall, whom He desires to save. Moreover, He declares that it is not the Will of their Father which is in Heaven, that the least of His little ones should perish. Thus, step by step, His warning assumes a more solemn form: first in respect of the angels, then of Himself, and lastly of His Heavenly Father. Jansenius Gandavensis, cap. lxxi. p. 552.

[1] "We cannot entertain a more lofty notion of the Deity, than that He is eternally blessing myriads of animated worlds." Townsend's New Test., vol. i. p. 116.

[2] "He to Whom the hundred sheep belong, is God. The hundred is a perfect unbroken number; the ninety and nine are the heavenly intelligences, one being wanting to complete their fulness. The lost sheep is the human race; the mountains are the heavens. He Who seeketh the stray sheep is God, the Son of God. To find it, is to bring it back from its wandering to the celestial host. His joy expresses the great love of God towards us in desiring that we should be saved; He would not that any of His creatures should perish,—any of the human race, born to fill up the Heavenly assemblies which sing praises to God." Faber Stapulensis, Commentarii in Quatuor Evang., Matt. xviii. 12, 13, p. 138. To the same effect, Barradius, vol. iii. lib. iii. cap. 19, p. 249, "Divus Gregorius, Hom. 34, in Evangelia, ait, Deum centum habuisse oves, cùm angelos et homines creavit: ex his centum periisse unam, nempe hominem: nonaginta verò novem ovibus, id est angelis, in deserto, hoc est in cœlo, dimisisse, Christum in terra hanc unam quæsivisse, nempe hominem." He refers to Bede, Ambrose, and others, giving the same interpretation; and Theophylact, "Dicunt nonnulli, centum oves omnem creaturam rationalem: unam autem ovem rationalis naturæ hominem, quem errantem requisivit Pastor bonus, relictis nonaginta novem in solitudine, hoc est in superno loco cœlesti." This interpretation of the Parable is confirmed by Tostatus Abulensis, In Matt. xviii., Quæst. 76.

CHAPTER XXXVII.

THE DISCOURSE WITH THE TWELVE IN THE HOUSE AT CAPERNAUM CONTINUED — THE PARABLE OF THE UNMERCIFUL SERVANT.

Matt. xviii. 15—35.

THE Discourse of the Messiah with His Twelve Apostles, in the house at Capernaum, branched out into various topics, all having their centre in the law of meekness, and its kindred virtues, which are so essential to the perfect restoration of the nature of man to the image in which Adam was created. This was the message of the angels at Bethlehem; "Peace on earth; good will towards men." It might be supposed that patience and gentleness would be studiously cherished by pilgrims, passing through the wilderness of the world, full as it is of suffering and care, from which none can be exempt; that sympathy and love would approve themselves to all, as the best companions to smooth and beguile its weary ways. Alas! they seem to be banished in the struggle of man with man, giving place to a lordly and contentious spirit. Nevertheless, to be meek, forgiving, and peaceful, when aggrieved, is declared, from the beginning to the end of the Gospel, to be the distinguishing mark of the Christian character.

Having stated the danger and impiety of committing offences within His Kingdom, or causing others to commit them, our Lord went on to show how His disciples were to exercise forbearance towards any who treated them injuriously. They who love Christ can never be at a loss to give proof of it; for they live in the midst of erring brothers who offend against charity, and provoke to evil; yet they must forbear: and these are His instructions how such should be dealt with; "If thy brother shall trespass against thee, go and tell him his fault

between thee and him alone:" if that fail, have recourse to other gentle means: appeal to him through the intervention of witnesses, or it may be the good offices of friends; and, as a last resource, through the authority of the Church: "but if he neglect to hear the Church, let him be unto thee as a heathen man and a Publican." In any case refrain from all recompense of evil: incorrigible though he be, rather leave him to his own conscience than bring him to judgment. A difficult lesson is this to the pride of our nature. A man may be a lover of strict integrity and truthfulness, bountiful to the poor, with a generous spirit that would mete out to others the full measure of justice: but to forbear under wrongful treatment; to suffer tamely the infringement of our rights, seems almost too much to expect. Yet even this victory must be achieved, if we would wholly belong to Christ. Such is the charity that "suffereth long and beareth all things;" and carries its own blessing with it. There is an Eye that seeth; an approving angel is near; then let the world be rude and unjust; but avenge not thyself.

Once more, He declared the power of absolution, which was committed to His Church; "Verily I say unto you, Whatsoever *ye* shall bind on earth, shall be bound in Heaven; and whatsoever *ye* shall loose on earth, shall be loosed in Heaven." These words were addressed equally to all the Twelve, as if there must never again be any questioning among themselves, which should be greatest. Moreover, to unite them in the closest bonds of union, and to assure them of His never ceasing Presence with all disciples, He added, "Again I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of My Father Which is in Heaven. For where two or three are gathered together in My Name, there am I in the midst of them." He is present not only in the public services of the Church; but with those who are united in private prayer. Wonderful it is how few there are, so knit together in faith and love as to claim the promise! How seldom we agree in private touching what we shall ask! Even those most closely united in bonds of social affection have their reserves on this point; and in respect of family prayer, it is to be feared that the home altar is rather the exception than

the rule. There Christ promises His Presence, and His blessing; but there men do not seek Him. Fixed hours, and fixed thoughts, are hard to accommodate to the turmoil of the world, where all have too much to do. Thus precious time rolls on; opportunities are lost; the promise is not realized by Christians, because not claimed, until some stroke of calamity hangs over their head: then they fly to the only refuge, and find themselves on their knees, pleading before Christ His own gracious promise.

This train of instruction on the necessity of mutual forbearance, and Christian love, suggested to the mind of Peter to ask, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" The answer points out the law of Christ to all, who desire to be children of His Kingdom; "I say not unto thee Until seven times: but, Until seventy times seven." These few words embrace the whole spirit of the Sermons on the Mount, and on the Plain. A meek and patient temper, and a generous forgiveness of all offences, are a well-spring of Divine refreshment, making glad the heart of the possessor; for there is no pleasure so sweet as that of giving pleasure to others. The Saviour enjoins a tender forbearance towards all, without exception. This virtue accommodates itself to every varied circumstance, as it arises in our daily and hourly intercourse with the world around us; nor can we ever be at a loss how to apply His golden rule. Harshness, or rigid exaction of our dues, whether in money, service, or respect, are highly offensive to Him. What, if He were harsh and unpitiful to us, who transgress every hour? we should then all lie under deserved condemnation. And because He is merciful, so must we be merciful,—even to the faulty, if we desire to be called after His Name. Nothing that the comprehensive word LOVE can embrace is excepted from the command. Practical goodness, long suffering, mercy, gentleness, generosity, meekness, forbearance, are the conditions of our own acceptance and pardon. In order to make this vital principle of the Kingdom of Heaven perfectly clear to the Twelve, He explained it to them under a familiar example or figure of real life, which remains for ever a warning to all.

The Parable of the UNMERCIFUL SERVANT represents to us,

under the similitude of an eastern King taking account with his servants, the immeasurably greater debts we owe to God than any which can be due to us from our fellow-men. "The Kingdom of Heaven is likened unto a certain King, which would take account of his servants," &c. It represents a king seated on his throne, surrounded by his officers, governors of provinces, and collectors of tribute, who are to render an account of the sums which they owe to the royal treasury. "And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.'" Such a scene as this might well take place in eastern kingdoms of that day, where the property and life of all were subject to the absolute will of the ruler; and thus it represents the sovereign power of the Almighty King of kings. "Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt." In this instance of munificence and pity, not only giving the required delay of payment, but an absolute discharge, we see portrayed the mercy of the Saviour of the World, Who condescends to the weakness of His creatures, when they have nothing to plead but their own needs, and His free compassion.[1]

But no sooner does this indebted servant receive his release, than he goes out from the King's presence; and finding one of his fellow servants who owed him the small debt of an hundred pence, he lays violent hands on him, takes him by the throat, and, deaf to all entreaties for a short respite, casts him into prison. Here is a lively and true picture of the harsh unforgiving spirit of a selfish world. The fellow servants of this pitiless defaulter being very sorry and shocked at his inhumanity, come in and tell their Lord what has been done. Then the King calls the man back to

[1] "Attende, quantum valuit oratio humilis, ut ipse debitor dimitteretur, et debitum. Optimus et dives in bonis Deus omnibus petentibus veniam melior exhibuit quàm rogatus, amplius miseratus quàm velint homines miseri à miseri liberari." Simon de Cassia, lib. vi. cap. 17, p. 384.

his presence, and severely reproaches him for his hard-heartedness, which indeed was *ingratitude to himself;* for all the servants of the household were equally the object of his royal benevolence.[1] "O thou wicked servant, [he said] I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee." Then, in his character of judge, "His Lord was wroth, and delivered him to the tormentors."

This Parable unites a prophetic character with its moral teaching: for it represents the coming of the Lord in the Last Day, when the whole World shall stand before His judgment seat. To HIM, all hearts are open: now in Heaven He hears the cry of all the unfortunate, who are objects of His compassion: and surely He will punish those who oppress them, or do them wrong. All the deeds of violence, which now fill the Earth with mourning; all the instances of rigour, hardness, and grasping severity; all disregard for the prayer of those who plead for compassion; all the secret workings of an unforgiving spirit, are recorded in the Book of Heaven, as most offensive to the God of mercy. From His bounty, day by day, we receive every blessing we enjoy: in His long suffering He bears with our many provocations through all our lives. Count up His benefits; and they are more than ten thousand talents. Above all He has given His own Well-beloved Son to die upon the Cross for us; and greater love than this it is not possible for the mind to conceive. Christ demands of us in return the same forbearance and compassion towards others, as the best acknowledgment of His bounties, the surest proof of our gratitude. When He comes with all His holy angels to take account with His servants, every act of benevolence, even a cup of cold water, given for Love of Him, every exercise of mercy and forgiveness, each word of tenderness,

[1] "Habes ex hac parabola duas causas cur debeamus nobis mutuo delicta condonare. Altera est gratitudo, quam debemus Deo pro beneficio remissionis peccatorum. Altera est testificatio veræ fidei, propterea quod is non est condonatio alicui proximo, in quo non est vera fides in Christum." Bernardus, in Matt. Op. tom. v. p. 147. "Doctrina de mutua condonatione peccatorum est generalis regula, quam omnes sive majores sive minores, sive magistratus sive subditi, ita tenere debent, ut a proximo offensi nullo die, nulla ex re, nulla ulciscendi causa eum offendant, ut ei quam maxime beneficiant." Simon de Cassia, in N. Test. cap. 7. p. 148.

the very look or thought of sympathy and compassion, shall in no wise be forgotten. But whosoever has cast his fellow servant into prison, or cruelly exacted the debts which he owed; or in any way been tyrannical and harsh towards the distressed,—even if they have offended; or, whilst forbearing in open acts, has retained an inward dislike and prejudice,—forgiving with the hand, but not with the heart,[1] shall be "delivered to the tormentors." For this is the conclusion of the Parable; "So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The Messiah's return to Capernaum, where this Discourse took place, completed the third general Circuit through distant and retired parts of Galilee, where (as we have seen) He sought to be hid from the Jews. His hour was not then come; but now it draws near. The next six months form a remarkable epoch in the history, standing between the glory of the Transfiguration, and the sufferings of the Cross: in that interval He visits Jerusalem three several times, although the Rulers seek to kill Him. All these particulars are given only by St. Luke and St. John. From this point of the history, St. Matthew and St. Mark are silent, until a week before the Passover, when St. Matthew, at xix. 1, and St. Mark, at x. 1, rejoin St. Luke, at xviii. 15, as will hereafter more fully appear.[2]

[1] It is not enough that we offer the semblance of friendship, and the kiss of [illegible] peace, and smooth words, if malice lurks in our heart; or if we fail in compassion to our neighbour, or take pleasure in his misfortune, or rejoice when he is injured by others, though we ourselves do him no harm; or if we keep silence when others have evil designs against him; or if we do not help him as far as we can in the hour of need; or if we express ourselves with bitterness when he has given way to passion, or speak ill of him, or repine at his good name, or fail to rejoice when God has been gracious unto him. Simon de Cassia, lib. vi. cap. 17, p. 385.

[2] Lightfoot observes that Matt., xix. 1, and Mark, x. 1, are not to be understood as if Christ went at once from Capernaum to beyond Jordan; but that they give no account of His actions until He came there; and passing over in silence almost half a year's story, they bring Him from Galilee to beyond Jordan, and straight from thence up to Jerusalem for His Passion. Luke and John [filling up this interval of six months] bring Him twice to Jerusalem, besides His going up to the last Passover, namely, on this present journey to the Feast of Tabernacles, and another to the Feast of Dedication,—which *so far*, confirms the chronology of this Narrative. See vol. i. p. 242.

CHAPTER XXXVIII.

JESUS DEPARTS FROM GALILEE FOR THE FEAST OF TABERNACLES AT JERUSALEM—HE IS REJECTED FROM A SAMARITAN VILLAGE.

Luke, ix. 51—62. John, vii. 1—10.

It was now the month of October, when the Jews, according to the appointment of Moses, celebrated the great Feast of Tabernacles; and Jesus purposed to go up to Jerusalem. Three years of His public Mission have passed away; in six months all will be accomplished on the Cross. It is eighteen months since His last visit to Jerusalem.[1] In that interval we have seen how His miracles of mercy, on both sides of the Lake of Gennesareth, and His teaching in the cities and villages of Galilee, had drawn the multitudes around Him. The people had every where testified their wonder and admiration: but in Jerusalem He could only expect to be reviled, and persecuted by the jealous Rulers. Nevertheless, before the final Passover, He would twice offer them the opportunity of being converted; once at the feast of Tabernacles, now at hand; and again, two months afterwards, at the feast of Dedication; that by any means they might be persuaded to believe in Him as the Christ.

His brethren began to be impatient at His having so long withdrawn Himself from public notice in Jerusalem: and they now came to Him to urge His going up for the feast of

[1] "Post tertium Festum Paschatis, cujus mentio fit Joh. vi. 4, certum est Christum ab eo tempore ad hoc usque nunquam profectum esse in Judæam, sed semper in Galilæa fuisse conversatum, ut Joh. vii. 1, dicitur, usque ad festum Tabernaculorum, eo quòd Judæi ipsum interficere quærebant." Chemnitius, cap. xciv. p. 1020. See Chapter xviii. of the Narrative, p. 157.

Tabernacles. "Depart hence, [they said] and go into Judea, that Thy disciples [there] also may see the works that Thou doest:" "show Thyself to the world." St. John adds, "For neither did His brethren believe in Him." They came short even of the faith of the Apostles, weak though that was. A little while before, they thought He was "beside Himself." Enough, however, had since occurred to raise their hopes of His establishing a great Kingdom in Israel: the people had desired to make Him their King; and His brethren might reasonably expect to share in His honours. Therefore they desired that He should go up to the Holy City, and in the face of the world assert His claim to the throne of David, which the multitude were ready to confer upon him. Had they known that Jerusalem was to be the last scene of His agonizing Death, they would have done all in their power to stay His going. In either case the event was beyond their understanding, or control. His thoughts were not as their thoughts. All had been forecast in the counsels of Heaven.

The feast of Tabernacles was the joyous festival of eight days, ordained by Moses, fifteen hundred years ago, to celebrate the dwelling of the Israelites in tents, when they wandered in the wilderness. The solemnities to be observed are specially described in the XXIII. Chapter of Leviticus, and in the VIII. Chapter of Nehemiah. It was one of the three Great Feasts, which all were commanded to attend; and on this occasion, when multitudes would be gathered together, our Lord intended to be present, that He might again make an open and clear revelation of His Divine Nature. But He had reasons for not going publicly, or at the exact moment when His brethren desired; therefore He replied, "My time is not yet come: but your time is alway ready. The world cannot hate you: but Me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up *yet* unto this feast: for My time is not yet full come." In these words we see the exact reason why the Rulers hated Him; *He testified against them, that their works were evil.* Self-convicted, they could not stand before the force of truth; they must either confess to their own false teaching, hypocrisy, and extortions, which He constantly denounced, or put Him to death. When He had said these words to His

brethren, He Himself "abode still in Galilee." He stayed behind,—it might be two or three days, before He set out: and then He did not reveal His intentions, lest the multitude should throng Him. "But when His brethren were gone up, then went He also up to the feast, not openly, but as it were in secret."

This delay helps to explain the words of St. Luke, speaking of the present journey to Jerusalem;[1] "It came to pass, when the time was come, [or drew near] that He should be received up, He stedfastly set His face to go to Jerusalem.[2] The

[1] St. Luke and St. John speak of the same journey. Chemnitius, vol. i. cap. xciv. p. 102; Whiston, Harm., p. 351; Le Clerc, Harm., ch. xxxviii., p. 279; Lightfoot, vol. i. p. 242, and most of the Commentators are of this opinion.

[2] "Evangelista non dicit illos dies completos fuisse, sed ponit eos in actu, *dum complerentur*, tanquam complerendos." Chemnitius, cap. xciv. p. 1020. "'Factum est autem cum complerentur dies assumptionis Ejus,' hoc est appropinquaret tempus passionis seu ascensionis." Dionysius Carth., in Evang. Lucæ, art. xxv. fol. 188. "The words of St. Luke mean, that now being come within half a year of the time of His Death, He resolved to be more constant at Jerusalem than He had been." Lightfoot, vol. i. p. 242. See Calmet, Com. Litt., Luke, ix. 51.

This expression, "When the time was come that He should be received up," has led many learned Commentators to consider that after His departure for the Feast of Tabernacles, He never again returned to Galilee: and some would crowd all the events related by St. Luke, from ch. ix. 51, to xviii. 14, into the short space of one or two months. These opinions are wholly irreconcileable with many passages in the Gospel of St. Luke, and still more inconsistent with that of St. John. Indeed, from this point of the history, until the last public entry into Jerusalem, the harmonists and commentators have created many fanciful difficulties in the chronology, which do not really exist, if we keep close to the order of the Gospels, as they are handed down to us. The critical reader requires no explanation of the various discordant arrangements, which those writers have given; therefore, it will be sufficient to state the main principles on which the "ordo rerum" in this Narrative proceeds.

Doubtless the Evangelists (to say nothing of the Divine Inspiration which guided them) were best acquainted with the proper course of events, and wrote accordingly, as any other well-informed historians would do. St. Luke says, in the preface to his Gospel, "It seemed good to me, having had perfect understanding of all things from the very first, to write unto thee *in order*, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." St. Matthew, St. Mark, and St. John would naturally follow the same general rule: no harmonist, therefore, is entitled to disarrange the links of the historical chain according to his own notions of fitness, and dot them about here and there in places different from the order pointed out by the Evangelists themselves. Such transpositions, so far from helping to a clear view of our Lord's ministry, have made confusion.

journey, having been delayed some days, would be made "stedfastly,"—if not in haste,—with full purpose to arrive in

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The chronology of the future portion of this Narrative proceeds on the following data:—

1. From the Messiah's Discourse with His Apostles in the house at Capernaum, until His last arrival at Bethabara, on the way to Jerusalem for the closing scene, a period of nearly six months elapsed; namely, from the Feast of Tabernacles, in October, till the Passover of the Crucifixion, at the end of the following March.

2. The events in that interval are related only by St. Luke and St. John: those which happened in Galilee, (also the Parable of the Good Samaritan, probably spoken near to Jericho, and the visit to Martha and Mary at Bethany,) are found in St. Luke: those which occurred in Jerusalem, are described by St. John.

3. In that interval of six months the Messiah went up from Galilee to Jerusalem three distinct times; namely, once to the Feast of Tabernacles, in October; again to the Feast of Dedication, in December; and lastly, after the fourth general Circuit through Galilee, and perhaps Perœa, which occupied nearly four months, beginning at Capernaum, and ending at "the further side of Jordan," opposite to "the coasts of Judœa," He went straight to Jerusalem for the Passover of the Crucifixion.

4. Those two journies, and general Circuit, are described in the Gospel of St. Luke, in regular succession, not requiring a single passage to be displaced or transposed. The first journey from Capernaum to Jerusalem for the Feast of Tabernacles, is given in ch. ix. 51—62. The sending forth the seventy disciples from Capernaum, and their return; and the second journey from thence to Jerusalem for the Feast of Dedication, are described in ch. x. The last general Circuit through Galilee, once more "journeying towards Jerusalem," is detailed in eight chapters, from xi. 1 to xviii. 14. At that point St. Luke rejoins St. Matthew, xix. 1, and St. Mark, x. 1, "beyond Jordan," near to Bethabara, from whence they all three unite in describing (without any transposition) the circumstances which occurred on the way to Jerusalem for the last Passover; and the triumphal entry. Thus the regular order of these three Evangelists is unbroken.

5. So also St. John's Gospel proceeds in regular succession, for the same period of six months. From ch. vii. 2, to x. 21, he gives an account of all that transpired in connexion with our Lord's visit to the Feast of Tabernacles; from ch. x. 22—39, he describes what happened at the Feast of Dedication; ch. x. 40—42, His return from that feast to Bethabara, "beyond Jordan;" ch. xi. 1—54, the raising of Lazarus at Bethany; and then His going away to Ephraim, "because the Jews sought to kill Him;" ch. xi. 55—57, "when the Jews' Passover was near at hand," John mentions the expectations of the Jews regarding Him; xii. 1—11, the supper at Bethany, when Mary anointed Him; and at ch. xii. 12—19, he joins the other three in the account of the triumphal entry into Jerusalem.

Thus, by allowing the Evangelists to give their respective portions of the history, in their own way, all four are brought into harmony, without change or transposition in the order of their Gospels: and the regular chain of the history is preserved in true chronological succession.

time for the feast of Tabernacles, and by the shortest route; which was through Samaria. As He went, "not openly, but as it were in secret," He neither taught by the way, nor performed any miracle; therefore St. Luke gives but a short account of what occurred. No doubt the Twelve were with Him: some of whom He sent as "messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem." These schismatical Samaritans were always jealous of the worship of the Temple in Jerusalem. Their rival altar was on Mount Gerizim; and seeing a company on their way towards the hated city for the feast, they refused them hospitality. "And when His disciples James and John saw this, they said, 'Lord, wilt Thou that we command fire to come down from Heaven, and consume them, even as Elias did?'" (2 Kings, i. 1—14.) It was love for their Master, which prompted the angry thought: they would fain avenge the insult offered to Him, by destroying these villagers. But their mistaken zeal was one of many other proofs, that they had not yet learned the real nature of His law of love, or His intense pity and long-suffering towards sinners. "Jesus *turned, and rebuked them*, and said, 'Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.'" The law of Christ is unchangeably the same: on the Mount, in the house at Capernaum, before the Samaritan village, in His Church,—His word is ever against the presumptuous, unforgiving, and unmerciful. He had laid aside His Glory, that He might make a covenant of peace for all who were far off: and not long hence He would establish the faith of those unbelieving Samaritans, and then they should know WHOM it was they had denied. After His Death they were among the earliest converts to receive the Gospel with joy.[1]

Having been thus rudely rejected, "they went to *another village*." It does not appear in what direction that was, nor by what road Jesus went on to Jerusalem:

[1] Acts, viii. 5—8.

probably He still proceeded straight through Samaria, by Shiloh and Bethel.[1] "And it came to pass, as they went in the way, a certain man said unto Him, 'Lord, I will follow Thee whithersoever Thou goest.'" And another said, "Lord, suffer me first to go and bury my father." And a third, "Let me first go bid them farewell, which are at home at my house." Jesus made the same reply as before, when others offered themselves in like terms by the Sea of Tiberias.[2] "Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head." "Let the dead bury their dead: but go thou, and preach the Kingdom of God."[3] And to the third He said, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." The followers of the Cross are to take St. Paul for their example, and "forgetting those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling of God in Christ Jesus."[4]

[1] See chap. xi. of the Narrative, p. 90.

[2] Matt. viii. 19—22.

[3] On a like occasion at the Sea of Tiberias, Matt. viii. 22, the answer was, "Follow Me; and let the dead bury their dead:" but now, as He was going to Jerusalem "in secret," and desired to have no followers, He replied "Go thou, and preach the Gospel."

[4] Phil. iii. 13, 14.

CHAPTER XXXIX.

JESUS AT THE FEAST OF TABERNACLES TEACHES IN THE TEMPLE —DIVERSE OPINIONS OF HIM AMONG THE PEOPLE—THE RULERS SEEK TO TAKE HIM; REBUKE THEIR OFFICERS FOR NOT BRINGING HIM BEFORE THEM; AND CHIDE NICODEMUS FOR DEFENDING HIM—HE PASSES THE NIGHT IN THE MOUNT OF OLIVES.

John, vii. 11—53.

THE multitudes who thronged the Holy City at the three great Feasts—the Passover, Pentecost, and Tabernacles, might be counted by hundreds of thousands. They came not only from all parts of Canaan, but from the great foreign cities, where they occupied themselves in commerce and arts. Never forgetting Sion, but longing for the happy returns of her appointed festivals, they prayed for the peace of Jerusalem, "whither the Tribes go up, the Tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord."[1] At the feast of Tabernacles all was joyous. The visitors bring with them gifts of remembrance for friends, and offerings for the treasury of the Temple. Many a story they have to tell of Rome and her Emperor, of Athens, Corinth, Thebes, and Alexandria. But all other news yielded in interest to the great national questions regarding the Prophet of Nazareth, Who had been going about in Galilee, working wonders, supposed to be the Christ, Who should restore the departed sceptre of Judah, and the throne of David. No wonder "they sought Him at the Feast, and said, 'Where is He?' And there was much murmuring among the people concerning Him; for some said, 'He is a

[1] Ps. cxxii. 4.

good Man:' others said, 'Nay; but He deceiveth the people.'" Whether or not He were truly the Messiah, they knew that John the Baptist had borne witness of Him; and His undoubted miracles seemed to offer a pledge that He came forth from God. All joined in the enquiry, "Where is He?" "Howbeit no man spake openly of Him for fear of the Jews." Something had been determined against Him; but it was yet a secret; and if any were suspected of believing on Him, they would be put out of the synagogue.

For some days nothing was known or heard of Him: but "about the middle of the feast,"—it might be the fourth day,[1] He was found in the Temple, *teaching*. We may believe that He preached the Kingdom of Heaven, explained the ancient Scriptures, and called all men to repentance. He came to His Father's House with a message of deliverance; He proclaimed to them Heavenly truths; His words were full of wisdom,—insomuch that "they all marvelled;" and they said one to another, "How knoweth this Man letters, having never learned?" How came the Son of a Nazarene carpenter to be thus deeply versed in the prophets, and to teach with such force and authority? They viewed Him only as a Man gifted with extraordinary powers. But He points to Heaven as the immediate source of His knowledge. He had no need of human learning acquired by the ordinary means; for He was taught of God, from Whom He came, with Whom He claimed to be one by virtue of His Deity. Nevertheless, speaking as Man,[2] His wisdom was not His own: He

[1] Simon de Cassia, Gesta Salvatoris, lib. xi. cap. 27, p. 213. Alford's Greek Test., John, vii. 14.

[2] Lucas Brugensis, John, vii. 16. "De novâ nativitate per aquam, de esu carnis ejus, de sua doctrina, et de exaltatione per crucem à Christo et de Christo quæsitus est modus, et juxta quæsitum, aut juxta veritatem ab ipso est porrecta responsio. Quæsivit Nicodemus, quomodo possit homo nasci cùm sit senex? Quæsiverunt Judæi, et quomodo potest nobis carnem suam dare ad manducandum? Et alibi, quomodo tu dicis, oportet exaltari filium hominis? Nunc de scientia; quomodo hic scit literas, cùm non didicerit?" Simon de Cassia, lib. xi. cap. 27, p. 214. "Mea doctrina, quam profero linguâ carnis, et ideo mea, non est mea ex authoritate carnis sive humanitatis, sed ejus qui misit Me, Dei Patris, cui æquor in forma deitatis. Velut una legatio est legati, et legantis." "Ecce modus scientiæ Christi per omnia ineffabilis est quia Deus æternus est, cui nihil accessit, vel decessit ex tempore addens aut detrahens deitati, nec aliud est Deus, quàm scientia ejus. Anima verò ejus unita illico deitati omni sapientiâ repleta est, ita ut in Christo sint, secundum Apos—

answered, "My doctrine is not Mine, but HIS that sent Me. If any man will *do His Will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is the pride of a perverse nature that darkens the meaning of Scripture. Whosoever has the willing heart of belief, and the spirit of love to God,[1] as testified by a holy obedience to His law, and a zeal for His Glory, will not come far short of the true scope of the Gospel. The Jews, had turned aside from the pure Word of God to false glosses and interpretations of the Scriptures, and were a morally depraved people: when therefore Jesus reasoned with them of a Heavenly Kingdom, it was beyond their reach of thought, because their *hearts* were evil. He spake to them "of righteousness, temperance, and judgment to come," with more than the authority of an angel; but they gave no heed.

It will be remembered that the last time He was in Jerusalem He was arraigned before the Rulers for healing the lame man, at the Pool of Bethesda, on the sabbath day. That offence, so public and notorious, had never been forgiven. The trespass against their rigid observance of the sabbath outweighed all His miracles. To the Jewish mind, self-opinionated, and proud of their national distinction as the chosen people of God, it was a conclusive proof, that He could not be the Christ, Who should restore the throne of David, their seats of judgment, and their laws. It rankled in their minds with all the greater bitterness, because throughout Galilee He had reproached the Scribes and Pharisees, and shown the same disregard of their traditions,—healing the sick in the very synagogues on the sabbath days. Knowing this to be one of the chief grounds of accusation against Him, He did not shrink from the subject: but at once justified that act of mercy, and declared that He had only done what was lawful, even according to the religious observances of their own Priests. "'Why go ye about to kill Me?' The people answered and said, 'Thou hast a devil: who goeth

tolum, omnes thesauri sapientiæ et scientiæ absconditi, non per traditionem doctorum, sed ipsa virtute unionis. Etiam ut homo thesauros incomprehensibiles sapientiæ et scientiæ habuit. Igitur ore humano deprompta doctrina erat Christi hominis, et authoritate verò erat Dei Patris." *Ibid.*

[1] Alford's Greek Test., John, vii. 17. Wordsworth's Greek Test., *Ibid.*

about to kill Thee?'" Then He said, "I have done one work, and ye all marvel." "Are ye angry at Me because I have made a man every whit whole on the sabbath day?" Perhaps the question "Who goeth about to kill Thee?" was asked by strangers from afar off, who had no knowledge of the intention of the Rulers to destroy Him.[1] But "some of them of Jerusalem [inhabitants of the city, who suspected that His Death was already determined] said, 'Is not this He Whom they seek to kill? But lo, He speaketh boldly, and they say nothing unto Him. Do the Rulers know indeed that this is the very Christ?'" Though they will not openly confess Him, are they so conscious of His likeness in power and wisdom to the expected Messiah, that they fear to lay hands on Him?

And now followed a scene of perverse murmurings and questions among the people, which exactly represent the state of the Jewish mind in Jerusalem, swayed to and fro by contrary opinions. At first, some thought He might be the Christ, because the Rulers did not put Him to silence: but some doubted, because they supposed there was no mystery in His birth and parentage;—"We know this Man whence He is: but when Christ cometh, no man knoweth whence He is;" others again, because they thought He was of Galilee,—whereas Christ was to be born in the town of Bethlehem.

Amidst this conflict of reasoning Jesus remained unmoved. He calmly asserted His Divine Nature; as it were saying, Whilst ye *pretend*[2] *to know* Me, and to know whence I am, ye know not HIM Who sent Me. "I am not come of Myself, but HE that sent Me is true, Whom ye know not. But I know Him: for I AM FROM HIM, and He hath sent Me." They understood from these words, that He claimed the highest attributes as coming from God, which appeared to them no less than a blasphemous assumption; and, moreover, utterly incredible, because, instead of appearing in glory, He came in the garb of poverty, as a mere teacher of righteousness:[3] for these

[1] Chemnitius, vol. i. cap. xcviii. p. 1053.

[2] Lucas Brugensis, vii. 28. Stier's Words of the Lord Jesus, iv. 268.

[3] "The Jews did not deny the Divine origin and dignity of the Messiah = indeed they had so high a notion of Him, that they considered the pretensions of Jesus to be no less than blasphemy." Blomfield on the Traditional Knowledge of a Promised Redeemer, p. 83.

reasons[1] "they sought to take Him: but no man laid hands on Him, because His hour was not yet come." But many believed on Him, and said, "When Christ cometh, will He do more miracles than these, which this Man hath done?" The Pharisees, hearing these murmurs among the people, sent their officers to seize Him, and bring Him before the council: but He continued His Discourse without noticing their vain designs. He prophesied of His approaching departure whither they could not follow Him; "Yet a little while am I with you, and then I go unto HIM that sent Me. Ye shall seek Me, and shall not find Me." After His ascension into Heaven the Jews, as a dispersed and despised people, exiles among the nations of the earth, should look out through long ages for the coming of their Messiah; and should not find Him; which sad prophecy stands fulfilled to this very day. The followers of Mahomet grant them, as a boon, their "Place of Wailing," outside the walls of their Temple: there they sit in the dust, and lament the fall of Jerusalem.[2]

"In the last day, that great day of the Feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto Me and drink.'" One of the chief solemnities of this festival of Tabernacles was a great procession of Priests and Levites, with branches of palms, and olives, and citrons, and a golden vessel carried in the midst, filled with water out of the Pool of Siloam, which was poured on the high altar before the Temple at the time of sacrifice,—all being made more solemn and joyous by the music of trumpets and viols, and the singing of Psalms, and Hosannas. This was a memorial of the miraculous supply of water to their fathers in the wilderness; also an offering of the Priests to propitiate Heaven for the rains of the coming year.[3] As Jesus often adapted His discourse to some outward circumstance, occurring at the time, we may believe that this ceremony suggested the words, "If any man thirst, let him come unto Me and drink. He that

[1] William Wilson on the New Testament, pp. 15. 18. 58.

[2] Robinson's Bib. Res., vol. i. p. 350. Barclay's City of the Great King, p. 595. "The Land and the Book," by Thomson, p. 690.

[3] Lightfoot, vol. ii. pp. 560, 561. Lewis's Ant. Heb., vol. ii. pp. 173, 174. Greswell's Dissertations, vol. ii. p. 490.

believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living waters."[1] "*This spake He of the Spirit*, Which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified." He seems to say, Believe in Me, and I will give you to drink of the Fountain of the Spirit, which shall spring up to life eternal. Ye seek the former and the latter rains for the fruits of the earth; but come to Me, and ye shall never thirst: "with joy shall ye draw water out of the wells of salvation."[2] The "living waters" are the gifts of the Holy Ghost, Whom the Father would send in Christ's Name after He was glorified, (as He declared on a later occasion,) to abide with His true disciples for ever, and guide them into all truth.

"Many of the people, therefore, when they heard this saying, said, 'Of a truth, this is *the* Prophet;' others said, 'This is *the* Christ.' But some said, 'Shall Christ come out of Galilee? Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' So there was a division among the people because of Him. And some of them would have taken Him; but no man laid hands on Him."[3] Vain seekers of genealogies! perverse readers of Scripture, gathering clouds to darken their own minds! There He stands before them in all the attributes of Christ, as foretold by the prophets,—born in Bethlehem, and of the lineage of David, which was their own required test of His being the Messiah; and they had never troubled themselves to ascertain the real place and circumstances of His Birth, or His descent from David,[4] resting satisfied with the popular, but mis-

[1] As He had said before to the Samaritan woman at Sychar, "Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." John, iv. 14.

[2] Isaiah, xii. 3. This passage from Isaiah was always sung at the pouring out of the water on the altar during the Feast of Tabernacles.

[3] "Semper inter verum et falsum, bonum et malum, lucem et tenebras, pios et impios, justos et injustos, humiles et superbos, humiliter sentientes et alta sapientes, simplices et astutos, dissentio reperta est." Simon de Cassia, lib. xi. cap. 32, p. 221.

[4] Chemnitius, vol. i. cap. xcix. p. 1062. Lucas Brugensis, John, vii. 42. Wordsworth's Greek Test., *ibid.*

taken belief, that He was born in Nazareth. Thus they fulfilled perhaps one meaning of the prophet, "Who shall declare His generation?"[1] They had clear evidences that the Kingdom of Heaven was indeed come; the testimony of John the Baptist; of Christ Himself, confirmed by many miracles; of Moses and their own prophets: but they could not understand. Thus is it amongst ourselves. The deepest truths often lie about our common pathway; but they are not heeded. The earnest spirit and the single eye alone can see them.

In the midst of these contradictory sayings among the multitude the officers of the Rulers came to take Him; but were so moved by His discourse, that they could only listen, and admire.[2] They would hazard all, rather than lay hands on Him: "Touch not Mine Anointed, and do My prophets no harm." They went back to their masters, who had probably assembled in the Sanhedrim, to consider what was to be done, expecting their prisoner. "Then the Chief Priests and Pharisees asked, 'Why have ye not brought Him?'" They answered, "Never man spake like this man." The Pharisees replied, "Are ye also deceived? have any of the Rulers or of the Pharisees believed on Him? But this people, who knoweth not the law, are cursed." These unrighteous and false teachers of Holy Writ, dealt out their anathemas against all who would not think, and act as they commanded. They looked upon Christ as an enemy, and were bent on His destruction. One of the council, however, was honest and

[1] Isaiah, liii. 8.

[2] "Observa hic virtutem et efficaciam Verbi divini, quæ tanta est, ut ejus ministerio hi satellites, immite hominum genus, et ad omne facinus mercenarii, non tantùm animos suos mutent, sed etiam non vereantur Christi Jesu coram suis dominis gloriosum testimonium doctrinæ præbere. An non hæc est mutatio dextræ Excelsi? Ps. lxxvii. 11. Nam qui ad capiendum Christum egressi fuerant, ab ipsa gravitate doctrinæ capiuntur. Sic Saulus Damascum ad vastandam ecclesiam Christi missus, ejusdem virtute in Apostolum commutatus redit." Act. ix. 6. Chemnitius, vol. i. cap. xcix. p. 1063. "Apparitores sævi à sævis missi principibus, mansueti ad verbum Domini facti sunt, à quo animorum sedata sævitia, et corporum frænata facultas. Nullus se tueretur à verbo dominico, si ad audiendum aptaret aurem. Mollescunt dura corda, pertinacia effugatur, mollescit duritia mentis, et ad aptitudinem agendorum ipsa ineptitudo reducitur, obliquata ratio redit in rectum, asperum deplanatur, si animæquiori animo verbum veritatis accipitur. Hujusmodi ministri mittuntur ut capiant, audiunt et quiescunt." Simon de Cassia, lib. xi. cap. 33, p. 222.

bold enough to question their proceedings. "Nicodemus (he that came to Jesus by night,) said, 'Doth our law judge any man before it hear him, and know what he doeth?'" This appeal to reason, and to their own rules of justice, called forth only their contempt: "Art thou also of Galilee? [they said] search and look; for out of Galilee ariseth no prophet."[1] As the day was now far advanced, they would postpone their measures till to-morrow. "And every man went unto his own house." But the Messiah, harassed and saddened as He was by the hard unbelief of His people, wearied, and perhaps an hungered, *had no home*. If none dared to speak boldly in His defence, still less could any venture to offer Him hospitality. The Lord of the stately Temple had no where to lay His head in Jerusalem. "Jesus went unto the Mount of Olives," probably to Bethany, which was at the foot of the mountain.[2]

[1] "Nota quòd rusticè, et sine ordine, et cum furore loquuntur: respondent enim ad ea quæ non dixerat Nicodemus. Non enim dixerat, quòd Propheta [Christus] esset; sed quòd lex non judicat quemquam sine examinatione. Item non respondent ad ea quæ dixerat. Quam enim consequentiam habent, dicente illo, 'Lex nostra non judicat quemquam,' dicere illos, 'Nunquid et tu Galilæus es'? Nullam. Poterant tamen satis se excusasse, et dixisse, 'Nos rectè misimus ministros ad capiendum eum, ut sic scorsum possemus examinare secundum legem.' Vel poterant dicere, 'Non est examinandus; sed puniendus tanquam apertus et notorius criminosus, et nefarius.' Sed hoc non dixerunt, sed rusticiùs, et iracundiùs utuntur contradictione adversus Nicodemum, dicentes, 'Nunquid et tu Galilæus?'" Hugo de Sancto Charo, in Joan., vii. 52.

[2] "Non hoc tantùm loco, sed et Lucæ xxi. et Matthæi xxi. et Marci xi. capite videmus, Dominum noctu egressum esse Hierosolymam in montem hunc Olivarum, eò quòd haud procul esset ab urbe, manè verò in civitatem rediisse, ac in templo docuisse. Ad quid verò in montem hunc exierit non additur. . . ut dubium sit, an noctu in monte orandi, vel in Bethaniâ apud Martham et Lazarum quiescendi, ac suos refocillandi gratiâ manserit." Musculus in Joan., p. 323.

CHAPTER XL.

THE MESSIAH RETURNS IN THE MORNING FROM THE MOUNT OF OLIVES TO THE TEMPLE—THE RULERS BRING BEFORE HIM A WOMAN TAKEN IN ADULTERY—HE CLAIMS GOD AS HIS FATHER—ANSWERS THE JEWS, WHO BOAST OF THEIR FATHER ABRAHAM—THEY TAKE UP STONES TO CAST AT HIM; BUT HE CONVEYS HIMSELF AWAY.

John, viii. 1—59.

EAST of Jerusalem, and opposite to the gate, called the Golden Gate, the Mount of Olives fronts and overtops the hills of Sion, Moriah, Acra, and Bezetha, on which Jerusalem stands. Its very name expressed sanctity and peace: for the oil of olives was part of the anointing oil of the Tabernacle;[1] and the olive branch is an emblem of peace. Mount Olivet will ever possess a deep and solemn interest, because it was often the Messiah's resting place during long watchful nights, and the scene of some of the most remarkable events in His Life. On its western slopes and terraces the Tribes of Israel, coming up by the road from Jericho and Bethany to offer sacrifice at the feasts, loved to pause in wonder and delight at this prospect of the Holy City, which poets and historians have made the theme of their highest praise! From this point of view, even now in her ruins, and a monument of God's wrath, she is like a magnificent sepulchre of by-gone splendours. The Garden of Gethsemane lies at the foot of the Mount; and there, perhaps, Jesus spent this night in prayer, and heavenly contemplation; for "He oft resorted thither with His disciples."[2]

[1] Exod. xxx. 23, 24.

[2] John, xviii. 2.

The next day, "early in the morning He came again into the Temple, and all the people came unto Him, and He sat down and taught them." Meanwhile the Scribes and Pharisees had contrived a snare, in which they hoped to entangle Him. They "brought unto Him a woman taken in adultery; and when they had set her in the midst," they asked His opinion, whether or no she should be put to death: "Master, this woman was taken in adultery in the very act. Now Moses in the law commanded that such should be stoned: but what sayest Thou? This they said tempting Him, that they might have to accuse Him." If He condemned the woman, and she were put to death, His character for mercy with the people would suffer. If He should acquit her, He would seem to give impunity to sin, and to disregard the law. He made no answer: but "stooped down, and with his finger wrote on the ground, as though He heard them not." The meaning of this mysterious action has proved too difficult for commentators to explain: it was probably beyond the comprehension of those who were present. "So when they continued asking Him, He lifted up Himself," as if about to speak. What a dignified severity must have been in the look of the righteous Judge! what trembling, and shame in the guilty woman! what ill-concealed guile and malicious expectation in the countenances of her accusers! what breathless silence in the crowd! With a penetration and wisdom greater than Solomon's He delivers the award; "He said unto them, 'He that is without sin among you, let him first cast a stone at her.' And again He stooped down, and wrote on the ground."

And was there not one of those grave Scribes or Lawyers, not one sanctimonious Pharisee, with his broad phylacteries of the Law paraded on his forehead, who dared to cast the first stone? Not one free from impurity? No, not one! "They which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.[1] And again He lifted Himself up, and

[1] "Ecce fugiunt à justo criminosi, à veritate mendaces, à pietate impii. Exeunt de templo Dei, qui jam in animo templum imo fanum diaboli facti erant. Depravata mens a veritate convicta, à conscientia condemnata, etiam non corrigitur." Simon de Cassia, lib. xi. cap. 34, p. 224.

when He saw none but the woman, He said unto her, 'Woman, where are those thine accusers? hath no man condemned thee?'—'No man, Lord.'—Neither do I condemn thee: go, and sin no more."[1] Not a word of reproach from those lips of mercy! "A bruised reed will He not break." He is all gentleness and pity;—"Neither do I condemn thee!" But He gives her the Divine admonition, which stands for ever—"GO, AND SIN NO MORE." Whilst every impure thought is hateful in His sight, His pardoning love can reach the lowest penitent. She was a stray sheep of the house of Israel, and He, the Good Shepherd, had come to seek and to save them that were lost. Conscious of her unworthiness, she stood abashed before Him: yet every outcast wanderer of His flock, through repentance and amendment, may return to the covert of His fold. Although she was forgiven, time itself would scarce blot out her self-reproaches. The higher we reach to a sense of God's holiness, and the more the heart has learned to love and glorify Him as a Redeemer, the more bitter, even to the day of death, are our tears of shame for past sin.

The self-condemned Rulers had slunk away one by one; the woman had gone; and Jesus removed to another part of the Temple. We find Him immediately afterwards in the treasury, where He again taught the people: and although some of the Pharisees were at hand, ready as before with their perverse objections, the people drew nigh to listen. His words are to be laid up in our memories: for, amidst many interruptions from the gainsayers, the whole Discourse is one continued chain of Heavenly mysteries, as it were a Homily on the Divine Nature of the Son of Man. He stood in the court of the treasury, which was one of the many courts surrounding the inner area; and perhaps it was the rising sun shining upon the golden pinnacles of the Temple[2] which caused Him to exclaim, "I am the LIGHT OF THE WORLD: he that followeth Me shall not walk in darkness, but shall have the Light of life."[3] I, the

[1] "Græci hanc historiam non legerunt," &c. Chemnitius, vol. i. p. 1067. See Wordsworth's Greek Test., on the question, whether this incident, beginning John, vii. 53, and ending viii. 11, belongs to St. John's Gospel. Also Bloomfield, and Alford,—*Ibid.* [2] Stier's Words of the Lord Jesus, vol. v. p. 316.

[3] The "LIGHT," was one of the titles which the Jews had always recognised,

Sun of righteousness, dispel the shadows of spiritual night that have so long wrapped the nations in the veil of ignorance and superstition. I come to reveal things hidden during the olden times. I, the Day-spring from on high, would shine in your hearts with the light of the Kingdom of Heaven, to guide your footsteps through the mazes of a dark world. Yesterday He promised them rivers of "Living Water;" in the synagogue of Capernaum He had declared Himself to be the "Bread of Life;" now He is the "Light of the World." By and by we shall hear him say, "I am the Way, the Truth, and the Life." Thus He offers Himself to our affections, under every engaging figure. From the fountain of the Holy Spirit He refreshes each soul that thirsts after Him; He sustains and nourishes those who hunger for Heavenly food; by the light of the Gospel He

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as applying to the expected Messiah. According to Daniel, ii. 22, "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." Schoëttgen, Horæ Heb. et Talmudicæ, vol. ii. p. 9. And Isaiah, xlix. 6. "I will also give Thee for a Light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Grotii, Annot., p. 117. "'Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum:'" Joh. i 9. "Erat Christus, et est, ut Deus, lux: tamen in hoc loco, de Se, ut in carne est, loquitur: in quâ, doctrinâ suâ mundum illuminaturus venit: lux tamen mundi non esset in carne, nisi Deus esset in Seipso." Musculus, In Joan. Evangel., p. 479. "Christ the Light of the world, not earthly and visible to the senses, but Divine and spiritual, far above our comprehension, revealing all things; the living Light, not only perceiving and knowing all things, but to all things giving life, intelligence, and illumination." Faber Stapulensis, Com. Evang., p. 574. "Christ calls Himself the Light of the World, both in His Divine and human nature: for in His Divinity He enlightens the minds of men by His secret rays, revealing what is good and profitable for them: and in taking to Himself the human nature, He, by His doctrine and example, brought to light justice and holiness." Jansenius Gandavensis, cap. lxxvii. p. 585.

"Lux mundi non visibilis et corporalis, qui solem habet ad lumen in potestatem diei, et lunam et stellas in potestatem noctis, sed mundi intellectualis et invisibilis interiorem oculum irradiat ista lux." "Lux ista, quæ noviter mundo in carne apparuit, dirigit, trahit, perducit in vitam. Advertendum quidem, quia non dixit, habebit vitam, sed habebit lumen vitæ. Est enim lux et lumen. Lux est ipsa substantia luminosa, id lumen, quod ab eâ diffunditur ad illuminandum: Christus cùm tota sit lux, et in eo quòd Deus, ipsa substantia veritatis, si sequimur Illum, diffundit in nobis lumen vitæ, agendæ scilicet et sperandæ, ut vere sciamus quid debeamus agere pro vita, quam ex sua pollicitatione speramus." Simon de Cassia, lib. xi. cap. 35, p. 226.

instructs and gladdens every willing heart; "in Him dwelleth all the fulness of the Godhead bodily."

When He exclaimed, "I am the Light of the World," the envious Pharisees, more embittered against Him than ever by His having just before exposed them to shame, made answer, "Thou bearest record of Thyself; Thy record is not true." To which He replied, "Though I bear record of Myself, My record is true: for I KNOW whence I came, and whither I go." In these authoritative words He declares, that His personal consciousness was a testimony to His Divine Nature.[1] He was the most pure, the only immaculate Being that ever was born on Earth; matchless in truth, wisdom, gentleness, meekness, and humility. But all these would have been turned to their extreme opposites, if He had claimed to be the Son of God falsely; or indeed claimed to be anything that He was not. Therefore, apart from all the testimony of prophets, of the Voice from Heaven, and of His miracles, the witness of His own truthful word, "I KNOW WHENCE I CAME," is sufficient.

Still the Pharisees, who had already resolved to put Him to death, were obstinate in their unbelief: therefore He again and again declared His Divinity, knowing beforehand that His words would be misunderstood, misrepresented, and by and by charged against Him as blasphemy, for making Himself equal with God.

"I am not alone; but I and the Father That sent Me."

"I am from above."

"I am not of this World."

"When ye have lifted up the SON OF MAN, then shall ye know that I AM HE."[2]

[1] "If the sun, or the day, could speak, and should say, 'I am the Sun!' and it were replied, 'No, thou mayest be the night, for thou bearest witness of thyself!' how would that sound? argue it away if thou canst." Stier's Words of the Lord Jesus, vol. v. p. 321. He quotes also the saying of Augustin, "*Lumen et alia demonstrat, et Se ipsum.*"

[2] "You will desire to crucify Me; and when you have crucified Me, you will imagine that you have destroyed Me. But I tell you, that then especially, when you have *lifted Me up*, in shame, and yet in glory, you will know from My Resurrection, and from the Miracles wrought in My Name, and even from your own Captivity, consequent on your sin in rejecting Me; and from the graces of the Holy Ghost, poured upon you to enlighten your minds,—from all these things you will know that I am He, *i.e.*, that I am One with the Father, God with God." &c. *(Chrys. Theoph. Aug.)* Wordsworth's Greek Test., John, viii. 28.

"He that sent Me is with Me."
"The Father hath not left Me alone."
"The Son abideth ever."
"I speak that which I have seen with My Father."
"I proceeded forth and came from God."
"It is My Father that honoureth Me; of Whom ye say, that He is your God."
"Abraham rejoiced to see My day; and he saw it and was glad."
"Before Abraham was, I AM."[1]

It seems wonderful that these Divine sayings, coming from the lips of One Who had attested His Godhead by such miracles, and claimed to be their own long desired Messiah, did not move the people to a joyful belief, that the day of Israel's freedom was come. But no; they contradicted, reproached, and reviled Him;—"Where is Thy Father?"—"Who art Thou?"—"They would have laid hands on Him:"—"they understood not, that He spake to them of the Father:"—"Thou art a Samaritan, and hast a devil." When He declared, "If a man keep My saying, he shall never taste of death," they said, "Art Thou greater than our father Abraham, which is dead? and the prophets are dead: Whom makest Thou Thyself?" And when He claimed a pre-existence of two thousand years;—"Before Abraham was, I am,"[2] they could endure no longer: their pent up passion

[1] "Divinity has no past nor future, but always the present; and therefore He does not say, Before Abraham was, I was: but '*Before Abraham was, I am*;' as it is in Exodus, '*I am that I am*.' Exod. iii. 14. *Before* and *after* might be said of Abraham with reference to different periods of his life; *to be*, in the present, is said of the Truth only." Catena Aurea, Gregory, vol. ii. p. 324.—"All unbiassed exegesis of these words must recognize in them, a declaration of the essential pre-existence of Christ." Alford's Greek Test., John, viii. 58.—"Why did He not say, Before Abraham was, I *was*, but I *am*? because He uses this word, 'I am,' as His Father uses it; for it signifies perpetual existence independent of all time. And therefore they charged Him with blasphemy." (*Chrys.*) Wordsworth's Greek Test., *Ibid.*

[2] Eternity has no relation to time, no limit of years. In that sense, as being the Divine Substance, He declared, "Verily, verily, I say unto you, before Abraham was, I am." Abraham was the creature of time; Christ was neither made, nor created, but begotten from eternity: thus it does not follow that He had not seen Abraham; for as God He sees, and will for ever see, all things present and future; yet in Himself He has no reckoning of years. But when our Lord said to the Jews, I am, He revealed Himself to them under the same name

poured forth; "they took up stones to cast at Him." "But He hid Himself, [made Himself invisible][1] and went out of the Temple, going through the midst of them, and so passed by,"[2] as He had done before at Nazareth, thus proving on the instant, that He had spoenk the words of truth in His claim to Divinity.

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by which God made Himself known to Moses, as described in Exodus, iii. 14, that they might understand how God, and the Son of God, was their Redeemer and Saviour, who had before delivered them by the hand of Moses. Faber Stapulensis, Com. Evang., p. 582.

"Being desirous of raising their minds from the thought of His Manhood to the contemplation of His Deity, Christ answered, 'Before Abraham was' [made], that is by the natural birth, 'I am' [eternally existing]. He does not say that Abraham existed, but that he was made; because Abraham was a creature: nor does he say, I am made, but I AM, that is the self-existent Word: for He is not a creature, but the Creator of all things. Thus His eternity is expressed in joining the present verb, 'I am,' with the past tense, 'Abraham was' because eternity ever is. In regard therefore to His Divine nature, Christ is before Abraham; but, according to the human nature which He took upon Him, He was after Abraham. Hence Christ saw Abraham with the all-seeing eye of Deity, and Abraham saw Christ with the spiritual eye, being enlightened by faith." Ludolphus, Vita Christi, Pars i. cap., 83, p. 360.

[1] Simon de Cassia, lib. xi. cap. 43, p. 239. Greswell's Dissertations, vol. ii. p. 494. "Quid est, abscondit Se? Occultum Se fecit, et exivit è templo. Et sic Eum æque præsentem atque absentem videre nequiverunt. Pari quoque modo nunc omnibus, qui in Ipsum malo sunt animo, Se occultat, vindictam differens in aliud tempus, nisi resipiscant: ad hoc enim differt, justè alioqui ultionem facturus. Qua propter nos eo in Ipsum simus animo, ut nunquam Se a nobis abscondat, qui suam divinitatem, æternitatemque nobis aperuit, sed semper sentiamus Ipsum præsentem, illuminantem, et vivificantem animas nostras: ut Illi cum æterno Patre, qui Ipsum apud Se in æternitate glorificat, demus laudem, honorem, et gloriam, prout par est, et quantum possumus, immo supra vires nostras: quia Ipse cum Patre, et Spiritu Sancto, unus Deus est: quem decet omnis laus, honor, et gloria, supra omne tempus et ævum in omnium seculorum secula. Amen." Faber Stapulensis, In Evan. Joan., p. 583.

[2] "O quanta est Filii Dei bonitas! O quam inexcogitabilis benignitas! qui lapidatores et blasphematores suos omnibus viis ad salutem adducere nititur; et nihil lapidationem suam, et blasphemias eorum attendit, dummodo quacunque ratione, sive verborum persuasione, sive operum contemplatione, veniant ad salutem, credentes quòd Pater in Ipso est, et Ipse in Patre." *Ibid.*, p. 597.

"'Tanquam homo à lapidibus fugit: sed væ illis à quorum lapideis cordibus Deus fugit.' Aug., In Joan., Tract xliii. Non abscondit Se in angulo templi quasi timens, aut in domunculam fugiens, vel post murum aut columnam divertens; sed cœlicâ potestate Se invisibilem insidiantibus constituens, per medium illorum exivit: à suis tamen discipulis videbatur, quia illi eum sequebantur." Ludolphus, Vita Christi, p. 361.

CHAPTER XLI.

JESUS GIVES SIGHT TO A MAN BORN BLIND—THE PHARISEES ARE REPROVED FOR THEIR SPIRITUAL BLINDNESS.

John, ix. 1—41.

THERE was no haste nor fear in the Messiah's step, as He went out of the Temple, passing through the midst of His persecutors: nor could the hardness of their hearts interrupt His compassion, always seeking out fresh objects, on which to exercise itself. "As He passed by, He saw a man which was blind from his birth,"—probably sitting at the Temple gate, asking alms. No sooner did Jesus behold him, than His sympathy was called forth. The man was in want, and hopelessly blind: and such sorrows never failed in their appeal to the merciful Saviour. He stopped, regardless of the fury of the multitude who had taken up stones to cast at Him. "His disciples asked Him, 'Master, who did sin, this man, or his parents, that he was born blind?'" It was a common belief among the Jews, that misfortunes like this were sent as judgments from Heaven upon evil doers.[1] Man in his first state of innocence, was the image of perfect beauty: "everything was very good," as it came from the Creator's hand. But his glory departed from him when he disobeyed; and all his children became subject to infirmities, disease, calamities, and death. Nevertheless, the inheritance of temporal suffering, handed down through all ages to the human race, is not appointed always in the measure of each man's offences.[2] God metes out earthly sorrow as part of the universal penalty of sin, according to His mysterious Will, sometimes afflicting the most holy for the increase of their sanctification, sometimes making sinners holy by the trials which He lays upon them.

[1] Bloomfield's Greek Testament, John, ix. 2.

[2] Maldonatus, John, ix. 3. Bernard à Piconio, *Ibid.* Guilliandus, in Joan., p. 277. Cornelius à Lapide, in Joan., p. 293. Musculus, in Joan., p. 404. Barradius, tom. iii. lib. ii. cap. i. p. 91.

Jesus answered, "Neither hath this man sinned, nor his parents," that he was born blind: "but that the works of God should be made manifest in him." Both his blindness, and his cure, would bear witness to the power and wisdom of the Highest. Having purposed in His mind to open those closed eyes, He expressed His intention in the same figurative language which He had used in the Temple; "I must work the works of HIM that sent Me while it is day: the night cometh when no man can work." To teach and convert to the truth, to perform miracles, heal the sick, restore sight to the blind, were the works of redeeming Love until the night of Calvary. These He must accomplish while it was day,—that is, while He was visible among the children of men.[1] He repeats the declaration of yesterday, "As long as I am in the world, I am the LIGHT OF THE WORLD." When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with clay. In this deliberate act we at once observe His condescension, and the perfect security of His person from the violence of the Jews, who had just before driven Him out of the Temple, and perhaps had followed Him to the gate. He might have given the man sight by a word, as He did to others: but in every miracle there was a deeper meaning than we can at once fathom. "And He said unto Him, 'Go wash in the Pool of Siloam,' which is by interpretation, Sent."[2] These few words of authority imparted to the blind man, the inner light of faith, as an earnest of some mighty work to be wrought in him. The Pool of Siloam had no inherent virtue of itself; but perhaps was selected as the instrument of the miracle, because the waters which were carried about by the priests in golden vessels during the ceremonies of this Feast of Tabernacles, were drawn out of it.[3] The blind man "went his way, therefore, and washed, and came seeing." He went believing:[4] he returned with a double blessing: he now had

[1] Lucas Brugensis, John, ix. 4, 5.

[2] Lucas Brugensis, John, ix. 7. Macknight, vol. ii. p. 211, note. Stier's Words of the Lord Jesus, vol. v. p. 437. Alford's Greek Test., John, ix. 7.

[3] See Chapter xxxvii. p. 309.

[4] Did one or more of the Disciples lead him to the Pool? It is some distance from the Temple, in a deep ravine, to the south of Jerusalem, called the valley of the Tyropœon;—a situation too steep for a blind man to go by himself. Robinson's Bib. Res., vol. i. pp. 341 and 493—498. Williams's Holy City, vol. ii. p. 378. Barclay's City of the Great King, p. 323.

eyes to behold the light of day; and an increased measure of faith to perceive that Jesus was a Prophet.

In this short interval our Lord had removed from the spot, without waiting to hear the effect of His words. He was conscious that the cure had been already perfected. The man,—before so disconsolate,—was now transported with joy at the new world of wonders which opened to his view, the glories of the Temple, the more glorious sun in the heavens. Wheresoever he turned his steps, he told the tale to his enquiring neighbours, many of whom doubted if he could be the same:—"'Is not this he that sat and begged?' Some said, 'This is he:' others said, 'He is like him:' but he said, 'I am he.'—'How were thine eyes opened?'—'A Man that is called Jesus made clay, and anointed mine eyes, and said, Go to the Pool of Siloam, and wash: and I went, and washed, and I received sight.'—'Where is He?'—'I know not.'" They were all filled with astonishment, and brought him to the Pharisees, some in unbelief, others, perhaps, to bear testimony to the Great Prophet, Whom so lately they would have killed.

It was the sabbath-day: and this was at once a sufficient plea for the obstinate Pharisees to throw discredit on the miracle. "Therefore said some of them, 'This man is not of God, because He keepeth not the sabbath-day.' Others said 'How can a man that is a sinner do such miracles?' And there was a division among them." Then the Pharisees enquired of the man again, "What sayest thou of Him that He hath opened thine eyes?" There was no thankless faltering in his reply: with the enjoyment of his new faculties, from which all his life before he had been debarred, he received also the gift of a bold and noble faith, which can manfully meet the sneers and contempt of an unbelieving world. He answered at once, "He is a Prophet." Still they would not give credit to so unheard of a thing: they called his parents, and questioned them as to his blindness, and cure. They replied, "We know that this is our son, and that he was born blind." But, because it had been agreed already that, "if any man did confess that He was Christ, he should be put out of the synagogue," they feared to declare how he was cured, or Who had opened his eyes. Therefore they evaded the question by saying, "He is of age; ask Him." Again and

again the Pharisees examined him: they tried to persuade him to deny that the glory of the miracle was due to his Benefactor. "Give God the praise [they said]; we know that this Man is a sinner." As to that, he would leave them to judge for themselves: his own mind was made up, that He was a righteous Prophet; and He answered, "Whether He be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see."

At length he was wearied out with their repeated questionings;—"I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be His disciples?" "Then they reviled him, and said, 'Thou art His disciple: but we are Moses's disciples. We know that God spake unto Moses: as for this fellow we know not whence He is.'" He replied, "'Why herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes! Now we know, that God heareth not sinners: but if any man be a worshipper of God, and doeth His Will, him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this Man were not of God, He could do nothing.' They answered, and said unto him, 'Thou wast altogether born in sin, and dost thou teach us?' And they cast him out." All comment on this scene would be flat and powerless, compared with the few, short, emphatic words of Scripture. The whole is a perfect picture of the hard and wilful unbelief of the Rulers; and a standing reproof to all, in every age, who partake of the same spirit.

"Blessed are ye, [said Jesus in His Sermon on the Mount] when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." And now we may observe His Divine condescension towards the man, who was suffering persecution for boldly confessing before the angry Rulers, that Christ was a Prophet. When He heard that they had cast him out, *He sought for him.* He had a yet greater blessing in store for him. Jesus draws near to those whom the world rejects; and the more He bestows, the more He loves the objects of His bounty. He sought the poor man out, that He might crown his joy by imparting to him the knowledge of Himself. To behold Christ would be the highest privilege

of sight; spiritually to know Him, as the Light of the World, a far greater happiness. "And when He had found him, He said unto him, 'Dost thou believe in the Son of God?'—'Who is He, Lord, [the earnest man inquired], that I might believe on Him?'—'Thou hast both seen Him, and it is HE that talketh with thee,'" was the reply. The voice, which had said, "Go wash in the Pool of Siloam," was immediately recognized: it spake in the same gentle accents of Divine compassion: he fell down at the Saviour's feet, exclaiming, "Lord, I believe. And he worshipped Him." He was thrice happy and blessed: first he had believed, and obeyed; then he was gifted with sight; and now he glorified the Son of God. It was a memorable and joyful day to him: from a poor, blind, and ignorant mendicant, sitting at the Temple gate, he had been sought out by Christ, made a child of light, and translated into His Kingdom! To the latest hour of his life the feast of Tabernacles would be his high Festival; and he would bear bold witness to Jesus, the true "Light of the World," dispelling all darkness, making glad the heart of man.

The Lord, turning at once to the people, and to the Pharisees, (of whom, St. John says, some were present,) pointed the moral to be drawn from this miracle. Spiritual blindness rested on Jerusalem: the Rulers would not receive the great truths which He had just before declared in the Temple; therefore He said, to them, "For judgment I am come into this World, that they which see not, might see; and that they which see might be made blind."[1] The poor and ignorant, in a simple teachable spirit seeking to be enlightened in the truths of the Gospel, shall "abound yet more and more in knowledge, and in all judgment:"[2] But the self-wise, "spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not

[1] "'In judicium ego in hunc mundum veni, ut qui non vident, videant.' Quid est hoc, Domine? Magnam quæstionem fessis intulisti: sed erige vires nostras, ut possimus intelligere quod dixisti, Venisti ut qui non vident videant: rectè quia lumen es: rectè quia dies es: rectè quia de tenebris liberas. Hoc omnis anima accipit, hoc omnis anima intelligit. . . . 'Nunc verò dicitis quia videmus, peccatum vestrum manet.' Quare? quia dicendo 'videmus,' medicum non quæritis, in cæcitate vestra remanetis." Augustin, In Joan., Tract. xliv.

[2] Phil. i. 9.

after Christ,"[1] will wander still in ignorance of things Heavenly. The man born blind was conscious of His spiritual darkness, and sought instruction when he was asked, "Dost thou believe in the Son of God," saying, "Who is He, Lord, that I might believe?" therefore he was enlightened. Whilst the Pharisees, proud of their learning, but really ignorant through prejudice, thought they had no need of light,—therefore they saw not. A veil was before their eyes: but worse than all, they "loved darkness rather than light, because their deeds were evil." And now to their taunting question, "Are we blind also?" they received this answer, "If ye were blind, ye should have no sin: but now ye say, 'We see;' therefore your sin remaineth;"[2] if ye had not received the clear revelation from Heaven of your promised Messiah; if ye had not known the prophets; "if I had not come and spoken unto you;" "if I had not done among you the works which none other man did, ye had not had sin." But now have ye "both seen, and hated both Me and my Father;"[3] "therefore your sin remaineth."

[1] Col. ii. 8.

[2] "Ac si diceret Christus, Si agnosceretis vestram cæcitatem, non maneret in vobis peccatum incredulitatis, sed infidelitate abjectâ in me crederetis: quia verò non agnoscitis vestram cæcitatem, ideo manetis increduli. Insanabiles enim sunt qui in malis suis stupidi gratiam Dei spernunt . . . . Huc pertinet quod Johannes alibi tradidit, 'Si dixerimus, Peccatum non habemus, nos ipsos fallimus, et veritas in nobis non est. Si confiteamur peccata nostra, fidelis est et justus, ut remittat nobis peccata nostra, et emundet nos ab omni iniquitate.'" Marloratus, In Joan., p. 402.

"Si in rebus spiritualibus cognosceretis vos nihil scire, non haberetis peccatum; hoc est, dareter venia simplicitati vestræ, et non imputaretur vobis peccatum, quod imputatur ubi non est fides in Christum: et peccatum incredulitatis non maneret in vobis, sed infidelitate abjectâ in Me crederetis. Nunc vero, quum re verâ cæci sitis, vobis tamen oculati videmini, arrogantes vobis apud populum eruditionis laudem unde vobis applauditis, justitiæ vestræ fiditis, profecto manet peccatum, et insanibilitèr estis cæci." Guilliaudus, In Joan., p. 295. "Sententiam Christi de visu et cæcitate spirituali ipsi [Pharisæi] de corporali interpretati sunt per irrisionem, et contemptum. Illud, '*Et sumus et nos*,' copulant cum illo cæco; ac si dicerent, Fuimus nos etiam cæci sicut iste, cùm nunc videamus? tu enim dicis cæcos visuros, et videntes cæcos tuo adventu futuros." "Dominus eleganti artificio verba irrisionis in sermonem convertit serium: et est sensus, '*Si fuissetis* cæci, eâ cæcitate quam ego intelligo nunc, id est, ignorantes, et idiotæ, ac simplices, non haberetis peccatum, nempe infidelitatis; ut vos dicitis videre, id est, esse de numero videntium, idcirco cæci estis, id est, infideles, peccatumque infidelitatis vestrum manet." Toletus, in Joan., p. 842.

[3] John, xv. 22—24.

CHAPTER XLII.

THE MESSIAH DECLARES HIMSELF TO BE THE DOOR OF THE SHEEP-FOLD; AND THE GOOD SHEPHERD, WHO GIVES HIS LIFE FOR THE SHEEP.

John, x. 1—21.

THE Rulers in Jerusalem, under the guise of shepherds over God's flock, were really thieves and robbers, as they are especially described in the forcible language of Ezekiel and Jeremiah.[1] They had cast out from the Temple the man born blind, as a diseased and contagious sheep, to be separated from the fold of Israel, because he had declared Jesus to be a true Prophet.[2] Our Lord had just before described Himself as the "*Light of the World:*" but now He adopts other figures to express the close relationship, in which He for ever stands towards His Church. He represents Himself

[1] "Prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force, and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore, ye shepherds, hear the word of the Lord; . . . Thus saith the Lord God, Behold I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock:" &c. —Ezekiel, xxxiv. 1—10. In equally solemn warnings Jeremiah prophesied against the false pastors of Israel; chap. xxiii. ver. 1—4.

[2] Lucas Brugensis, John, x. 1.

under the similitudes of the *Door of the Sheep-fold*, and the *Chief Shepherd of the Flock*. "Verily, verily I say unto you, he that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the Door is the shepherd of the sheep." This new turn of metaphor is not more sudden than many other changes of figure, which give such a rich variety to His discourses.[1] And now He delivers a series of Parables, in which He represents Himself under different aspects towards the shepherds of His flock, and towards the flock itself. He is at the same time the Door, by which the *shepherds* are admitted to their office; and the Door by which the *sheep* enter into the fold; also the *Chief Shepherd of all Flocks;* finally and above all, the GOOD SHEPHERD, Who layeth down His Life for the sheep.

He clearly defines the character of a faithful Christian shepherd, who may be known by six signs:[2]

"He enters into the sheepfold by the DOOR;"

"To Him the PORTER[3] openeth;"

"The sheep hear him, and know his voice;"

"He calleth his own sheep by name;"

"He leadeth them out;"

"He goeth before them."[4]

"And a stranger will they not follow; for they know not the voice of strangers." The flock of Christ gives no heed to a strange shepherd, who has not entered by the Door,

[1] See Ludolphus, Vita Christi, pars i. cap. 86, p. 365, showing how this turn in the Lord's discourse naturally follows what had gone before. Also Dionysius Carth., In Evang. Johan., art. XXV. fol. 433.

[2] Lucas Brugensis, John, x. 2—4. Maldonatus (*ibid.*) enumerates eight signs of the shepherd. See a beautiful passage of Jansenius Gandavensis, describing the relations between the faithful spiritual shepherd and his flock; but too long for insertion. Com. Evang., cap. lxxix. p. 611.

[3] For the various opinions of the ancient fathers as to the "PORTER," see Maldonatus, who explains it to mean the Holy Ghost.—John, x. 2. "It is, according to the opinion of antiquity, *the Holy Ghost*, the Guardian of the Church, Who opens the door of the Kingdom of God, co-operating with the Redeemer, and His Shepherd-office. It may be said, in the comprehensive sense, that the Spirit of God reveals all that is hidden in things pertaining to man's salvation." Stier's Words of the Lord Jesus, vol. v. p. 458.

[4] For a well drawn description of the shepherd-life in Palestine, at this day, see Dr. Thomson's recent work, "The Land and the Book," pp. 201—205.

and who preaches false doctrine: but they gladly follow a duly ordained shepherd, who has entered by the DOOR, and to whom the PORTER has opened. This true servant of the Chief Shepherd lovingly and earnestly calls his sheep by name. He knows them one by one, their character, their failings, and their wants: he cheers them with the glad tidings of the Gospel, directs, warns, and leads them, goes before to show them the way, as their example in holy living. They gather round him, rejoicing in his presence: and in these mutual endearments the shepherd and sheep are one.

Seeing that the Jews "understood not what things they were which He spake unto them," He proceeds; "Verily, verily, I say unto you, *I am the Door of the sheep:*" and in the next verse but one, "*I am the Door;* by Me if any man enter in, he shall be saved, and go in and out, and find pasture." Here He advances another step towards the higher point of the discourse, to which He is leading His hearers. At first He was the Door to shepherds; now to the sheep also: "by Me if any man enter in, he shall be saved." Rich in promise to all, He declares that the weakest of the sheep may enter by Him into the sheepfold, and be safe. Let the youngest of the lambs be brought to Him, as the DOOR, that they may be admitted into His fold, and the PORTER will open, and they shall be marked with the mark of Christ, and be of the number of His beloved.

Moreover He declared, "All that ever came before Me are thieves and robbers: but the sheep did not hear them." "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." This saying, "All that ever came before Me are thieves and robbers," could only apply to such as had really been thieves and robbers, overlaying Divine truths with false doctrines, contrary to the word of God, shepherds that lived upon the flock, not feeding them, but eating the fat, clothing themselves with the wool, killing them that were fed, and ruling them with force and with cruelty, as Ezekiel describes. It could not be meant to include those holy men of bygone times, who had been the faithful messengers of God. There were in every age true shepherds of His flock, and by His Spirit they looked onward

with hearts longing for the Advent of the Great Shepherd. There was Abraham, who rejoiced to see the day of Christ through faith; and Melchisedek, who was the type of His Royal Priesthood; Isaac and Jacob, now among the blessed; Moses and David, who wrote of Him, and all the prophets who saw Him in visions, and spake of Him according as the voice of the Lord came unto them. Of whom, then, does the Messiah speak, as the "thieves and robbers" before Him? Probably all priesthoods of the heathen gods, and of the lying oracles, and of Baal, Merodach, Ashtaroth; also of Jeroboam, Ahab, and such like: and, as some suppose, Theudas, and Judas Gaulonitis, who had lately been popular leaders of insurrection in Israel, and pretended to be the expected Christ. Moreover, His words would especially apply to the Chief Priests and Rulers, then in Jerusalem, as thieves and robbers, and false shepherds, who were envious, and hated the Chief Shepherd,[1] and sought to kill Him. Again, all false prophets, who came after Him, Mahomet, and others,[2] would be included in this reproach; and all infidels, who clothe themselves in the guise of a false priesthood, and have "trodden under foot the Son of God," and "done despite unto the Spirit of grace,"[3] denying His Divinity. The meaning of "I AM the Door" has no limit

[1] "Secundum utramque suam naturam est Christus pastor, et Pastor Bonus. Secundum divinitatem, quippe pascit non solum intellectuales creaturas spirituali alimento, sed et omnia animata." "Secundum naturam verò assumptam est pastor instrumentalis, per excellentissimam divinæ bonitatis participationem bonus." "Pascit itaque Christus suos electos in vita præsenti pane lachrymarum, pane eucharistiæ, pane justitiæ seu obedientiæ, de quo dictum est ante, 'Meus cibus est, ut faciam voluntatem Patris qui misit Me!'" Dionysius Carth., in Joan., fol. 335, 336.

[2] Lucas Brugensis, John, x. 8. "The *future* Church of Christ is as much contemplated in prospect, as Israel's past is viewed in retrospect. The thieves and robbers come as certainly after Christ as before Him." Stier, vol. v. pp. 465—466.

"Simplicissimus sensus est, ut illud 'ante Me venerunt,' non de tempore exponatur, sed de ordine et scopo doctrinæ, quòd illi sint fures et latrones, qui Christo non præeunte, non ducente, non mittente veniunt." "Antichristus, licet tempore venerit post Christum; tamen *ante Eum* venisse dici potest, quia, non prælucente Christo, in suis superstitionibus et ceremoniis salutis fiduciam collocat. Nihil meliores sunt Mahometani omnes, qui etiam Christo præcurrunt, quia aliâ ratione quàm per Ipsum salutem quærunt." Chemnitius, cap. cxiv. p. 1245, 1246.

[3] Heb. x. 29.

of time; such He ever was, and is, and will be. All false shepherds, self-appointed, not entering by the Door, but "climbing up some other way," will be judged by the words of His Gospel.

No doubt the people who stood round Him were as much perplexed as before to understand these Parables. Therefore, the allegory takes a new form: Jesus stands by the Temple of the holy city, and proclaims to all ages, "I am the GOOD SHEPHERD: *the Good Shepherd giveth His Life for the sheep.*" Here is the crowning point of the whole discourse, taking into itself all the minor features and images of Christ's relation to His flock. The Anointed of the Kingdom of Heaven, the Son of God, is the Good Shepherd of the Christian Fold. He is THE Shepherd, above all others pre-eminent; "the Shepherd and Bishop of Souls,"[1] as He is described in the inspired words of David,[2] Ezekiel,[3] and Isaiah.[4] He gave His Life for the sheep, that they might be saved from the fangs of the wolf, that great evil one, who cometh as a thief "to steal, and to kill, and to destroy." Whilst the unfaithful idle shepherd, "the hireling, leaveth the sheep, and fleeth," so that "the wolf catcheth them, and scattereth the sheep," Jesus offers Himself as a sacrifice. He dies that they may live; and they are all the more dear to Him, as the flock purchased by His own precious Blood.

Again He repeats the joyful message, "I am the GOOD SHEPHERD, and know My sheep, and am known of Mine." Moreover, "As the Father knoweth Me, even so know I the Father: and I lay down My Life for the sheep."[5] By His

[1] 1 Peter, ii. 25; and v. 4.
[2] Psalm xxiii. 1; and lxxx. 1.
[3] Ezekiel, xxxiv. 23.
[4] Isaiah, xl. 11.

[5] "Truly He is the Good Shepherd, yea, surpassingly good, absolutely good, because He is God, and for us who are His sheep He yielded up His life to death, that we who were dead might live. And He knoweth that our names are written in His book of life, because He will give us life, yea, life eternal. And if we are His sheep, we know Him, and listen to his voice, and not to the voice of strangers; for His voice is life, but the voice of strangers is death. And this is our confidence, that as He took upon Him to suffer death, He not only laid down His life for us, but now having taken it again for ever, He pleads it before the Father, as making intercession for us. And as the Father knoweth the Good Shepherd, and His concern for the life of His sheep, so also the Good Shepherd knoweth that the Father is merciful and pitiful, willing to hear His petitions on their behalf." Faber Stapulensis, p. 59

Death He would atone for the sin of the World, and reconcile God to man, and man to God. This is the groundwork of our hope, the binding link between God and His redeemed creatures: for therein "we are sanctified through the offering of the Body of Jesus Christ once for all."[1] Full of consolation to the flock are those words, "I know My sheep, and am known of Mine." His Love and His Omniscience are as boundless as the "thousand hills,"[2] over which His flocks range: not one sheep is lost to His view. He knoweth each, and calleth him by name. He feeds His flock like a shepherd: He gathers the lambs with His arm, and carries them in His bosom, and gently leads those that are with young.[3] Then He adds, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold [one flock] and ONE SHEPHERD." His promises were not made only to the Israelites; but reach to the farthest Gentiles, wandering in the waste places of the Earth. His foreknowledge penetrates futurity: He calls them by anticipation.[4] "And I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful, and increase. And I will set up shepherds over them which shall feed them."[5] The everlasting arms of the Good Shepherd are a sure refuge for many flocks.

Once more, "*Therefore doth My Father love Me, because I lay down My Life*, that I may take it again." Five times[6] in this chapter He repeats that great truth, which is the consolation of all who are conscious that they have need of a Saviour,—"I lay down My Life." And He adds, "therefore doth the Father love Me." The mutual love of the Father and of the Son, from all eternity One God, was incapable of change. But the claim of Jesus Christ, as Man, to the fulness of the Father's Love was perfected in His willing atonement for the sins of the World. Most precious in the sight of God is the safety of His universal flock. He would not that one of His

[1] Heb. x. 10.
[2] Psalm l. 10.
[3] Isaiah, xl. 11.
[4] Lucas Brugensis, John, x. 16.
[5] Jeremiah, xxiii. 3, 4.
[6] Wordsworth's Greek Test., John, x. 11.

sheep should perish; and for their sakes He sent His Well-beloved Son to suffer death for them, as their Good Shepherd. Such was the Love of the Father and of the Son towards all the race of Adam that their salvation was more precious to Them than the Life of Christ in the Flesh.[1] Let then the flock, thus purchased by the Blood of the Good Shepherd, listen to His voice; and follow after Him; and feed in the pastures which He has appointed to them; and keep themselves as lambs undefiled. This is the best return they can make for the Sacrifice by which they are redeemed: moreover, it is the express condition on which they are admitted within the true fold: for, as "through the Eternal Spirit He offered Himself without spot to God,"[2] so the flock must keep themselves without blemish, growing up in all things like unto HIM, Who is the Head Shepherd.[3]

Then He concluded, "No man taketh My life from Me; but I lay it down of Myself. I have power to LAY IT DOWN, and I have power to TAKE IT AGAIN. This commandment have I received of My Father." No power of man or devil, Roman tyrant, or Jewish persecutor, nor any law, nor any necessity[4] beyond His own free Will, could put Him to death. "*And I have power to take it again*:" this is another Prophecy of His Resurrection: by the power of His Godhead He

[1] Lucas Brugensis, John, x. 17.

[2] Heb. ix. 14.

[3] "Oves ergo ejus pascua invenient; quia quisquis illum corde simplici sequitur, æternæ viriditatis pabulo nutritur. Attendamus ergo animum: inardescant ad superna nostra desideria. Ab æternæ solemnitatis gaudio nulla nos adversitas revocet: quia si quis ad bonum propositum ire desiderat, ejus desiderium quælibet viæ asperitas non immutat. Nulla nos prosperitas blandiens seducat: quia stultus viator est, qui in itinere amœna prata conspiciens, obliviscitur quò tendebat. Ut si cœlestis pastoris veraciter oves sumus, quia in via delectationis non figimur, æternis pascuis in perventione satiemur." Ludolphus, Vita Christi, quoting Gregory, pars. i. cap. 84, p. 366.

"Summa totius Christianismi, et salutis omnium anchora, Christus volens mortuus est, et suapte natura Seipsum a mortuis exsuscitavit. Commendatur itaque potentia Christi, in cujus manu et vita et mors est. Quasi diceret, Quantacumque fuerit in me inimicorum sævitia et grassantium crudelitas, nihil mihi molestiæ inferent, si voluero, qui habeo ponendi animam meam, et iterum sumendi potestatem. Magnam hæc afferunt piis consolationem, quum audiunt se habere tam potentem Pastorem, Defensorem, et Protectorem, in cujus manu sit mors et vita." Guilliaudus, in Evang. Joan., pp. 310, 311.

[4] Lucas Brugensis, John, x. 18. Wordsworth's Greek Test., *Ibid.*

would take back to Himself His human Life even as He would lay it down on Calvary. And in this, as in everything else, He conforms Himself to His Father's command,[1] settled in the eternal counsels of the sacred Trinity.

The people were variously affected by this Parable, so forcible in its images, so fraught with love and compassion to all mankind, so mysterious in its depth of meaning. Some contemptuously turned away;—"He hath a devil, and is mad; why hear ye Him?" Others hesitated;—"These are not the words of him that hath a devil. Can a devil open the eyes of the blind?" To the proud and perverse His words were a stumbling block: but to the tractable and meek this representation of Himself, under the character of the Good Shepherd, imparted some new impressions, if not convictions, that He was truly the Messiah, "the Shepherd of Israel," spoken of by David.[2] In His New Kingdom He is to be regarded as "that Great Shepherd of the sheep;[3] the centre of all hopes to the universal fold;—the only universal Bishop of His Church.[4]

[1] Steir, vol. v. p. 483. Toletus in Joan, p. 881. And Marloratus, "Aperit fontem hujus potestatis; mandatum scilicet Patris; per mandatum autem intelligit voluntatem illam Dei et æternum concilium quo Filium suum in hunc mundum mittere, inque mortem pro redemptione generis humani dare, constituerat. Ad quod Patris consilium ideo nos revocat ut sciamus tantam Illi fuisse curam salutis nostræ ut Filium suum unigenitum, tantus quantus est, nobis dicaverit: et Christus Ipse qui in mundum venit ut Patri Se obedientem præberet, confirmat Se non alium habere in omnibus scopum quàm ut nobis consulat. Ergo Christus Se per omnia Patri morigerum præbuit." Marloratus, Expositio in Joan., p. 405.

[2] Ps. lxxx. 1. [3] Heb. xiii. 20.

[4] "Domine Jesu Christe, pastor bone, qui pro ovibus tuis posuisti animam tuam in precium, carnem in cibum, et sanguinem in potum, qui factus es nobis ostium in Ecclesiam militantem et triumphantem, ut per Te ad salvandum introeamus ad Te: cognosce me inter oves tuas, et misericorditer nos respice in viam salutis dirigendo, ut cognoscamus Te, et Tibi conformemur Te imitando: non audiamus vocem alienorum, silicet mundi, carnis, et diaboli: sed tantùm tuam, obediendo tuis præceptis et consiliis, ut vitam habeamus gratiæ, et abundantius habeamus gloriæ, et apud Te pascua inveniamus refectionis æternæ. Amen." Ludolphus, Vita Christi, pars i. cap. 86, p. 369.

CHAPTER XLIII.

AFTER THE FEAST OF TABERNACLES THE MESSIAH RETURNS FROM JERUSALEM TO CAPERNAUM—FROM THENCE HE SENDS FORTH SEVENTY DISCIPLES TO PREPARE HIS WAY IN THE CITIES OF GALILEE, WHICH HE INTENDED AFTERWARDS TO VISIT—HIS INSTRUCTIONS FOR THEIR JOURNEY, AND THEIR RETURN TO HIM—HIS PROMISE OF FUTURE BLESSINGS.

Luke, x. 1—24.

THE Feast of Tabernacles being ended, Jesus departed from Jerusalem; not intending to return for two months, when He would be present at the winter feast of Dedication. There is good ground for the opinion[1] that He now went straight back to Capernaum in Galilee, which He had only left to attend the Festival. It was about the middle of October: and this was probably the time when, on His return to Capernaum, He sent out Seventy Disciples, to prepare the way for His Fourth and Last Circuit. St. Luke says, "after these things the Lord appointed other Seventy also, and sent them two and two,[2] before His face, *into every city and place whither He Himself would come.*" On a former occasion, when the Twelve went forth to preach the Kingdom of God, and heal the sick, He commanded them not to go into the way of the Gentiles, nor to any city of the Samaritans; but rather "to the lost sheep of the House of Israel:" so now we may infer that this mission of the Seventy was also restricted to the limits of Galilee. As He had said to the Twelve,[3] so here again He

[1] Greswell's Dissertations, vol. ii. p. 508.

[2] This expression clearly implies that they were to go in different directions to prepare for a future Circuit. A mere three days' journey from Capernaum to Jerusalem would not have required seventy messengers.

[3] See Chapter xxvii. of the Narrative, p. 229.

repeats to the Seventy, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."[1]

His instructions to the Seventy were short; but deep their meaning: it reached beyond their present to their future labours and trials,—after He should have ascended up to Heaven. They were not entrusted with the power, before given to the Twelve, to "raise the dead;" but sent rather as messengers, who were not to tarry:—"Salute no man by the way:" "behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes." When they entered into any city they were to go to some one house, and say, "Peace be to this house;" and there partake of whatsoever hospitality was offered to them; for He said, "the labourer is worthy of his hire." "Go not from house to house." The royal message everywhere was, "THE KINGDOM OF GOD IS COME NIGH UNTO YOU:" the Christ is approaching; prepare to receive Him worthily. "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that THE KINGDOM OF GOD IS COME NIGH UNTO YOU;'" we are heralds of the Messias; lo! He is at hand: beware lest He come as a Judge, and not as a Deliverer. For, He added, "I say unto you, That it shall be more tolerable in that day for Sodom, than for That city." Then, as foreseeing the obstinate unbelief of those towns which had already witnessed His great miracles, He once more[2] proclaimed their punishment; "Woe unto thee, Chorazin! woe

[1] "As the Apostles are succeeded by Bishops in the Church, so the *Seventy* by *Presbyters*." "We very well know," says *Bp. Andrewes* to Peter Moulin, "that the Apostles and the Seventy-two disciples were two Orders, and these distinct. And this likewise we know, that everywhere among the Fathers, Bishops and Presbyters are taken to be after their example; that *Bishops* succeeded the *Apostles*, and *Presbyters* the *Seventy-two*." Wordsworth's Greek Test., Luke, ix. 1. See a valuable note in Whitby's Commentary on Luke x. 1, on the questions, whether the number of messengers now sent out was seventy or seventy-two; and what was the respective authority of Bishops, as represented by the Twelve Apostles, and of Presbyters, as represented by the Seventy Disciples. Also Tostatus Abulensis, in Matt. Evang., x., Quæst. 26; and Jansenius Gandavensis, cap. lxxx. pp. 619, 620, to the same effect as Bishop Andrewes.

[2] See Matt. xi. 20—24.

unto thee, Bethsaida!" "And thou, Capernaum[1] [so highly favoured, and so proud] which art exalted to Heaven, shall be thrust down to hell." Again, to stamp their commission with His Divine authority, He added, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth HIM That sent Me." Such were in part the commands delivered to the Seventy disciples.

We know not the various roads by which they journeyed, nor how long they were absent, nor (for certain) when or where they rejoined their Master. But they would, of course, assemble together again at some one place of His own appointment,—and there await His coming. The towns and cities of Galilee, as we have already seen,[2] were very populous; and the mission of the disciples would of necessity occupy a considerable space of time. St. Luke does not explain all this; nor enter into any particulars of their journey; but at once, *as it were by anticipation*, gives an account of what passed *when they came back*,[3]—which was not until after Lazarus had been raised from the grave. It would seem probable that they all met again at the place from whence they set out; which is supposed to have been Capernaum.[4] "And the Seventy returned again with joy, saying, 'Lord, even the devils are subject unto us through Thy Name.'" And He replied, "I BEHELD SATAN AS LIGHTNING FALL FROM HEAVEN." These remarkable and mysterious words, which are beyond the reach of man's explanation, express His familiarity with the spiritual world: and were perhaps, in some sense, prophetic of the future triumph of Heavenly truth over "the prince of the power of the air."[5] His all-seeing eye, and

[1] Lucas Brugensis, Luke, x. 15. [2] Chap. xiv. of the Narrative, p. 116.

[3] Wordsworth's Greek Test., Luke, x. 17.

[4] Greswell's Dissertations, vol. ii. pp. 530, 531. As Luke xi. 10, and Mark vi. 30, after the mission of the Twelve Apostles at once described their return: so now again Luke, after the sending forth of the Seventy Disciples, relates what our Lord said to them when they came back to Him, omitting what had happened in the meanwhile. Jansenius Gand., cap. lxxx. p. 620. See Barradius, Com. in Evang., vol. iii. lib. 2, cap. 9, p. 127, showing that this Mission of the Seventy was *after* Christ's return from the feast of Tabernacles and *before* the feast of Dedication, which so far confirms the Note to page 277 of this Narrative.

[5] See Ludolphus, Vita Christi, pars i. cap. lviii. pp. 251, 252. Barradius, vol. iii. lib. xi. cap. 12, pp. 143, 144; and Jansenius Gandavensis, cap. lxxx. pp. 620, 621, for the various opinions of the fathers on this passage. This last

His mighty grace, had been present with these favoured messengers, and would be so with His future Church, until the Kingdom of darkness should be dispelled by the light of the Gospel. Such is the promise of Scripture; "I heard a loud voice saying in Heaven, 'Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down.' . . . . 'Therefore rejoice, ye Heavens.'"[1] "How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"[2]

The Lord added, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, *because your names are written in Heaven.*"[3] Here we have Christ's own declaration of His

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suggests, that the disciples having told the Lord how the devils were subject unto them through His Name, He gave them to understand that this was already known to him: "For when I sent you forth to preach my Gospel, I knew that the power of Satan would be destroyed: indeed, when ye were casting out devils I was present with you, and beheld what you did not behold, Satan as lightning fall down, and his power vanish away."

[1] Rev. xii. 10 and 12. [2] Isai. xiv. 12.

[3] In these words the Lord teaches us, when we rejoice, not to regard ourselves and lower objects, but to have our joy in God only, with whom truly are all things, all goodness, all excellence, all power over all things, who alone can save, by whom only our names are written in heaven, whose grace and election are the ground and effectual strength of all who are chosen unto salvation. "Qui ergo cupit desiderabile lumen, oculum sursum erigat: et qui verum gaudium, mentem convertat ad Deum, et infusa contemplationis luce superbenignæ et superbonæ totius divinitatis clementiæ spirituale gaudium hauriat." Faber Stapulensis, Evang. in Lucam., p., 196. "Nomina aliquorum scripta esse in cœlis, non est aliud, quàm illos haberi apud Deum in numero justorum et eorum quibus cœlestia regna sunt parata; hoc est, ut Paulus dicit, esse 'cives sanctorum et domesticos Dei.' Et est locutio hujusmodi desumpta à consuetudine humana; qua aliquorum nomina ascribi solent civibus, dum civitate donabantur, aut qua reges aliquos amicorum numero inscribere solebant." "Unde toties in scripturis fit mentio de libro vitæ vel viventium, qui nihil est aliud quàm notitia Dei, quâ novit ordinatos à se ad vitam æternam. Porro quo intelligatur quomodo scriptura quosdam dicat deleri è libro vitæ, et justis pro præmio promittat non deleri è libro vitæ, ut patet Apocalipsis iii. 5, cum prædestinatus à Deo ad vitam æternam non possit ab illa excidere, nec quisquam mereri possit ut prædestinetur." Jansenius Gand., cap. lxxx. p. 622.

"In libro vitæ, aliquorum nomina dicuntur scripta dupliciter. Uno modo,

Divine foreknowledge of the names written in the Book of Life; also the expression of His tender and constant Love for His disciples, from which we may learn how dear to Him are all, in every age, whom He sends forth by the Spirit, and ordains to the office of missionaries to preach the Kingdom of Heaven. Doubtless many holy men in distant lands, leaving father and mother, brethren and sisters, for their Divine Master's service, have drawn unspeakable comfort from this Discourse, and from many other like promises. In all their privations, and under frequent disappointments, when the Word of Truth seems to make but faint impression on the hearts of their wayward flocks, they know WHOM they serve. Those last precious words of parting to the Twelve, as He ascended up to His Throne, "Lo, I am with you alway, even unto the end of the world,"[1] live for ever in the Church, as the pledge of His unseen, but never failing Presence.

"In that hour *Jesus rejoiced in Spirit,* and said, 'I thank Thee, O Father, Lord of Heaven and Earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes;[2] even so, Father, for so it seemed good in

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secundum præsentem justitiam, quæ scriptura est delebilis. Alio modo, secundum æternam prædestinationem, quæ scriptura est indelebilis: et utroque modo nomina eorum [70 discipulorum] erant scripta in cœlis, quia erant prædestinati: et cum hoc habebant gratiam Dei." Ludolphi, Vita Christi, pars i. cap. lviii. p. 252.

[1] Matt. xxviii. 20.

[2] "*Unto babes,*" that is to the humble who bow the understanding to faith, even fishermen, and other simple-minded men, who have no pride. But the distinction is admirable, not as preferring ignorant and stupid men to the wise and prudent, but "*babes,*" that is, the meek in spirit. He condemns haughtiness and pride, not a fine intellect and true wisdom. Ludolphus, p. 253. "Tumorem se damnasse innotuit, non acumen." Gregorii Op., vol. iv. p. 617.

"The wise and prudent, from whom the mysteries of the Gospel are and will be hid, are they of whom the prophet speaks, 'Woe unto them that are wise in their own eyes, and prudent in their own sight.' Isai. v. 21. And according to another, 'They are wise to do evil, but to do good they have no knowledge.' Jer. iv. 22. And the Apostle, 'Professing themselves to be wise, they became fools.' Rom. i. 22. And again; 'The wisdom of this world is foolishness with God.' 1 Cor. iii. 19. But '*babes,*' who believe in the Divine mysteries, are not the babes in age and stature, but they who in a humble faith believe without curious objections, bringing into obedience every thought, and being without guile; as St. Paul says, 'Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.'" 1 Cor. xiv. 20. Simon de Cassia, vol. ii. lib. ix. cap. 28.

Thy sight.'" These words, spoken also on a former occasion,[1] have reference to the essential truths of Christ's Kingdom, which the self-called wise of the Earth, proud of their own judgment, will not understand, and therefore reject; but which are made plain, by the Spirit, to the meek and lowly in heart. *On this single occasion* only is it recorded that Jesus "rejoiced in Spirit." Although He had a clear view before Him of His personal sufferings on the Cross; yet the thought of the restoration of man to the favour of God, by the power of His Word, seems to have inspired the "Man of Sorrows" with unaccustomed joy. He foresaw the future wide-spreading influence of the Gospel to enlighten mankind; and the happiness of the saints, whose names are written in Heaven, when in the next life God's wisdom in baffling the pride of the world, and exalting humility, shall be fully revealed. Then again, addressing Himself to the disciples, He said, "All things are delivered to Me of My Father;" all power and absolute dominion as Lord, and Saviour, and King. This is the mystery of His Twofold Nature: although equal to the Father by virtue of His Eternal Deity, yet in His Manhood on earth He received all things of His Father. Moreover He said, "No man knoweth Who the Son is but the Father; and Who the Father is but the Son; *and he to whom the Son will reveal Him.*" These words express two mysteries for the confirmation of our faith; one, that Christ the Son of God is equal to the Father in the knowledge of things Heavenly and Divine; and the other, that our knowledge of God, making the poorest and the most unlearned wise unto salvation, is a Divine gift. Out of the Unity of the Father and of the Son flows forth the Spirit of knowledge, as it is made known to the heirs of eternal life. The wisdom of the Father is in the Son, as He is One with the Father: nay, the Son is the Word of the Father; and in Him, the Incarnate God, "all the treasures of wisdom and knowledge"[2] are hid from the perverse, but revealed to the faithful in the Church.

[1] Matt. xi. 25, 26.

[2] Col. ii. 3.

CHAPTER XLIV.

HAVING SENT OUT THE SEVENTY DISCIPLES, THE MESSIAH CONTINUES TO TEACH—GOES FROM GALILEE TO BETHABARA; AND FROM THENCE TOWARDS JERUSALEM FOR THE FEAST OF DEDICATION—ON HIS WAY THROUGH JERICHO TEACHES THE LAW OF CHARITY IN THE PARABLE OF THE GOOD SAMARITAN—VISITS MARTHA AND MARY AT BETHANY.

Luke, x. 25—42.

St. Luke does not explain whither our Lord first went after the Seventy disciples set out on their mission. He probably continued to preach for some time in the neighbourhood of the Lake and other parts of Galilee, as He had done on the former occasion, after sending forth the Twelve.[1] But when the feast of Dedication drew on, He certainly journeyed towards Jerusalem: and we shall hereafter see, that He went thither by way of Bethabara, beyond Jordan.[2] Having been so lately rejected by the Samaritans, He would naturally avoid the two roads through that province; and cross over the Jordan into Peræa, by the bridge at Tarichæa, which was in Galilee, at the south point of the Lake; or by one of the other bridges lower down the river;[3] and so to Bethabara. And on the way from thence to Jerusalem, (probably in or near to Jericho,)[4] "A certain Lawyer stood up, and tempted Him,

[1] See Chapter xxvii. of the Narrative, p. 229.

[2] John, x. 40. St John says, after the Feast of Dedication "He went away *again* beyond Jordan into the place where John at first baptised,"—namely in the coasts of Judæa near to Bethabara: and as He returned thither "*again*," He must have gone up *from* thence to the feast.

[3] For an account of the Bridges over the Jordan, between the Lake of Gennesareth and the Salt Lake, refer to Lynch's Narrative of the Expedition to the Jordan and the Dead Sea, pp. 173. 193. 249.

[4] From this expression it may be inferred, that our Lord was then teaching in one of the synagogues of Jericho. The Lawyer's question also would imply that Christ had been preaching upon the joys of eternal life, as His custom was. See Jansenius Gandavensis, cap. lxxx. p. 623.

saying, 'Master, what shall I do to inherit eternal life?'" The man might really[1] have had a sincere desire to attain the rich promises of the Kingdom of Heaven, which Christ had every where proclaimed; yet perhaps, as a skilful master of legal subtleties, he secretly hoped to entangle this Great Teacher of new doctrines. But instead of an answer he received a question, and found *himself* under examination as to *his own* knowledge of the truth. Jesus asked him, "What is written in the Law? how readest thou?" He at once replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; AND THY NEIGHBOUR AS THYSELF." It was not possible to express the principles of the moral law in fewer words than these; for they comprehend its whole scope, simple, clear and fixed, as the universal standard of duty for Jew or Gentile.[2]

To love God with all our faculties, and worship Him alone, as the great, and good, and all-wise Creator, Who governs and sustains the Universe, and bestows all things in Heaven and in Earth, is the foundation of righteousness. To love His creatures, who are dear to Him, would seem to follow of course, as springing from this Love to God. Nevertheless, with all our moral persuasions to obedience, we should often be at a loss to know our exact line of conduct towards our neighbour, unless we had *some clear index within ourselves* to point it out. But the simple command, Thou shalt love thy neighbour AS THYSELF, is a law, liable to no exceptions[3] or mistake; and every man, under every circumstance, may apply it to all questions of duty towards others. The spirit of a man within him knows its own tastes and distastes, —its own hopes and fears. He requires no master to teach him what he likes or dislikes. If therefore, in the true spirit of love to God and man, he will apply this knowledge of

[1] Trench's Notes on the Parables, p. 304. Greswell's Exposition of the Parables, vol. iii. pp. 4, 5.

[2] The Lawyer's ready answer is the more remarkable, because there are so few passages in the books of Moses, which give the exact words of these two commands,—and none in which they appear together. Greswell's Exposition of the Parables, vol. iii. pp. 10, 11.

[3] Greswell's Exposition of the Parables, vol. iii. p. 34.

himself, as the guiding principle of his conduct towards his neighbour, he can never be at a loss in his obedience to the two Great Commandments. He will do to others whatsoever he would desire to have done to himself; happy when he can give pleasure to any one else; abstaining from every act which, *if done to himself*, he would consider harsh or injurious; seeking to benefit even his enemy. Such is the spirit of God's great moral law from the beginning,—such the law of the Gospel: and Christ's words to the lawyer contain the promise of reward, which stands for ever; "Thou hast answered right: THIS DO, AND THOU SHALT LIVE."

But in the captious spirit of a Jewish Lawyer, willing to justify himself, he enquired, "Who is my neighbour?" Now, of all people in the world the Jews were the most prejudiced and exclusive. Their precepts of charity extended only to their own nation. They looked upon all others as profane Gentiles, having no claim to sympathy or compassion;—whose very touch was defilement. Whereas Christ would have the lawyer to know, that in the Kingdom of Heaven the Law of Love makes no distinctions: it applies itself to aliens and enemies, as well as to friends and countrymen. But instead of answering his question by a dogmatic statement of the higher principles of His Gospel,—as expanding the law of Moses beyond the cold and narrow teaching of the Rabbis—Jesus gave him, for his practical guidance, a touching example of real Christian charity in the Parable of the GOOD SAMARITAN.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of

him, and whatsoever thou spendest more, when I come again I will repay thee.'"

All the circumstances of this story are so natural, and the characters introduced so appropriate to the road between Jerusalem and Jericho, where we suppose the Messiah to have been at the time, (on His way to the Feast of Dedication) that some think it was a real narrative of what had once occurred on the spot.[1] If this were so, we should lose none of the deep interest that attaches to it as one of our Lord's Parables We might still receive it, as the Christian Church always has done, among the many beautiful similitudes, under which the Divine Teacher of righteousness represents the laws of His Kingdom. Jericho at this time was the most important and magnificent city in Judæa,—if we except Jerusalem, from which it was less than twenty miles distant.[2] There Herod the Great had built a palace, in which he lived and died; and a hippodrome;[3] an amphitheatre;[4] and other monuments of his royal grandeur. It was the residence of several thousand Priests and Levites, during the intervals between their appointed courses for the service of the Temple in Jerusalem: and there the Sanhedrim had sometimes held its sittings.[5] In many parts of the road between the two cities there are towering cliffs, dark recesses, and narrow defiles, which were then, as they are now, the resort of robbers. It was also much frequented by Priests and Levites going to and from Jerusalem; therefore we may see how natural it was to represent in the Parable a Priest and a Levite journeying on the road, and a traveller wounded and stripped, lying by the way side.

The force of the Parable struck home at once to the convictions of the Lawyer. The simple story set before him the living principle of universal charity, as contrasted with the hardness of national prejudice. There could be but one answer to the Messiah's question, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?" And he said, "He that showed mercy on him."

[1] Greswell on the Parables, vol. iii. pp. 46—49.

[2] Reland, pp. 443. 830. [3] A course for chariot and horse races.

[4] A round or oval theatre, in which the Romans had cruel and bloody exhibitions of fights between men, or between men and wild beasts.

[5] Lightfoot, vol. ii. pp. 44. 297.

Love indeed was ordained of God in the moral law from the beginning for the happiness of man; so also it was taught by Moses and the prophets; and the Gospel, having the same Heavenly source, takes the highest stand-ground: "Love your enemies, do good to them which hate you," is the central point of the Parable. Contemplate Jesus Christ as He is set forth to view by the Evangelists; and we cannot find a more fitting title, by which to express His Divine Character, than the GOD OF LOVE. Christian Love purifies and gladdens all things, whether in the cottage or in the palace. The only wonder is, that in a world so full of trouble, where every one must often stand in need of sympathy, so few should take this Law to themselves as the governing principle of their lives. If all would do this, the Earth would be a foretaste of Heaven. When the Lawyer first came to Jesus his question was, "What shall I do to inherit eternal life?" He received his answer in the Parable; and now he is dismissed with the command, which is equally addressed to all in every age, to take the Good Samaritan for his example,—"GO, AND DO THOU LIKEWISE."[1]

Passing on from Jericho, as He was proceeding to the Feast of Dedication, the Messiah came to the little town of Bethany, within two miles of Jerusalem. It is dear to our memories by reason of several remarkable events in His Life; and because it often afforded Him the shelter of hospitality, when He had nowhere else to lay His sacred Head. There lived two sisters,

[1] We may notice another spiritual meaning of this Parable, as representing the lost condition of sinful man, in the wounded traveller; the insufficiency of the law to save him, in the Priest and Levite passing by on the other side; and the mercy of Christ, the great Physician of the soul, in the Good Samaritan, binding up his wounds, pouring in oil and wine, and committing him to the care of His Church. Perhaps in some others of the Parables we may trace the character of the Redeemer more pointedly marked than in this; but its personal application to Himself adds to its force and beauty.—See Trench's Notes on the Parables, pp. 313—320, for its allegorical interpretation by the fathers, and other writers. Ambrose views the Good Samaritan as a type of the Saviour; "Hic ergo Samaritanus descendens, quis est? Qui descendit de cœlo, et qui ascendit in cœlum, Filius hominis qui est in cœlo. Videns semivivum, quem nemo poterat antè curare, venit secus eum," &c., following out the figure at some length.—Comment., lib. vii. In Evan. Lucæ., Opera, vol. ii. p. 102, ed. 1567. See also Faber Stapulensis, Evangel. in Lucam, p. 397; Bernardi Op., p. 588, ed. 1632.

named Martha and Mary, and their brother Lazarus. The house is supposed to have belonged to one Simon, who had been a leper. Whether Jesus had healed him of his disease, whether he was the father of the family, or (more probably) the husband of Martha,[1] is not known. Undoubtedly they were of the number of those, who believed Him to be the Messiah; and we shall afterwards see how He loved them. "Now it came to pass, as He went [to Jerusalem] that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister named Mary."

The house being Martha's, who was an active person, zealous in fulfilling all her home duties, she busily employed herself in preparations for the honourable entertainment of their Guest. This was indeed her proper sphere: but she was too intent, over-anxious, and restless. Mary was a woman of a different stamp; fervent in spirit, and regardless of the objects that the World in general so keenly pursues, she lived only for the Kingdom of Heaven, which Christ had preached to them. She did nothing to help Martha; but "sat at Jesus' feet, and heard His word." Her whole soul was wrapt in admiration of her beloved Master. The treasures of wisdom that flowed from His lips were more precious to her than all else.[2] In the management of the household "Martha was cumbered about much serving," and thought it unreasonable that Mary should remain idle, unconscious of all that was required to be done, her eyes gazing up in wonder and delight, her ear intent on every word,—her thoughts absorbed in Him.

Some momentary feeling of impatience prompted Martha's remonstrance, when "she came to Him, and said, 'Lord, dost Thou not care that my sister hath left me to serve

[1] In this case the house may equally be said to have been Simon's, as mentioned by St. Matt. xxvi. 6, and St. Mark, xiv. 3; or Martha's, according to St. Luke, x. 38. St. John, in relating the events which occurred there, does not say to whom the house belonged. Dionysius Carthusianus says of Martha, "Nobilis fuit et opulenta."—In Evang. Lucæ, fol. 197.

[2] If at that moment any prophet, or angel, or any spiritual being, had come in, *knowing the Majesty that was seated there*, what would have been his astonishment at beholding such intimacy and condescension towards feeble women, as if He were refreshed by the sight of purity and holiness.—Bernardi Opera, ed. 1719, vol. iv. p. 1520.

alone? bid her, therefore, that she help me.'" As usual, Christ was prepared with a word of admonition, to give her thoughts a new turn, and teach her to be like Himself, gentle and patient. He replied, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." This was the Master's decision in Martha's house. Every slight shade of character, and each silent thought, was open to His penetration. There was the even-handed justice of the peace-maker in the mildest tone of warning, and the timely excuse for one complained of. It has been a much disputed point, especially among ancient writers, whether the spiritual advancement, and consequently the happiness of man, is best promoted in contemplation or in action.[1] Every day life bears witness that active duties, and a contemplative temper of mind, may be united in the Christian character: they who, in a humble and religious spirit, are diligent in their worldly duties, may offer no less acceptable

[1] See Wordsworth's Greek Test., Luke, x. 40—42. St. Augustine makes some beautiful remarks on this incident, contrasting the earthly cares of Martha with Mary's never failing enjoyment in the search after truth. Sermons, ciii and civ., de Verb. Ev. Luc. ch. x. "Martha, Dominum pascere disponens et præparans, circa multum ministerium occupabatur. Maria soror ejus pasci à Domino magis elegit." "Intenta erat Martha quomodo pasceret Dominum, intenta Maria quomodò pasceretur à Domino." Ludolph says, "Illa stabat et satagebat, ut pasceret Dominum cibo utique corporali, hæc sedebat et audiebat, ut pasceretur à Domino suo cibo spirituali."—P. 263, ed. 1581. "Juxta pedes quiescebat corpore sedens, contemplans animo, suspensa in utroque ad verbum ejus, aure ut audiret, animo ut intelligendo perciperet, et amaret. Postposuerat hæc omnem corporis curam, sibi vacans, sibi attendens, sibique intendens, non ad erogandum, sed accipiendum solicita et propensius avida. In nullo actu, in contemplatione toto erat, agens plus intentione, quàm opere. Audiebat verbum illius, quoniam semper bonum verbum eructabat Jesus, ad quod præ dulcedine liquefiebat anima ejus."—Simon de Cassia, vol. ii. lib. ix. cap. 33, p. 68.

"Maria oculis et auribus in Eum intenta speciosissimam faciem Ejus contemplabatur, et in Ejus suavi sermone reficiebatur, et ultra quàm dici possit in aspectu et verbis Ejus jucundebatur, nec quicquam aliud cogitabat; sed tantum dulcedinem verbi divini et operibus vitæ contemplativæ intenta erat, et de illa mensa Domini opulenta micas de verbo Domini colligebat."—Ludolph, Vita Christi, Pars. i. cap. lxi. p. 263.

Grotius, Annot. in Evang., p. 400. "Quod Martha de Maria conqueritur, hoc indicat activos conqueri solitos de contemplativis, et illis propemodum indignari, quòd in agendis sese non exerceant. Deus autem utramque vitam

service to God, than those who live in seclusion, and are employed in the devout study and contemplation of the Saviour's words and attributes.[1] In any case, allowances are to be made for the difference of temperament, disposition, and habits of thought which influence the minds and actions of others. As in a garden, the varieties of colours and perfumes of flowers constitute one of its attractions, so in our social relations, the diversity of characters adds a fresh charm to intercourse by its very contrasts, and fills up the appointed order of human affairs, if only we be united in the Christian bond of love.

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novit, et probat meliorem. Porro hic quæri solet, an Maria soror Marthæ fuit publica illa peccatrix. Ex evangelio non est facile intelligere illam fuisse peccatricem, sed puritatis et vitæ angelicæ assectatricem, contemplationis speculum, et vitæ cum Deo unitivæ, quæ perfectissima est, specimen quoddam." Faber Stapulensis, Evang. Lucæ, p. 298.

[1] It is by no means certain that Mary lived a life of religious contemplation only. If many friends came from Jerusalem to visit her, when she was sorrowing for the death of Lazarus, probably her example and influence were not less felt in the nearer circle of Bethany. When her Lord was in the house, she would sit at His feet and listen to His words; but she was probably at other times engaged in works of charity: the spirit of self-denying love which she imbibed from His Divine lessons would expand to all around her. And though her sister might be too "careful and troubled" about household matters when Mary neglected them, yet St. John says, "Jesus loved Martha," from which we may be sure that she was diligent among the sick and destitute of Bethany, combining her carefulness at home with active benevolence out of doors. "Pulchrè Evangelista describit quomodo duæ sorores, in diligendo Jesu concordes, in ostensione dilectionis diversæ fuerint; ac cùm una esset utrique pietas erga Dominum, diversa tamen fuerit pietatis functio: quomodo in uno corpore varii sunt membrorum usus, et in corpore Christi, quod est Ecclesia, varia sunt dona Spiritûs." Jansenius Gand., cap. lxxxii. p. 632.

"Sed hoc illud necessarium est quod Evangelista anteà perspicuè explicuit: '*audiebat sermonem illius.*' Ecquis est sermo Christi? Certe non est alius, si de proprio ejus officio loquaris, quam Evangelion, quòd propter ipsum contingat remissio peccatorum et vita æterna per fidem. Ergo audire Evangelion Christi, et fide excipere, hoc unum illud necessarium est, de quo Christus hîc loquitur. Nam ubi est auditus Evangelii, ibi est cœleste illud organon, per quod Deus operatur in homînibus fidem. 'Fides enim ex auditu est.' (Rom. x. 17.) Ubi autem est fides, ibi est remissio peccatorum, placatus Pater, adoptio in filios Dei, victoria mortis et inferni, ac jus hæreditatis omnium cœlestium bonorum. Ad hæc, ubi fides est, ibi est comitatus optimarum et pulcherrimarum virtutum, quæ velut ancillæ dominam suam fidem præcedunt et sequuntur. Præcedit enim fidem agnitio peccatorum, quæ est primus gradus ad consequendam felicitatem. Sequuntur autem eam omnia illa, quæ ex fide oriuntur, ut sunt invocatio Dei, veneratio nominis Dei, dilectio proximi, adeoque omnia dilectionis opera." Brentius, Hom. xcvi. in Luc. Op., tom. v. p. 1058.

CHAPTER XLV.

JESUS IN JERUSALEM AT THE FEAST OF DEDICATION—AGAIN THE JEWS SEEK TO KILL HIM—HE RETURNS TO BETHABARA BEYOND JORDAN—IS RECALLED TO BETHANY BY THE SICKNESS AND DEATH OF LAZARUS, WHOM HE RAISES FROM THE GRAVE AFTER HAVING BEEN BURIED FOUR DAYS.

John, x. 22—42; xi. 1—44.

After His visit to Martha and Mary at Bethany, the Messiah proceeded to Jerusalem for the Winter Feast of Dedication.[1] Although it was not one of the three great festivals ordained by Moses, at which all were commanded to be present, yet great numbers were drawn together. The people would naturally enquire after Him, as before,—perhaps wondering if He would attend the feast, and disputing among themselves about His real character. It was a question of the deepest national interest whether, or not, He were really the expected Christ, Who should give them freedom from the Roman bondage, and accomplish all the great promises to Israel made by the prophets. His miracles had raised these fond expectations in the hearts of thousands; insomuch that some even among the Rulers had been secretly moved to believe in Him. In the midst of these speculations, word is brought to them, that He is walking in the Temple,—in Solomon's Porch;[2] and they hastened to the

[1] This was a feast of eight days in the Winter month of Casleu, instituted 165 years before our Lord by Judas Maccabæus, to celebrate the restoration of the Temple services, and the re-dedication of the Temple, after it had been profaned for three years by Antiochus Epiphanes, King of Syria. See the 1st, 3rd, and 4th chapters of the 1st Book of Maccabees. Lightfoot, i. 979; ii. 576, 577. 1035. Lewis's Orig. Heb., i. 467—469. Greswell's Dissertations, i. 419. Brown's Antiq. of the Jews, vol. i. pp. 498, sq.

[2] "An arcade, cloister, or colonnade at the east end of the Temple, and a remnant of the original Temple." Wordsworth's Greek Test., John, xi. 23.

spot: St. John says, "they came round about Him, and said unto Him, 'How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly.'" Nothing will satisfy the heart of unbelief: at the feast of Tabernacles, two months before this, when he said, "I am the Light of the world," they answered reproachfully, "Thou bearest record of Thyself; Thy record is not true:"[1] now they perversely ask Him to bear record of Himself, "If Thou be the Christ, tell us plainly." Had He answered, I am the Christ, they would have taken up stones to cast at Him,[2] as they did before, when He claimed the attributes of the Messiah, the Son of God. By and by we shall see the High Priest rend his garments, and hear him declare, "He hath spoken blasphemy," because, in answer to the same question of unbelief, "Tell us whether Thou be the Christ, the Son of God?" He replies, "Thou hast said."[3] Knowing that they expected their great Messiah to come in all the pomp and glory of a temporal conqueror, He desired to raise their thoughts to His higher spiritual attributes, as the Son of God. He had never claimed a temporal dominion: the declaration made to Pilate, "My Kingdom is not of this world," was attested by the character of His whole ministry. But they could not grasp the idea of a Heavenly Kingdom: whilst, therefore, His words gave out the oracles of an unseen world, they had no ears to hear, nor hearts to understand.

Although, as usual, our Lord's answer might seem to the Jews far from the subject of their question, it indirectly conveyed the truth they sought after, and a far higher mystery beyond;[4]

Maldonatus and Cornelius à Lapide are of opinion that after the Temple was finished, Solomon raised an embankment from the valley to increase the Temple area, and built this Porch; which perhaps was called "Solomon's" to distinguish it from the other porticos surrounding the Inner Court. Whilst some authors think that the Porch in our Lord's time was a remnant of that which was built by Solomon, others contend that the original Porch must have been destroyed by Nebuchadnezzar with the rest of the Temple.

[1] John, viii. 14.

[2] Jansenius Gandavensis, cap. xciii. p. 689.

[3] Matt. xxvi. 63—65.

[4] "Non dixit expressè se esse Christum, quod quærebant; sed dixit aliquid æquivalens, vel majus, quod tamen eis non sufficiebat; ut veritatem responderet, et calumniæ malitiam excluderet. Sic ergo temperavit responsum ut nec illis

"I told you, and ye believed not: the works that I do in My Father's Name, they bear witness of Me. But ye believe not, because ye are not of My sheep, *as I said unto you.*" In these words He recalls to their minds His Parable of the Good Shepherd, in which two months ago, at the Feast of Tabernacles, He had expressed the intimate relations between Himself and His true followers.[1] And He adds, "My sheep hear My voice, and I know them, and they follow me. And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of My hand." O wonderful words! Who is this proclaims aloud before the world, in the very temple of God, that He giveth eternal life to those who hear His voice, and follow Him? It could only be God or a blasphemer: for GOD alone can give eternal life. If then such a Being as Jesus Christ did appear on Earth, as all history verifies; *if He was holy and true;* if He claimed the Gift of Eternal Life as His prerogative, He could not be other than HE Who inhabiteth eternity, and before Whom the seraphim and the angels bow down in adoration. Then Jesus,—our Saviour,—is the Lord God; the same Who had before declared, "Verily, verily, I say unto you, whosoever believeth on Me hath everlasting life," and again, "I will raise him up at the last day." No power of death or life, nor angel nor principality can pluck His elect from the Redeemer's hand. And thus He proceeds, "My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are One:"[2] that is, One in the fulness of the essential and ineffable Deity. The Jews

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sit calumniæ locus; et fidelibus propter quos hæc referuntur, manifestè appareat quòd Ipse sit Christus, non homo tantum, ut illi putant, sed Verbum Patris, et Dei Filius." Ludolphi, Vita Christi, pars. i. cap. lxxxvi. p. 371.

[1] See Chapter xlii. p. 342.

[2] "He thus shows that His own hand and His Father's are one." Wordsworth's Greek Test., John, x. 29. "'Et non rapiet eas quisquam de manu mea,' id est postestate mea, per violentiam hîc trahendo ad culpam, vel in futuro ad pœnam: quod probat dicens, 'Pater meus quod dedit mihi majus omnibus est:' id est, deitas quam habeo à Patre: quia omnia excedit in infinitum. Unde Augustinus; Dedit Mihi, ut sim Verbum ejus; ut sim unigenitus Filius Ejus, ut sim splendor lucis Ejus. Et nemo potest rapere de manu Patris mei per violentiam, cùm sit infinitæ potentiæ; ergo nec de manu mea continente eas, et conservante: '*Ego enim et Pater unum sumus!*'" Ludolph, p. 370.

ad demanded, "If Thou be the Christ [the Son of David] ll us plainly." He tells them infinitely more; that He not only the Son of David,—in His Humanity, but ie Son of God,—in His Divine nature; "I AND MY ATHER ARE ONE." They had asked if He came to be ing of Israel, and He declared Himself to be King of ings. They could no longer misunderstand His meaning; nd immediately "took up stones to stone Him." This was he punishment ordained by the ancient law of Moses for the in of blasphemy. The offender being led out of the camp, he witnesses laid their hands on his head, and He was stoned o death by the congregation.[1] But Jesus calmly answered o their rage, "Many good works have I showed you from My Father; for which of those works do ye stone Me?" To which they replied, "For a good work we stone Thee not; ut for blasphemy; and because that Thou, being a Man, AKEST THYSELF GOD." Assuredly He did;[2] and theirs was ut a vain and affected jealousy for the honour of the Highest, hen they persecuted the SON, Who in every word ascribed Glory to His FATHER.

By a very simple argument Christ exposed their inconistency and prejudice, in being offended because He called Himself the Son of God. He appealed to their own acknowedged Scriptures,—to David himself, who in the 82nd Psalm ives the title of "gods" to their appointed judges and princes: ow much more, then, might HE claim the title, bearing a Heavenly commission from the Father, and in His name orking such miracles! He demanded of them, "Is it not ritten in your law, 'I said ye are gods?'[3] "If he [David] alled them gods unto whom the word of God came, and the

[1] Lev. xxiv. 14.

[2] "Our Lord did not *disclaim* the assertion which they imputed to Him; hich He certainly would have done, if the imputation had been false. Thus he sin of the Jews charging Him with blasphemy is a proof of His Divinity: *illorum error* nobis profuit.'" Wordsworth's Greek Test., John, x. 33.

[3] "God standeth in the congregation of the mighty; [that is, the judges and rinces of Israel] He judgeth among the Gods.

How long will ye judge unjustly, and accept the persons of the wicked?

I have said, 'Ye are gods; and all of you are children of the Most High.'

But ye shall die like men, and fall like one of the princes." Ps. lxxxii. 1, 2, nd 6, 7.

Scripture cannot be broken, [why] say ye of HIM, Whom the Father hath sanctified, and sent into the World, 'Thou blasphemest;' because I said, I AM THE SON OF GOD?"[1] "If I do not the works of My Father, believe Me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe, that THE FATHER IS IN ME, AND I IN HIM." No language could more distinctly pronounce His claim to Deity,—here thrice repeated,

"I and My Father are one."

"I am the Son of God."

"The Father is in Me, and I in Him."

And so they understood it; for "they sought again to take Him." But His appointed hour was not yet. Did He not tell them when He was last in Jerusalem, "I lay down My Life for the sheep," "No man taketh it from Me, but I lay it down of myself?" In vain, therefore, they attempted to kill Him. He departed from them in the same mysterious manner as He had done on a former occasion: "He escaped out of their hands." Thus He leaves them to their unbelief, and they will see Him no more until they bring Him into the city in triumph, shouting "Hosanna to the Son of David."

There can be no question whither the Lord went after this Feast of Dedication; for it is clearly stated by St. John. The farther He removed from Jerusalem the greater would be His security from the persecution of the Sanhedrim. Therefore "He went away *again* beyond Jordan [from whence He had just before gone up to the feast] into the place where John at first baptized;" that is, to the neighbourhood of

[1] "Dominus volens eorum furorem temperare, respondit eis, Se non esse blasphemum, dicendo Se esse Deum, vel Dei Filium naturalem, quod probat primò per scripturam; quia scriptura sacra, cùm sit inspirata, non potest esse falsa: et hæc tribuit hominibus sanctis, et prophetis deitatem participativè: ergo multo magis, '*quem Pater sanctificavit*,' id est, sanctum ab æterno genuit, secundum Deitatem: et jam sanctificavit, id est, plenitudine gratiæ replevit, quantum ad humanitatem, '*et misit in mundum*,' ad salvandum et sanctificandum ipsum, sicut erat per prophetas dictum: potest dici Deus propriè, cum tamen dicatur homo Deus, et Verbum Deus dissimiliter; quia homo adoptione, Verbum naturaliter. Si inquit, adoptivi filii dii dicuntur; quare naturalis Filius Deus non dicatur? Scriptura quidem sacra attribuit hominibus sanctis deitatem participativè dictam, sed Christo attribuit Deitatem propriè dictam." Ludolph, p. 371.

Bethabara in Peræa. That country, once populous, and rich in the fruits of the Earth, is now quite desolate, inhabited only by tribes of Arab robbers; insomuch that few travellers are able to visit the remains of its ancient cities, Pella, Philadelphia, and others. None can point even to Bethabara with any certainty; but, as we have already seen, it was probably about three miles from the Dead Sea. "And there He abode; and many resorted unto Him, and said, 'John did no miracle: but all things that John spake of this man were true.' And many believed on Him there." Although the Rulers in Jerusalem, and the proud Jews always insulted, and sought to kill Him, He was generally received with respect in other parts of the land of Palestine. The contradictions which He met with in His Circuits through Galilee were principally from the Scribes and Pharisees, who lived in the various towns and cities, and were encouraged by the Rulers in Jerusalem to follow His steps, that they might find accusation against Him.

At length the course of His teaching at Bethabara was interrupted by a message from Bethany. The sisters Martha and Mary sent Him word, "Lord, behold, he whom Thou lovest [meaning their brother Lazarus] is sick." In their humility they did not venture to request, Lord, come ere our brother die: or, "Speak the word only, and he shall be healed:" but simply, "He whom Thou lovest is sick."[1] Jesus might have said to the messenger, as he did once before to the nobleman of Cana, Go thy way; he liveth: but He replied, "This sickness is not unto death; but FOR THE GLORY OF GOD, THAT THE SON OF GOD MIGHT BE GLORIFIED THEREBY." In this expression we at once perceive His Divine fore-knowledge of the event, and a declaration of His Divine Nature as the Son of God: both His Father, and Himself were to be glorified in the sickness of Lazarus, because it would be the occasion of a great miracle, and men would learn to believe in Christ, and not die eternally.[2] Lazarus was indeed already dead, when the messenger reached Bethabara,[3] as the event will show. But the Lord, to Whom

[1] August., Tract xlix. in Johan. Evang., § 7. [2] *Ibid.*, § 6.
[3] Ludolphus, Vita Christi, pars ii. cap. xvii, p. 452. Alford's Greek Test., John, xi. 6.

"belong the issues from death," did not purpose that it should be the abiding death, spoken of in the book of Job.[1] "Now Jesus loved Martha, and her sister, and Lazarus;"[2] but "He abode two days still in the same place where He was." To love,—and yet delay the relief! it must have seemed strange to the disciples, even if it did not argue indifference.[3] But the spiritual Physician had a higher aim than they could penetrate. *Because* He loved,—*therefore* He delayed. He had a purpose in His mind to build up the faith of Martha and Mary on a deeper foundation than love and respect for Him, as man, holy and praiseworthy though these feelings were. He would make them, and all generations, blessed in the knowledge that Christ is "THE RESURRECTION, AND THE LIFE."[4]

After two days He proposed to His disciples, that they should go again to Bethany: but they were alarmed at the danger of His returning so near to Jerusalem; and said, "Master, the Jews of late sought to stone Thee; and goest Thou thither again?" To this He replied, under the figure of a man walking securely in the light, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this

[1] "He that goeth down to the grave shall come up no more: he shall return no more to his house; neither shall his place know him any more. Job, vii. 9, 10.

[2] "Ille languens, illæ tristes, omnes dilecti: sed diligebat eos ut languentium salvator, immo etiam mortuorum suscitator, et tristium consolator." Augustin, In Johan Evang., Tract. xlix. § 7.

[3] "Mirum erat in oculis carnis, quòd Jesus tam lente ad auxilium Lazari progrederetur, idque eo magis, quia sequentia ostendent quòd ipsum quoque iter non festinans prosecutus sit. Annon verisimile fuisset amorem ei additurum alas? Quam intolerabilis hæc mora fuit sororibus Lazari! Quantis fluctuationibus inter spem ac metum mediis earum animus jactatus est, cùm morbus Lazari in singulas horas invalesceret, cum denique moreretur!" F. Lampe, Comment. in Evang. Joan., vol. ii. p. 744.

[4] "Ad majorem miraculi certitudinem et evidentiam expectavit, ut illius quatriduum compleretur, ac mirabilius et gloriosius suscitaretur." Ludolphi, Vita Christi, p. 452. And quotes Chrysostom, "Mansit duobus diebus, ut Lazarus scilicet expiraret et sepeliretur, ut nullus posset dicere quoniam nondum defunctum eum suscitavit, sed stupor fuit et non mors." Homil. lxi. in Joan. Barradius says, "He abode two days, that during the interval, and whilst he was on the way to Judea, Lazarus might yield up his life to death, be carried out of the house, and buried, and that Martha might declare in the hearing of all, 'Lord, by this time he stinketh: for he hath been dead four days.'" Barradius, vol. iii. lib. vi. cap. 1, p. 415.

world." He would have them to understand that there was no cause for their alarm: He knew all times and seasons; no evil could happen to Him. As there are twelve hours in the day, and nothing can interrupt their set course, either to retard or hasten them, so it was impossible for the malice of the Jews, or any power of Earth, to cut short the foreordained term of His Life.[1] He spoke with a Divine assurance, looking clearly to the event, when He declared, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep."[2] He knew that by His word He would raise him from death as easily as from sleep. The disciples answered, "Lord, if he sleep, he shall do well." From these words we may observe the affectionate anxiety of the disciples, and the freedom which was allowed them to express their feelings; at the same time the respectful form of their argument against His exposing Himself needlessly to the dreaded danger: "Lord, if he sleep, he shall do well;"—then there is no occasion for Thee to go into Judæa.[3] They misunderstood; for He spake really of the death of Lazarus under the image of sleep; "but they thought that He had spoken of taking of rest in sleep." And now He said plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." Christ was in Peræa,—the body of Lazarus at Bethany; but His Spirit already penetrated the chamber of darkness, where His friend was laid: He would speak the word; and the grave should yield up its tenant. Therefore He added, 'Nevertheless, let us *go unto him*," as knowing for certain

[1] Bernard. à Piconio, John, xi. 10. Barradius to the same effect, and he quotes Rupertus, "Nemo autem efficere potest, ut Sol ante horam duodecimam occidat. Ego Sol sum: nemo efficere poterit, ut antequam hora mea veniat, moriar. Ne igitur timeatis: quum voluero, tunc è vita migrabo. Barradius, vol. iii. lib. vi. cap. 1, p. 416. "Ut duodecim sunt horæ diei, quæ providentia definitæ sunt, et nequaquam nostro arbitrio aut plures aut pauciores, protractiores aut contractiores fiant, sic et dies, id est, tempus præsentiæ Christi super terram, definitus erat; neque pro arbitrio hominum augeri aut minui, proferri aut anticipari poterat." Faber Stapulensis, Evang. Joan., p. 602.

[2] "Verum dixit. Sororibus mortuus erat, Domino dormiebat. Hominibus mortuus erat, qui eum suscitare non poterant: nam Dominus tantâ eum facilitate excitabat de sepulcro, quantâ tu excitas dormientem de lecto." Aug., In Joan. Evang., Tract xlix. § 9.

[3] Lucas Brugensis, xi. 12, quotes Chrysostom, Theophylact, and Rupertus.

that they should see him again. And He rose up to depart. "Then said Thomas, which is called Didymus, unto his fellow disciples, 'Let us also go, that we may die with Him.'" After the assurance of his Master that no harm could happen to Him the fears of Thomas argued a weak faith, consistently with what we elsewhere read of his character:[1] but the proposal to follow testified his zeal and love: he was ready to suffer with Him.

"Now Bethany was nigh unto Jerusalem,"—about two miles off. "And many of the Jews came to Martha and Mary, to comfort them concerning their brother." We may judge from this, that the family was of some distinction;[2] and that the death of Lazarus was extensively known in the great city. Lazarus and his sisters, so endeared to Jesus, must have had many qualities to commend them to the respect of their fellow townsmen of Bethany, and of their acquaintance in Jerusalem. But there was a deeper reason for so many witnesses being drawn together to the spot,—that by their means the miracle, now about to be wrought, should be known far and wide,[3] and put beyond question.

The distance between Bethabara and Bethany[4] might be more than one day's journey in the winter season: and when Jesus arrived, He heard that Lazarus "had lain four days in the grave already." As soon as He was come into the town, and before He could reach the house of mourning, some recognized Him, and quickly carried word to Martha "that Jesus was coming." The Master coming! He who had been so anxiously looked for, but in vain,—and now too late! But His presence would be a great consolation; and He would teach them how to bear their loss. Without so much as waiting to tell the news to her sister, she hastened out to meet Him. Thus Mary, not knowing how near He

[1] John, xx. 24—28.

[2] "Unde conjicere possumus, domum illam fuisse honorificam, et Martham et Mariam et Lazarum honorificas personas." Faber Stapulensis, Evang. Joan., p. 604. "Maria, et Martha soror ejus, erant genere, famâ, et nomine, ne dicam virtute, illustres: hinc plurimi ex civitate Jerosolymitanâ confluxerant, tùm amici, tùm affines loci vicini, tùm melioris notæ viri, ut in partem earum mœstitiæ venirent, et illas solarentur." Bernard. à Piconio, John, xi. 19.

[3] Maldonatus, John, xi. 19, quotes Cyril, Theophylact, and Chrysostom.

[4] Reland, 543.

was at hand, "sat still in the house" with the friends who strove to comfort her. Martha's first words were, "Lord, if Thou hadst been here, my brother had not died." In the tumult of her feelings she betrayed the weakness of her faith. Had He been present, He could have prevented her brother's death; at a distance such an act of power seemed to her impossible. "But I know [she added] that even now, whatsoever Thou wilt *ask* of God, God will *give* it Thee." His words, "I and My Father are One," were too high for her. Christ would not reveal His purpose until she had been further tried: "Thy brother [He said] shall rise again." The words fell coldly on her heart; the future Resurrection was too distant a promise for present consolation; she replied, apparently in a tone of sadness, "'I know that he shall rise again in the Resurrection at the Last Day.' Jesus said unto her, 'I AM THE RESURRECTION AND THE LIFE: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die.'"[1] These imperishable words none but God could presume to utter: and being the words of Christ, Who is the Word of Truth, they put the seal on all His promises of eternal life to the believing soul. He spake of the immortal spirit; and knowing that Martha's thoughts were fixed on the beloved body now in the grave, He asked, "Believest thou this?" Her answer shows that she did not understand the mysterious declaration:[2] but she put her trust in Him, as the Messiah; and with a faith equal to Peter's,[3] she replied, "Yea, Lord; I believe, that Thou art the Christ, the Son of God, Which should come into the World." She could only express the resignation of her

[1] "And what is more, death shall be the gate of entrance to everlasting life; or as *St. Aug.* paraphrases it, he that believeth in Me, although he die in the body, yet will remain alive in the soul, even until the day when his body will rise again, never more to die; for death is the life of the soul, and every one who lives in the body, although he may die in the body for a time, yet shall he live." Wordsworth's Greek Test., John, xi. 26.

[2] "I have implicit faith in all that Thou sayest; I believe that Thou art the long expected Deliverer, the Son of God, the Resurrection and the Life: whatsoever Thou requirest me to believe, I believe." Barradius, vol. iii. lib. vi. cap. 2, p. 240. "Her confession, though embracing the great central point of the truth in the last verse (ver. 26), does not enter fully into it. Nor does she (ver. 40) seem to have adequately apprehended its meaning." Alford's Greek Test., John, xi. 27. [3] Maldonatus, John, xi. 27. Lucas Brugensis, *Ibid.*

whole heart and reason[1] to His mighty wisdom, power, and truth: and this was the point to which He desired to lead her mind. He had resolved to restore Lazarus again to life; but He would first fix her faith on Himself,[2] independently of the coming miracle.

All this while Mary "sat still in the house:" but Jesus bade Martha go and fetch her; "and she went her way, and called her sister secretly, saying, 'The Master is come, and calleth for thee.'" Though spoken in a whisper, they were thrilling words to her forlorn heart. "She arose quickly,"—left her friends in the house,—went instantly out,—beheld Jesus,—fell down at His feet, and exclaimed, "Lord, if Thou hadst been here, my brother had not died." The absence of the beloved Master was the lament of both sisters, the burthen of all their thoughts; so lately among them whom He had deigned to love, yet in the hour of need far away! Mary could say no more: she offered no prayer for the restoration of Lazarus: she cast all her sorrows at the feet of Jesus. Her tears, her silence, her submission were more eloquent than many words.[3] The friends whom she so suddenly left in the house had followed her out, thinking she was gone to the grave to weep: they also joined their tears to her's. "When Jesus, therefore, saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled." Perhaps the power of death, as the penalty of the World's sin, thus exemplified in the case of Lazarus, caused Him to groan inwardly, whilst His sympathies were moved by the grief of the mourners.[4]

[1] Lucas Brugensis, John, xi. 27. Trench on the Miracles, p. 403.

[2] Cornelius à Lapide, John, xi. 25, quotes Theophylact and Chrysostom.

[3] "Lachrymis potius misericordiam Domini implorabat, quam verbis; et spiritu quàm carne: sciebat quoque Dominus, qui intuetur cor, et cui cordis silentium locutio est, quid lachrymæ illæ poscerent, et quid spiritus intimis gemitibus." Faber Stapulensis, Evang. Joan., p. 605.

[4] See Maldonatus for the various opinions of the fathers on the nature of this inward struggle of feeling, John, xi. 33. Also Trench, Stier, Alford, and Wordsworth. And Barradius, vol. iii. lib. vi. cap. 2, p. 421. "Quia fons [inquit Alcuinus] pietatis erat, flebat pro parte humanitatis, quem resuscitare poterat per potentiam divinitatis." "Ut autem ait Augustinus, Legitur Christum super Lazarum flevisse, in orationibus pernoctasse, ex itinere fatigatum fuisset; nunquam autem risisse aut prosperatum fuisse. Unde et Chrysostomus, 'Flentem quidem illum frequenter invenies; nunquam vero ridentem, sed nec leviter saltem subridentem, vel gaudentem.'" Ludolphus, Vita Christi, p. 453.

And He said, "Where have ye laid him?" "Come and see," was the short answer: and as they were leading Him to the grave, "Jesus wept."[1] The "Man of Sorrows" was moved to tears: — precious drops! treasured up in the memory of the Church for the consolation of bereaved mourners, till time shall be no more. He Who could cause the dead to hear His voice, and come forth from the grave at His bidding, is touched with the feeling of our infirmities. He partakes in the sorrow of that weeping throng. Thus the depths of His human pity, and the majesty of His Divine power were exhibited beside the grave of Lazarus. "Then said the Jews, 'Behold how He loved him!' And some of them said, 'Could not this Man, Which opened the eyes of the blind, have caused that even this man should not have died?'" If He really loved him thus, why not prevent His death? They had no idea, that He Who could thus weep had either the purpose, or the power, to work the miracle which was now at hand. The heart of unbelief is cold as the grave: it finds a pretext for cavil to discredit every witness of the truth. And even when the miracle is wrought, they will depart with all malignant haste to tell the Pharisees. Jesus, who read their thoughts, was grieved at their hardness and unbelief. "Therefore, again groaning in Himself, He cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, 'Take ye away the stone.' Martha, the sister of him that was dead, saith unto Him, 'Lord, by this time he stinketh: for he hath been dead four days.'" This preparation for something extraordinary, "Take ye away the stone," might afford a ground of hope to Martha, who had confessed Him to be "the Christ, the Son of God:" but in all the history of the World such a miracle had never been heard of, as bringing a putrid body from the grave, and restoring all its faculties. Therefore

[1] It was not on account of Lazarus that He wept; for He said to His disciples, "I am glad for your sakes that I was not there," knowing that He would raise him from the grave. "Quis enim mortuum defleat, quem certissimè novit post horæ quadrantem veluti è sommo excitandum? Quis vestrum (ait D. Basilius, hom 4. de gratiarum actione) amicum dormientem lamentetur, aut lugeat quem sperat aliquanto post expergefactum iri?" Barradius, vol. iii. lib. vi. cap. 2, p. 422.

Martha's doubts were natural: but He answered, "Said I not unto thee, that *if thou wouldest believe*, thou shouldest see the Glory of God?" Thus He bears with her weakness, and clearly gives her to understand, that the vision of the Glory of God was open only to the eye of faith.

"Then they took away the stone from the place where the dead was laid." The silence of the grave, the awful pause, the weeping sisters, and the surrounding crowd of mourners, held in mute suspense, with Christ, the merciful Redeemer, in the midst, present a scene of solemn and impressive interest, not equalled in any written histories of man. Such was the moment when "Jesus lifted up His eyes, and said, 'Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe, that Thou hast sent Me.'" It is only six times recorded in the Gospels that He was heard to address His Heavenly Father.[1] This thanksgiving was an earnest to Martha and Mary of some miracle about to be wrought: and was adapted to the understanding of the Jews,[2]—that, as they acknowledged the Father to be Lord of all, they might now also believe in Christ, when He declared that He was *sent by Him*.

"And when He had thus spoken, He cried with a loud voice, 'Lazarus come forth.'" The voice sounded, not to the grave only, but through immeasurable space to the recesses of the unseen world, bearing a warrant for instant delivery of the soul of Lazarus, and *on the instant* was obeyed;[3] for it was that same voice of the Son of God, which at the Last Day "all that are in the graves shall hear, and shall come forth."[4] The life-giving spirit re-entered the mouldering body; cleansed it from all impurity; on the instant restored its vitality. "And he that was dead came forth, bound

[1] Matt. xi. 25, 26. Luke, x. 21. John, xii. 27, 28; chap. xvii.; and in the "Sayings from the Cross."

[2] Lucas Brugensis, John, xi. 42, quotes Euthymius and Chrysostom.

[3] "Quàm potens, et quàm magna fuit hæc vox, 'Lazare,' cùm eam audierit infernus! quàm forte imperium et quàm validum! Venit foras, cui neque mors, neque mortis principes potuerunt obsistere! Ut intelligamus verbo Dei nihil esse impossibile, sive in cœlo sursum, sive in terra deorsum, sive in profundis abyssi." Stapulensis, Evan. Joan., p. 607.

[4] John, v. 28, 29.

hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, 'Loose him, and let him go.'"[1] Beyond this the simple narrative is silent. And what pen can describe the scene which the burial-place of Bethany at that moment presented? the joy and gratitude of the sisters; the awe, and wonder, and confused thoughts of Lazarus, waking up in their embrace; the agitation of the busy crowd, grouping round to loosen the grave clothes, and welcome with astonishment their friend to life again? We cannot doubt that Divine grace blessed the raising of Lazarus to his greater sanctification, as a bold witness to the truth and power of the Messiah, Whose Name he would live to magnify. He would attain to a higher knowledge of Divine truths through the Resurrection of Christ, and the testimony of the Day of Pentecost. Otherwise, to recall to Earth the soul of one whom Jesus had loved, after it had rejoiced in its freedom from the trammels of the flesh, after it had been admitted into Paradise, and to cast it back to its tenement of clay, would be banishment,—not release.[2] As it was, Lazarus, by being raised from the grave, would have to sustain once more the burthen of a sinful nature. He became an object of hatred and persecution to the Rulers, and was probably a witness of the agony of his Lord, as He hung upon the Cross.

[1] "Of all the miracles of our Lord Jesus Christ, the raising of Lazarus from the grave is most dwelt upon. But if we consider Who it was that wrought the miracle, we should rather rejoice than wonder. He Who made man brings him again to life; for He is the only begotten Son of the Father, and by Him all things were made. If then He made all things, what wonder is it that He should raise up one man, when by Him so many are born every day. To create men is more than to raise them again to life." "You have heard that the Lord Jesus raised a dead man: rather learn that, if it was His will, He could so raise up all the dead. And this indeed He has reserved to Himself for the end of all things. You have heard Who it was by a great miracle brought from the sepulchre one that had been dead four days; but the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." Augustin, Tract. xlix. § 1. in Johan. Evang.

[2] "Dicitur de Lazaro, quòd postea nunquam risit, nunquam in gestu signa jocosa ostendit, pro eo quòd vitæ hujus ærumnis, quas moriens evaserat, redditus fuit. Magis enim quàm antè factus amator vitæ illius, pœnitebat eum vitæ istius." Ludolphus, Vita Christi, p. 455.

CHAPTER XLVI.

THE COUNCIL IN JERUSALEM RESOLVE TO PUT THE MESSIAH TO DEATH—HE RETIRES FROM JUDÆA TO THE CITY OF EPHRAIM IN SAMARIA,—AND FROM THENCE TO CAPERNAUM—ENTERS ON THE FOURTH AND LAST CIRCUIT IN GALILEE—REPETITION OF THE LORD'S PRAYER—THE PREVAILING POWER OF EARNEST PRAYER—A BLESSING PRONOUNCED ON THOSE WHO HEAR THE WORD OF GOD AND KEEP IT.

John, xi. 45—54. Luke, xi. 1—28.

THE death of Lazarus had become known to many in Jerusalem, who went out to Bethany to comfort the sisters, and now much more the miracle of raising him from the grave was widely spread through the city. Of those who were eye-witnesses many believed that Jesus could be no less than the Christ: but others, still hard of heart, "went their ways to the Pharisees, and told them what things He had done." They bore testimony to the fact, which none could deny; but no good motive prompted their busy errand; and they were messengers of unwelcome news to the Rulers. "Then gathered the Chief Priests and Pharisees a council." They thought the time was come, when they must take decisive measures against Him, otherwise the popular excitement, which had every where been gathering fresh force, would lead to danger. They feared that the multitude, believing Him to be the Messiah, would try to make Him King; and this would bring down upon them some cruel measures of Pontius Pilate, the governor. "What do we? [they said in the council] for this Man doeth many miracles. If we

let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation." They made the public safety a pretext; but were more alarmed for their own authority, which was dearer to them than the fulfilment of the prophecies regarding their Messiah. They confessed His mighty acts of power; but He had set at nought their traditions; and wrought miraculous cures on the sabbaths; had preached a righteousness beyond the law; denounced them every where as hypocrites; put them to open shame: therefore they feared and hated Him.

It appears, however, that the council were not all agreed in opinion.[1] Others besides Nicodemus regarded Him as "a Teacher sent from God." St. John declares that "among the chief Rulers also many believed on Him; but because of the Pharisees they did not confess Him."[2] Some, perhaps, thought it would be dangerous to put Him to death, for fear of the people, who seemed willing to acknowledge Him as the Son of David. But Caiaphas, the High Priest, full of Sadducæan bitterness, put an end to all discussion: "Ye know nothing at all, [he said] nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not:"—away with your scruples: the life of one man is of no moment compared with the public good: let Him die. His thoughts were full of malice; but His words were the words of Inspiration. The man, who would have the chief hand in putting the Lord's Anointed to death, was made a herald of the Divine Will.[3] St. John says, "This spake he *not of himself:* but being High Priest that year, *he prophesied* that Jesus should die for that nation; and not for that nation only, but that also He should gather

[1] Barradius, vol. iii. lib. vi. cap. 6, p. 35. [2] John, xii. 42.

[3] "The counsel is given in political subtlety, and was intended by Caiaphas in the sense of political expediency only. But it pleased God to make him, as High Priest, the special though involuntary organ of the Holy Spirit, and thus to utter by him a prophecy of the death of Christ and its effects."—Alford's Greek Test., John, xi. 51, 52. Moreover, this saying of Caiaphas shows how general was the tradition among the learned Jews, gathered from the appointment of sacrifices, and from the prophets, that some one was to be offered up as an atonement for the sins of the nation. Caiaphas had no thought except of the benefit which was to result to the Jews by the Messiah's death; but St. John extends its application far beyond. Augustin, in Evang. Joan., Tract xlix. 827.

together in one the children of God that were scattered abroad." Thus God sometimes gives utterance to His mysterious truths by the tongue of the wicked, who, like Balaam, would fain curse, but are compelled to bless, even as they are often made the instruments of His judgments on people and nations. Jesus was to be glorified in His Death: and that which was spoken in malice would come to pass in fulfilment of all the promises of prophets, and of all the great purposes for which the Son of God had clothed Himself in the form of Man. Nevertheless Divine punishment would visit the sin of the Jews on themselves, and their children to future generations. They would kill their Messiah *for fear* the nation should perish: and the nation would perish *because* they did so. The saying of Caiaphas decided the question: "Then from that day forth they took counsel together for to put Him to death." This same political expediency, under a cloak of zeal for the honour of God, has in all ages been the plea of religious fanatics to justify their cruelty.

The designs of the Rulers were perfectly known to the Lord; therefore "He walked no more openly among the Jews." He departed at once beyond the boundaries of their jurisdiction, that they might attempt no further act of violence against Him before the next Passover. From Bethany "He went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples:" it was on the way to Galilee, whither He afterwards proceeded. Of this Samaritan[1] city among the mountains of Ephraim,

[1] Many writers place Ephraim within the north border of the Tribe of Benjamin, which was part of Judæa; others, more correctly, in the south border of the Tribe of Ephraim, which was in Samaria. The circumstance of our Lord seeking refuge there from the persecution of the Jews strongly confirms this last opinion:—if it had been within Judæa He would not have been safe. The Sanhedrim would have sent their officers to take Him. Fuller says, "In this Tribe of Ephraim was the city of Ephraim, in a country near to the wilderness; where our Saviour, that Sun of Righteousness, clouded Himself for a time, when the Jews took counsel to kill Him." (Fuller's Pisgah View of Palestine, p. 201.) Dr. Wells says, "Our Lord went into a country near to the wilderness of Judæa, into a city of those less frequented parts called Ephraim, as lying probably among the mountains and hills of Ephraim, at the very edge of that Tribe, *towards* the Tribe of Benjamin." (Wells' Geog. of the Old and New Test., vol. ii. p. 201.) The clearest passage in the Old Testament, showing that the city of Ephraim could

within the south border of that Tribe, not the slightest trace can now be discovered. He did not, perhaps, remain in Ephraim very long; but went on to Capernaum; and there found the Seventy Disciples returned from the several places which they had visited,[1] (according to His instructions,) preparing the towns and villages to receive Him.

We enter now on the Fourth and last Circuit through Galilee, which is recorded only in the Gospel of St. Luke, beginning at chapter xi. 1, down to xviii. 14, as already explained.[2] St. Luke relates the many events, discourses, and Parables in this Circuit without naming the places where

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not be in Judæa, is the account of Abijah's, the king of Judah's victory over Jeroboam, king of Israel, from whom he took Bethel and Ephraim,—both cities being near to each other. (2 Chron. xiii. 19.) If Ephraim had been in Judæa, and therefore one of Abijah's own cities, he would not have gone against it: but he did so, because it was within the borders of Ephraim, which was part of the territory of Jeroboam. See Lightfoot, vol. ii. pp. 49. 514. Relandi Palæst., 765. Grotii Annot. in Evang., p. 536. Archbishop Newcome's Harmony, Notes, p. 35. Osiandri, Harm. Evang., lib. iv. cap. 1. Chemnitius, Harm. Quat. Evang., vol. ii. cap. cxli. p. 15. Josephus, Bel. Jud., iv. 9. 9.

[1] See chap. xliii. of the Narrative, pp. 350—355. "As on a former occasion, (John, vii. 1) Christ 'would not walk in Jewry, because the Jews sought to kill Him,' so now again He retired from Bethany into Upper Galilee, or Galilee of the Gentiles." "To this despised region of the Gentiles, darkened by the mists of ignorance, Jesus departed after leaving the neighbourhood of Jerusalem; as He had done before, teaching and working miracles principally throughout Galilee, and round Capernaum, in the Tribes of Zabulon and Naphthali." Chemnitius, vol. ii. cap. cxli. p. 17.

[2] At xviii. 14, St. Luke rejoins St. Matthew, ch. xix. 1, and St. Mark, ch. x. 1, at some place near to Bethabara. *From thence* (as we shall afterwards see) *their three Gospels unite in the journey to Jerusalem for the last Passover;*—and so to the end. See chap. xxxviii. of the Narrative, pp. 317, 318, note. Osiander is of opinion that our Lord began His last Circuit at Ephraim, avoiding Jerusalem, and going about in Samaria and Galilee; and from Galilee returned to Judæa, for the Passover, through Jericho to Bethany, where He was anointed by Mary, the day before His triumphal entry into Jerusalem. He says, That part of the history is given only by St. Luke, from ch. xi. 1, to ch. xvii. Hence it will be seen how nearly, in that respect, the Narrative coincides with Osiander: nevertheless, I consider, with Greswell, ("Dissertations," vol. ii. p. 526), that our Lord, after leaving Ephraim, only *passed through* Samaria, as being the nearest way to Galilee. Osiander would include Samaria in the *Circuit;* but against that opinion many reasons might be given. See Osiander, Annotationes in Harm. Evang., lib. iii. Some Commentators think that the Seventy were sent forth from the Mount of Olives; but this opinion involves difficulties perfectly irreconcilable.

they were spoken or occurred: they are, however, not the less a clear continuous history; exhibiting to our view the wisdom, power, and Love of Christ in various most striking aspects. This Circuit occupies a period of about three months. Sometimes we find Him in a Synagogue, sometimes at meat with Pharisees, sometimes with Publicans, or going "through the cities and villages:" but always "teaching and journeying towards Jerusalem," intending to be present at His last Passover, when He was to offer Himself up on the Cross.

It is worthy of notice that this Last Circuit began with prayer. "And it came to pass, as He was praying in a certain place, *when He ceased,* one of His disciples said unto Him, 'Lord, teach us to pray, as John also taught his disciples.'" He had probably prayed apart, withdrawn to a short distance,—yet within view of the disciples. They could not but be moved by the sight; and waited reverently till He had finished. "TEACH US TO PRAY," is the fit beginning of all prayer. It is by grace alone that the soul, darkened and encumbered by sin, can raise its desires to Heaven. Fallen man has no power of himself to enter into communion with his God. The very disposition to pray is a gift of the Spirit. It is the highest privilege of the children of God to cast themselves, with all their affections and hopes, on HIS paternal tenderness, Who alone can give them access to Himself; Who is the only *Source*, as He is the only proper *Object*, of prayer.

In answer to their request, "Teach us to pray," the Lord gave to His disciples that simple and comprehensive form of prayer, which is adapted to every possible condition of mankind,—in times of distress, or in times of joy, especially to be the consolation of all who are conscious of their own infirmities, and have faith in God as their Heavenly Father. It is at once a prayer, and a sacrifice of praise. "And He said unto them, When ye pray, say, 'Our Father Which art in Heaven.'" His words were a repetition,[1] with slight dif-

[1] There can be no reasonable doubt that the Lord twice instructed His disciples in this form of prayer. See Barradius, vol. iii. lib. ii. cap. 21, p. 176. He quotes Rupertus, and Euthymius. Chemnitius says, When Christ was asked by a disciple to teach them how to pray, He did not ordain a new form, but repeated that which He had given [two years] before, clearly intimating

e, of the "LORD'S PRAYER," which He had before
t them in the Sermon on the Mount, and in which
and princes, and the great of the Earth, bow themselves
the King of Kings, from Whom they hold their crowns
tles,—of Whom they receive their daily bread: in this
estify their belief in Christ, by Whose word it was ap-
d: in this Universal Prayer also the poor, the destitute
flicted, suffering under the various calamities of life, and
ous sinners of all ranks, ask consolation and forgiveness
on high; and have the pledge of the Son, that they
not ask in vain. This last great truth—the prevailing
· of prayer—He now confirms by a short Parable, which
bes a man coming to his neighbour at midnight, and
g him from sleep to request three loaves, that he may
ain a guest who has unexpectedly arrived. The other,
in bed with his children, at first refuses to rise and give
im; but at length yields to his demand,—not from any
eighbourly feeling, but in order to be rid of his trouble-
importunity. From this supposed case Jesus shows, *by
st*,[1] how much more the earnest prayer of faith must
l with our Heavenly Father, Who ever waits to be
us. He may for a while seem to take no heed:
they have Faith to persevere, in due time the humble
' His children receives its answer, either in the desired
ig, or in something better. For Christ now adds,

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need not study to make different prayers every day; for if we pray in spirit, our petitions will be accepted, though offered for the most part in e words. Harm. Evang., vol. i. cap. cvii. p. 1136.

Jansenius Gandavensis, cap. lxxxiv. p. 637, and cap. xcv. p. 704. He a clear distinction between the Parables of *similitude* and those of *con*- He quotes the story of the Unjust Steward, and the Unjust Judge, as f the same class with this of the Churlish Neighbour. In contrast with onest craft of the Steward, we are to make provision for the "everlast- itations" by the heavenly wisdom of charity to the poor. From the Judge, and the Churlish Neighbour yielding to importunate and perse- entreaties, we learn how much more a merciful God will attend to the prayers of His creatures. St. Augustin says, "Hic Iniquus Judex non litudine, sed ex dissimilitudine adhibitus est, ut ostenderet Dominus certiores esse debeant qui Deum perseverantèr rogant, fontem justitiæ nisericordiæ, vel si quid excellentius dici aut audiri potest, cùm apud imum judicem usque ad effectum implendi desiderii valuerit perseverantia ntis." Quæst. Evangel., lib. ii. quæst. 45.

"*I say unto you*, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

To this He added another example, which would come still closer home to the hearts of his hearers: "And if a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"[1] The bountiful goodness of the God of Love can only be sufficiently expressed by the most tender relations of father and son. If the voice of nature in an earthly parent answers unerringly to the pleadings of a son for food, much more the merciful ear of the Highest is open to the prayers of His creatures. By the answer of the Holy Spirit He gives understanding to the simple, heals the wounds of the sorrowful, speaks peace and joy to all who turn to Him in prayer, pleading the merits of His Well-beloved Son.

Such is the power of prayer in the Name of Christ: not thoughtless, cold, and wandering, fitful and uncertain, at times few and far between; but earnest, frequent, and believing prayer, as of loving children to a loving Father. This is the acceptable sacrifice. And when a confiding faith has once taken possession of the heart, the spirit of Prayer is ever soaring up to Heaven; not in the temple only, and before the altar, and in the family circle; but every where. It wakes the dawn of day, and shortens the night watches; sanctifies all our desires, enhances every joy, and lightens every trouble. Amid the busy hum of men, along the crowded way, in the solitary paths of the wood, on the mountain, by the deep valley, in the chamber, in the study, in every room of the house, the breathings of our adoration may

[1] A like passage to this occurs in the Sermon on the Mount, Matt. vii. 9—11; and in the course of this Fourth Circuit, recorded by St. Luke, there are several Parables, sayings, and incidents, similar to others mentioned also by St Matthew, and St. Mark. These probably occurred on different occasions of time and place. Some we omit, because they have already been considered;—and others are reserved until the Narrative rejoins those Evangelists, whose account of them is more full.

be offered to God. All the wonders of nature,—the stars, the glories of the rising and setting sun, the gathering cloud, the bow in the heavens, the thunder-storm; the harmonies of music; joy, sorrow, hope, or fear,—all things in all places call forth breathings of prayer in a heart habitually fixed on God.

And as He was casting out a dumb spirit, the people wondered: but "some of them [as before] said, 'He casteth out devils through Beelzebub, the chief of the devils.'[1] And others, tempting him, sought of Him *a sign from Heaven.* But He, knowing their thoughts, said unto them, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub." "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you." Thus he exposed the extreme folly of their accusation, as well as the blasphemy of it; and claimed Divine power over the spirits of darkness. Then He likened Himself to a strong man armed, casting out Satan from his palace; and pointed with fearful warning to the lost condition of a man, once enlightened, and falling away again to sin. This He did under the figure of an unclean spirit which had gone out of the soul, but returning with seven other spirits more wicked than himself, they enter in and dwell there; "and the last state of that man is worse than the first."[2]

[1] Learned critics have disputed the question whether the Discourse arising out of this blasphemy is the same as that in St. Matt. xii. or another. The similarity is great; but it does not therefore follow that it must be the same. It is probable that this reproach of casting out devils by Beelzebub was often repeated by the Jews, and as often reproved by our Lord. Augustin lays down this general rule, "But I again advise, what it is important to the reader to bear in mind, lest he very often stand in need of the same warning; when the Lord here and elsewhere in His discourses repeats what He had said before, it is not to be supposed that there is a disagreement, because the order of the passage of one Evangelist does not agree with another; but it is to be understood that the same discourse or event was repeated in different places. For there is no reason why we should not believe that the same circumstances occurred over again." Augustin, De Consensu Evang., lib. ii. cap. xxx. § 77. This is explained at great length by Whiston in his "Harmony of the Four Gospels," pp. 118—131.

[2] This figure of an unclean spirit returning with others seems to have also a prophetic allusion to the faithless Jews, and their lost conditon, when they should have put the Messiah to death. See chap. xix. of the Narrative, p. 145.

"And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, 'Blessed is the womb that bare Thee, and the paps which Thou hast sucked.'" Kindling with wonder at His miracles and words of wisdom, she lifted up her voice in praise. She thought He could be no other than the expected Messiah, Who for ages past had been the hope of the Jewish nation. As a mother she could understand the joy and dignity of her, who had been blessed with such a Son. But what was His answer to the woman in the crowd? Did He say, that His mother was "the glorious queen of Heaven,"—"the blessed gate, and the ladder of Heaven,"—"the queen of angels, and archangels, holy cherubims, and fiery seraphims?" —"the mother and lady of the universe,"—"the empress of saints,"—"the sacred majesty,"—"the temple and mother of the Holy Trinity,"—as some so profanely call her? Far otherwise: He replied, "Yea, *rather blessed* are they that hear the word of God, and keep it." Thus, *for the third time,* His words are pointed against any superstitious exaltation of His mother.[1] He permitted no creature to be glorified in His Presence.

[1] First, John, ii. 4; second, Matt. xii. 46—50; Mark, iii. 31—35. Luke, viii. 19—21. "Scriptum est in Evangelio, quòd mater et fratres Christi, hoc est, consanguinei carnis Ejus, cùm Illi nunciati fuissent et foris expectarent, quia non possent Eum adire præ turbâ, Ille respondit, 'Quæ est mater mea, aut qui sunt fratres mei?' Et extendens manum super discipulos suos ait, 'Hi sunt fratres mei, et quicunque fecerit voluntatem Patris mei, ipse Mihi frater, et mater, et soror est,' quid aliud nos docens, nisi carnali cognationi genus nostrum spiritale præponere: nec inde beatos esse homines, si justis et sanctis carnis propinquitate junguntur, sed si eorum doctrinæ ac moribus obediendo atque imitando cohærescunt. Beatior ergo Maria percipiendo fidem Christi, quàm concipiendo carnem Christi. Nam et dicenti cuidam, 'Beatus venter qui Te portavit,' Ipse respondit, 'Imo beati qui audiunt verbum Dei et custodiunt.' Denique fratribus Ejus, id est, secundum carnem cognatis, qui non in Eum crediderunt, quid profuit cognatio? Sic et materna propinquitas nihil Mariæ profuisset, nisi feliciùs Christum corde quàm carne gestasset." Augustin, De Sanctâ Virginitate, cap. 111.

In this xith chapter of St. Luke several other circumstances occur, similar to those noticed by St. Matthew, which have either been already noticed, or will be afterwards. The parallel passages are,

Luke, xi. 29—32.	Matt. xii. 38—42.
„ „ 33.	„ v. 15.
„ „ 34—36.	„ vi. 22.
„ „ 37.	„ xv. 1.
„ „ 42—52.	„ xxiii. 1—36.

CHAPTER XLVII.

THE FOURTH CIRCUIT THROUGH GALILEE CONTINUED—CHRIST WARNS THE PEOPLE AGAINST COVETOUSNESS BY THE PARABLE OF THE RICH MAN SUDDENLY CALLED TO HIS ACCOUNT—ALL ARE TO WATCH; AND ESPECIALLY THE STEWARDS OF HIS HOUSEHOLD—UNDER THE IMAGE OF SENDING FIRE ON THE EARTH, HE PROMISES THE GIFT OF THE HOLY SPIRIT—FORETELS HIS OWN SUFFERINGS UNDER THE FIGURE OF BAPTISM.

Luke, xii. 1—59.

As our Lord continues His Last Circuit, He is still accompanied everywhere by great crowds. St. Luke now says, "There were gathered together an innumerable multitude of people, insomuch that they trode one upon another." He no longer seeks to be hid. He publicly unfolds the future in prophecies of His Death and Resurrection; rebukes the Pharisees and Scribes more severely; forewarns them of the destruction of their proud nation; comforts His disciples, whilst He tells them of their future sufferings for His Name's sake; and sets before them in many beautiful Parables the nature of His Kingdom of grace. All their motives and objects are to be raised above the short and perishable interests of the Earth: they are to live, as in a spiritual world. Knowing the self-deceit of the human heart, He warns them against hypocrisy; —"for there is nothing covered that shall not be revealed." They are to witness boldly their profession of the Cross: they need have no fear of man: they are only to fear HIM, Who after death "hath power to cast into hell,"—that is, God; "Yea I say unto you, fear Him." But whilst they fear Him, they may safely trust His Fatherly Love, and providential

care; for not one sparrow is forgotten before Him; and they are "of more value than many sparrows." [1] Again, Jesus says "Whosoever shall confess Me before men, him shall the Son of Man confess before the angels of God: but He that denieth Me before men shall be denied before the angels of God." And then once more He pronounced the awful judgment against the unpardonable sin; "Whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." [2] He commanded them, when they were brought unto the synagogues, and unto magistrates, and powers, to take no thought how to answer; for the Holy Ghost would teach them in the same hour what they ought to say. [3]

[1] "Our fear of God ought to be the fear of offending Him; for He is our chief good, and most justly entitled to be held in honour. We ought to fear Him with thoughts of deepest reverence; for His majesty is in the highest and incomprehensible. We should fear Him as God, but as God most merciful, most tender, most patient, always bearing in mind His goodness and love. We should fear Him as our Father, who has every claim to our affection, in regard to His paternal relation, His bountiful gifts, His beneficence, His providence over us, and His surpassing goodness. Therefore all servile fear is forbidden. If it were a tyrant whom we had to dread, or the devil the author of death, then indeed we might tremble with a slavish fear. But Christ says, 'Fear not them.' The true fear of God, therefore, is like the fragrance of choice fruit, far different from the dread of tyrant or devil. And what else need we be afraid of, if we truly fear God? For will He be unmindful of us, when He provides for the little sparrows, which are so valueless, that five are sold for two farthings?" Faber Stapulensis, in Evang. Lucam, p. 410.

[2] See chap. xxii. of the Narrative, p. 191.

[3] Here again are passages parallel to others in the Gospels of St. Matthew, and St. Mark; and several others occur in this xiith, and the five following chapters of St. Luke. Some correspond so exactly,—almost word for word, that they seem to be the same discourses. This might or might not be:—we cannot tell. But more probably similar sayings and occurrences were repeated at different times during our Lord's ministry of three years and a half. This is easily accounted for. The same general state of mind prevailed every where among the Jews,—the same ignorance,—the same religious and national prejudice; therefore the same perverse objections would be made at every turn, which would call forth the same answers, and repeated warnings. Scribes and Pharisees lived in the several cities, and would again and again be silenced by the same truths. So also new disciples, as they followed after Him, would be instructed in the mysteries of His Kingdom very much as others had been before. But the narrative would be interrupted, and rendered less clear, if these repetitions were introduced:—generally therefore I pass over, or slightly notice for the present, circumstances afterwards recorded by St. Matthew and St. Luke with greater fulness, and in more connected order. S. Augustin's rule

Whilst He was engaged in this sublime Discourse, which declared the mysteries of His Kingdom; the Love of the Father in Heaven; the coming of the Son of God with His holy angels to Judgment; and the promise of the Holy Ghost to comfort His disciples under persecution, "one of the company said unto Him, 'Master, speak to my brother, that he divide the inheritance with me.' And He said unto him,, 'Man, who made Me a judge or a divider over you?'" This unbecoming and ill-timed interruption, though it might argue the man's confidence in the justice and wisdom of the Great Teacher, showed how slightly his convictions or his feelings had been moved to desire things Heavenly. As the Lord reasoned of righteousness and judgment, of angels and hell, the man felt no interest, nor took any heed; but would rather intrude his family disputes about money, on which his heart and thoughts were intently fixed. Jesus therefore rebuked him; and took occasion to represent the hateful nature of selfishness in the sight of a holy and bountiful God. It is not too much to say, that this slight incident gave rise to one of the most solemn and impressive of all the Saviour's Parables; that of the RICH GLUTTON.

"'Take heed, [He said] and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.' And He spake a Parable unto them, saying, 'The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits, and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry! But God said unto him, 'Thou fool, this night thy soul shall

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is adopted by Chemnitius in his Prolegomena, pp. 19 and 21; especially with reference to the part of the history now before us; and he concludes thus: "When the times, places, persons, and connexions are different, then the occurrences are not to be considered as the same, because they are like, but must be distinguished from each other. On this principle we may form a correct judgment on many incidents, mentioned by St. Luke from chap. xi. to chap. xviii., notwithstanding they have a great resemblance to others," that is, to others related by St. Matthew and St. Mark.

be required of thee: then whose shall those things be which thou hast provided?' So IS HE THAT LAYETH UP TREASURE FOR HIMSELF, AND IS NOT RICH TOWARD GOD."

This Rich Covetous Man was totally unconscious that in the possession of his wealth, he had a responsible trust committed to him, which he was bound to fulfil according to the known Will of the Giver. Forgetful of God from Whom his blessings came, he was callous to every generous feeling. His soul was wrapped up in his own narrow self. Instead of dispensing largely of his over abundant fruits, to make others happy, he would stow them away against the uncertain future.[1] His pleasures, too, were all sensual; the end of his schemes of happiness was the indulgence of the flesh. It may be doubted which is the more conspicuous, his hard nature, or his abject tastes,—his presumption, or his folly: all are expressed in the few words of the Parable, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."[2] This bold reliance on a long life of enjoyment for the future seemed, as it were, a tempting of God. Doubtless he had long been in the possession of wealth, ministering to his carnal pleasures. He had been tried in the balance, and found wanting. The term of his probation was expired: in the midst of those cheating dreams of a long life, death claimed him for his own: He heard those awful words, "This night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"[3]

[1] "Ecce adhuc divitis mali detestanda perversitas, quòd in majoribus horreis volebat omnia congregare, et omnia sata sua, et bona sua, ut præterquam sibi nulli provenire de congregatis posset utilitas. Volebat redigere omnia in privatum, quæ Deus ex natura concesserat ad commune. Fraudabat pauperes, rapiebat egenis, privabat omnes dono naturæ, cùm congregare omnia pro seipso fuerat meditatus." Simon de Cassia, vol. i. lib. vi. cap. 11, p. 362.

[2] "Est hic belluinus planè affectus, quod nullum alium divitiarum usum agnoscit, quam qualem pecudes ex pabuli abundantiâ percipiunt. *Animæ bona* dicit, quæ tamen non mentis, sed corporis tantum, imo, ut vulgo loquuntur, fortunæ fuerunt bona. *Multos annos* sibi pollicetur; qui nec de crastino est securus. Solus ex illis bonis voluptuari, *edere, bibere, gaudere* vult; oblitus se à Deo illorum dispensatorem constitutum esse. Recte ergo Basilius dixit; 'O bruta verba? si suillam animam habuisses, quid ei pro re læta nisi hoc ipsum renunciasses? Adeone pecuinus es? adeone bonorum animæ imperitus, ut ei carnalibus escis adblandiaris, et quæ à latrina excipiuntur, ei pro bellariis mittas?'" Chemnitius, vol. i. cap. cx. p. 1182.

[3] "'Quæ autem parasti cujus erunt?' Quasi diceret, non erunt tua, quia

The Parable puts before us a remarkable case of covetousness, with no one redeeming or bright gleam to relieve the dark picture. In this sense it may be a rare instance, except among men of depraved habits. Nevertheless it applies, in one or other of its aspects, to a numerous class of worldlings. *The selfishness of the human heart*, whether of individuals or of classes, may be varied according to the different conditions of society. But perhaps there is no form in which this besetting sin is more general than the love of money, whether it be to gratify luxurious tastes, or to purchase the esteem of the world, or to provide for the future. There are many noble exceptions to the rule; and blessed are they: blessed in a generous self-denying spirit to relieve the poor, clothe the naked, feed the hungry, solace the mourners, restore the penitent, and promote every work of charity to the praise of God. But if we weigh the benevolence of the world against its miseries, or contrast the splendour and luxury of the rich with the sufferings, ignorance, and degradation of the poor, we can do no otherwise than give the character of the COVETOUS RICH MAN a wide application. Jesus points the moral lessson of the Parable to all, and would persuade them to make provision for a future world, by dispensing their wealth for the happiness of others, when He adds, "*So is he that layeth up treasure for himself, and is not rich towards God.*" [1]

non portabis ea tecum: solas enim divitias virtutum portat homo secum. Unde Chrysostomus, 'Hîc enim ea deseres, non solum nullum inde percipiens commodum, sed etiàm sarcinam peccatorum portans super humeros proprios, et quæ quidem a te congesta sunt plerunque in manus inimicorum pervenient: à te verò super his ratio requiretur.' Unde et Ambrosius; 'Frustra enim congregat opes, qui se his nescit usurum. Neque enim nostra sunt, quæ non possumus auferre nobiscum. Sola virtus comes est defunctorum: sola nos sequitur misericordia, quæ tabernacula defunctis acquirit æterna.'" Ludolphus, Vita Christi, pars i. cap. lxxvii. p. 333.

[1] "The meaning of these expressions will be brought out thus: he who is rich *for himself*, laying up treasure *for himself*, is by so much robbing his real inward life, his life in and towards God, of its resources: he is laying up store for, providing for, the *flesh*; but the *spirit*, that which God looketh into and searcheth, is stripped of all its riches." Alford's Greek Test., Luke, xii. 21. "Self and God are here contemplated as the two poles between which the soul is placed, for one or other of which it must determine, and then make that one the end of all its aims and efforts," &c., &c. See Dean Trench's forcible notes on the whole of this Parable, pp. 330—341.

To stamp the impression of this Parable more forcibly on the minds of His hearers, the Messiah contrasts the blind self-reliance of covetous men with the humble faith of the children of God, upon Whose gracious and Fatherly Providence He exhorts them to cast all their care. "Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?" "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." In this beautiful imagery He unfolds to our view the Divine Love. The Almighty regards the sons and daughters of men as His own children. He offers Himself to their faith as a compassionate Father, before Whom not one is forgotten. This is a great mystery, when we consider that He rules the far-off realms above, and governs the boundless regions of space. All the faculties of the mind, all the inventions of art, all the discoveries of science, open to us but a faint glimpse of the vast magnificence of Creation, extending through countless worlds, which traverse the immeasurable heavens. Human thought may speculate on these wonders, and by multiplication of distances endeavour to comprehend infinitude: but when all its powers have been exhausted, it is as far from the end as ever.[1] Again, if we turn from the greatest of His works of Creation to the most minute, we behold the same wisdom and providence every where pervading all things. Not less wonderful is each little plant and flower of the earth, each mite of animal life. The powers of the microscope discover to our astonished and delighted view their exquisitely curious and beautiful mechanism of organs, adapted to the wants of each,—bearing witness to the truth of the Saviour's words, that "Solomon in all his glory was not arrayed like one of these." All the united skill of all the successive races that have peopled the

[1] See Addison's papers in the "Spectator" on the Attributes of God, and Chalmers' Discourses.

Earth could not create one drop of the water brook, one leaf of the forest: and all things perform their office by an unchangeable law of universal harmony, according to the set order of the Divine Will, for the happiness of man.

Adorable in His attributes of wisdom, power, and beneficence, the Creator commends Himself to our Love, especially in this, that He is our Father. Why then, Christ says, do ye distrust Him? hath He so far provided for you, and will He now grow weary? "If God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith? . . . neither be ye of doubtful mind. . . . but rather seek ye the Kingdom of God; and all these things shall be added unto you. Fear not, little flock; for *it is your Father's good pleasure to give you the Kingdom.*"[1] This Heavenly

[1] "Your Heavenly Father will give you the Kingdom, that is, eternal salvation, and a blessed immortality, when all sorrow and sighing shall cease, and all tears be wiped away. And why will He give it? because of His own free and gratuitous mercy it so pleaseth Him. And whence cometh this grace of God? Who hath meritoriously procured it? Not ourselves; but Christ the Son of God, who hath bought His 'little flock' with the price of His own Blood, and has become the Shepherd and the Guardian of it." Chemnitius, cap. cx. p. 1186.

"'Nolite timere pusillus grex, quia complacuit Patri vestro dare vobis regnum.' Pusillum gregem electorum, vel ob comparationem majoris numeri reproborum, vel potius ob humilitatis devotionem, nominat. Quia videlicet Ecclesiam suam, quantalibet numerositate jam dilatatam, tamen usque ad finem mundi humilitate vult crescere, et ad promissum regnum humilitate pervenire. Ideoque ejus labores blandè consolatus, quam [ecclesiam] regnum Dei tantùm quærere præcipit, eidem regnum à Patre dandum complacitâ benignitate promittit." Bede, In Lucæ Evang., lib. iv. Op. Tom. v. p. 371, Ed. 1563.

"Causam exponit cur timere non debeant; ea est, quia '*complacuit Patri vestro dare vobis regnum*,' nempe cœleste: quod si adeo magnam ac præcellentem rem vobis dedit, dabit utique necessaria, vitæque sufficientia. Nota autem verborum energiam: singula enim timorem quemcunque humanum propellunt. ('*Patri*'); qui habent Deum, qui omnipotens est, Patrem, non est quod timeant. Rursus ('*vestro*'); qui diligit, et amore vos prosequitur: sæpe enim patres irati sunt in filios, at hic Pater vester est etiam affectu et dilectione. Rursus ('*complacuit ipsi*'); non vestris operibus, non meritis, non dignitate, sed suâ voluntate, ac beneplacito vocavit vos, et disposuit rem tantam dare. Rursus ('*Regnum*'); non parvum quid, aut vile, sed regnum æternum, cujus collocatione vilescunt omnia regna terrena. Demùm ('*vobis*'); non principibus, non sapientibus, non divitibus sed abjectis, indoctis, pauperibus. Si ergo talem se præbuit Deus erga vos, profectò omnis ratio postulat, debere vos deponere omnem timorem erga necessaria, et sufficientia ad vitam hanc temporalem." Toletus, in Lucam, p. 789.

promise coming from the Son of God can never fail. And where, except in Holy Scripture, shall we find such words of hope and love? Every faithful and obedient follower of Christ may take comfort from them in all his trials and necessities.

In this Discourse, arising out of the interruption of the man in the crowd, and directed against the love of riches, and too much carefulness for the future, our Lord points out His law of charity. And thus He continues; "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." This treasure in the Heavens is the sum of all the promises,—the Presence, and the approving love, of God. To confirm His disciples in this holy frame of mind, Jesus spake another short Parable. "Let your loins be girded about, and your lights [or lamps] burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants whom the Lord, when He cometh, shall find watching." "And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." "Be ye therefore ready also: for the Son of Man cometh *at an hour when ye think not*." To the Rich Glutton in the Parable the day of his death was his day of punishment;—"his SOUL was required of him." And now the same warning is renewed: Be it in the second watch, or be it in the third, the day of each man's death is *to him* the Coming of the Son of Man;—for at his death his doom is fixed. It is an awful consideration, that we are here for a few years in a state of trial for eternity, having the free choice of the reward of faithfulness, or just punishment for disobedience. In the grave there is no turning to God: death, therefore, is the beginning of eternal joy or woe to the departed spirit. The servant who has lived in slothful neglect of the trusts committed to him, his loins not girded, his light not burning, will at once inherit confusion of face. Having neglected the Master's orders, having loved the earth, and the things of the earth, having kept

all his treasures for the earth, it were a vain presumption to expect, that he should find them laid up for him in higher spheres, which he will never reach. But the servants of Christ, who have lived in stedfast obedience to their absent Lord, who have walked in His ways blameless, bestowed His own gifts on His own poor, watched and waited for HIM as their rich reward, have this clear promise; "Verily I say unto you, He shall gird Himself, and make them to sit down to meat, and will come forth, and serve them." Such is the faithful pledge of Christ's loving condescension to His "little flock," as He now calls His disciples; and to whom He says, "it is your Father's good pleasure to give you the Kingdom."

This Discourse, so full of warning to the disobedient, so full of hope to the truly wise, must have been deeply interesting to the hearers; and drew from Peter the enquiry, "Lord, speakest thou this Parable to us [the Twelve Apostles] or even to all?" According to His custom Jesus gave an indirect answer; and by another Parable enforced the same general rule of watchfulness and fidelity, fixing its application to the Stewards of His Church in particular: "Who then is that faithful and wise STEWARD, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath." Thus does our Lord set forth the higher responsibilities of those who are ordained to the Holy Offices of His Church.[1] His Priests are represented under the figure of a faithful and wise STEWARD,

[1] "Explicat Dominus quales esse debeant, qui in Ecclesiâ aliis præficiuntur, ut eorum gerant curam. Dispensatores enim sunt, ut intelligant non esse se dominos (1 Cor. iv. 1). 'Sic nos existimet homo quasi ministros et dispensatores' (1 Pet. v. 3); neque ut dominantes in cleris. Præterea fideles esse debent, nempe Domino, ut juxta ipsius præscriptum omnia disponant, non quod suum est, sed quod Domini quærentes, idque faciant quod Dominum velle eos facere sciunt. Hæc est illa fidelitas Pauli 2 Tim. iv. 7, 'Fidem servavi.' Rursus prudentes, ut distinguant tempora, personas, circumstantias, omniaque ordinatè exequantur. Est enim multis modis prudentia observanda Prælatis pascendo populo: non enim idem modus erga omnes est tenendus. Demùm diligentes, et vigilantes esse debent, ut operi incumbant. 'Tu verò vigila, in omnibus labora.'" 2 Tim. iv. 5. Toletus, in Lucæ Evang., p. 797.

who during the Master's absence stands in His place of authority over the servants, to provide for their wants, appoint their several duties, and generally to govern the household in His Name, *according to His known commands*. Christ himself is their Pattern of Holiness,—too sublime, doubtless, to be copied in its Heavenly perfection, yet framed to exalt them to the highest capacity of their nature. In studying the Divine Original, as He is described by the Evangelists, they may behold the spotless Representative of all human virtues; and strive to be like Him. They may be fixed and persevering in their duties, meek, patient, peaceable, forbearing, and compassionate in the temper of their minds. They may exercise their authority over the members of the household with gentleness; drawing them to the truth by cords of Love; visiting the sick and dying; comforting the oppressed and bereaved. If poor themselves, they may be the almoners of the rich on behalf of the destitute; setting an example to all in personal purity of life and self-denial; frequent in the administration of holy Sacraments, and in all the offices ordained by authority. They may open their churches daily, that such as are able and willing to enter in may never lack the privilege of public worship; and that they who are not yet blessed with the spirit of prayer and praise may learn to say with the Psalmist, "I was glad when they said unto me, 'We will go into the house of the Lord.'" Of such a state, and of such duties does the Lord say, "Blessed is that servant whom his Lord, when He cometh, shall find so doing." The Parable also declares the punishment of a slothful, careless, or contentious STEWARD; or of one who leads a self-indulgent and carnal life;—"His Lord will come in a day when he looketh not for him, and in an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." This will be his condemnation,—that by his evil example he gave occasion of triumph to scoffers, and with them will suffer a just retribution. There is a sure and fixed day of account for unworthy and disobedient Stewards of the household of God, who have betrayed their trust: for this is the conclusion of the Parable, "Unto whomsoever much is given, of him shall be much required."

Again He spoke of that higher mystery of the gift of

the Spirit, which He had shortly before promised to His disciples; "I am come to send fire on the Earth; and what will I, if it be already kindled."[1] This is the spiritual fire of the Holy Ghost, which was to enlighten and enflame the hearts of the Apostles, and of all true believers. He seems to foretel the great and glorious Day of Pentecost, when the sacred fire should come down from Heaven upon the assembled disciples, and they should be "*all filled with the Holy Ghost.*"[2] It would be the first reality of the Baptism promised by John, "He shall baptize you with the Holy Ghost, and with fire." Christ seems to express His Divine and human compassion in the desire that this should quickly come to pass, as the means of man's conversion to the Knowledge and Love of God, for which He left His Throne above. "What will I, [He says] if it be already kindled:" that is, what do I more earnestly desire, than that it should light up, and kindle your hearts with the Heavenly flame.[3]

[1] "'Ignem veni mittere in terram,' ad eam illuminandam, inflammandam, et consolidandam. Hæc enim tria facit ignis. Illuminat obscura, inflammat frigida, consolidat mollia. Et terra obscura erat per ignorantiam, frigida per malitiam, mollis per impatientiam, seu per isolentiam." Hugo de Sancto Caro., Luke, xii. 49, p. 212.

"What is this, 'to send fire on the earth?' unless it be to impart to mankind an ardent desire to do the Divine Will, to pour upon them the Spirit of God (which is contrary to the spirit of the World), and true love between man and man? What is it 'to be kindled,' but to be effectually roused, and to start forth and persevere in action without wearying or lagging? This was the fire which above all kindled the soul of our Lord in the nature of our infirmity, which He took upon Himself: insomuch that through love, surpassing the love of man, He suffered Death, offering Himself as a sacrifice and ever-living oblation for the whole World. This was the baptism wherewith He was to be baptized in His own blood, and in which we all are baptized and washed." Faber Stapulensis, p. 414.

[2] Acts, ii. 1—4.

[3] Maldonatus refers to Chrysostom, Augustine, Origen, and Jerome, and to others, who interpret the fire here spoken of as the Holy Ghost: but he himself differs from them, and explains it as the fiery persecution of the disciples. Luke, xii. 49. Lucas Brugensis, and Dr. Wordsworth are of this last opinion. Alford, on the other hand, Luke, xii. 49, also Stier, vol. iv. pp. 32—33, and Olshausen, vol. iii. p. 3, concur in the opinion of the ancient fathers, and interpret the passage to mean the Holy Ghost.

"*Ignem* Charitatis Dei et proximi, *veni mittere in terram* Ego Christus, Salvator hominum: de cælo in terram missus sum à Patre, Divino Charitatis igne totum mundum inflammaturus: *et quid volo nisi ut accendatur?* id est, nihil

But ere that time should be, He had to pass through His appointed sufferings; to endure the Cross, despising the shame, and sit down at the right hand of the Throne of God. Therefore He added, "But I have a Baptism [that is, a baptism of blood] to be baptized with." This we may believe is the Baptism, of which He afterwards spoke, when He asked James and John, "Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with?"[1] He knew that He would soon be led through the streets of Jerusalem, as a lamb to the slaughter. He would be *baptized unto death*, that is, in His own Blood on the Mount of Calvary: yet, so far from shrinking, He longed for the fierce trial to be over. He exclaimed, "How am I straitened till it be accomplished;"[2] How am I confined, and

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aliud volo, nihil tam ardentèr cupio, quam ut ignis hic omnium hominum corda suis accendat ardoribus." Bernard. à Piconio, Luke, xii. 49, p. 141.

"Is not My word like unto fire? saith the Lord" (Jer. xxiii. 29). "The Gospel is compared to fire for many reasons. For it is the purest of the elements: thus, 'The words of the Lord are pure words,' refined from all earthly dross, above all other words of wisdom. Fire combines light and heat: thus the Word of God not only kindles and warms, but enlightens the heart of man. 'It is a lamp unto our feet,' and as a light that shineth in a dark place. Fire cannot be concealed nor locked up; but it will burst forth and discover itself: so the Gospel cannot be put under a bushel, nor any how be covered up in a man's breast; but, spreading forth its influence, overcomes all obstacles and dangers. This the Apostles manifested after they were baptized with fire, and received the Holy Ghost." Chemnitius, vol. i. cap. cx. p. 1200.

"'I am come to send fire on the earth:' that is, I came down from the highest Heaven, and appeared unto men through the mystery of the Incarnation, that I might inspire their hearts with the fire of love. 'And what will I, if it be already kindled?' lighted up, and inflamed by the impulses of the Holy Spirit, and break forth in effectual works? Love is rightly called fire, for by love the stain of sin is blotted out, the heart is warmed, and the spirit raised to heaven. Fire also may represent the Evangelical teaching of Christ, which melts the soul and purifies it from vice, as gold is melted and purified in the fire. In like manner it is a type of the law of the new covenant, which is the law of love and grace; as in Deut. xxxiii. 2, 'From His right hand went a fiery law.' Hence also the Holy Ghost, 'in cloven tongues like as of fire,' was sent upon the Apostles, that they might preach the fiery law with fervid speech." Dionysius Carthusianus, in Evan. Lucæ, fol. 213.

[1] Matt. xx. 22; Mark, x. 38.

[2] "How am I straitened, kept down, and shackled, until it be accomplished! Here are words of impatient love! Thus love constrained Him; thus the desire to do His Father's will so moved Him, that all delay seemed wearisome

narrowed, and as it were imprisoned, till this My exile from Heaven is at an end; till the last throes of agony be past; till I can bow My head on the Cross, and say, "It is finished." He earnestly longed to perfect the work of Redemption, and thus accomplish His Father's Will. Moreover, by His patient endurance He would animate His Disciples[1] to follow His example, even to martyrdom, that by their means His Gospel might bear rich fruits unto righteousness. Such was the Love of the Son of God for a sinful and lost World! He left His Father's bosom, to seal, by His Baptism of Blood, the covenant of reconciliation: it was His desire that all men, by Baptism into His Death, might be made heirs of eternal life in His Kingdom in Heaven.

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until He should be offered up, and testify His love for His Father by all those sufferings, and that most agonizing death, in the face of men and angels, for the salvation of all who would be partakers of the gift." Faber Stapulensis, Evang. in Lucam, p. 414. See also Jansenius Yprensis, Tetrateuchus, Luke, xii. 50.

"Christ declared how He must suffer death upon the Cross, ere mankind could be kindled with the fire of love which He spoke of. For by the merits of His most sacred passion alone the gift of grace would be purchased for mankind; and believing souls would be mainly moved to love Him by the remembrance of His sufferings! But I have a baptism to be baptized with; I must, according to the fore-ordained will of God, be poured out as in a baptism of blood, by the very spilling of My own blood like water, and die ont he Cross that the whole world may be saved. 'And how am I straitened,' how for this appointed end am I earnestly bent upon My passion, not only because in divine love I long to glorify the Father in the accomplishment of His heavenly kingdom, but from love to mankind, whose salvation I desire to secure. Thus at the Last Supper he said, 'With desire I have desired to eat this Passover with you before I suffer' (Luke xxii. 15); and to Peter, who would have dissuaded him, 'Get thee behind me, Satan,' 'for thou savourest not the things that be of God.' Therefore He now says, 'How am I straitened until My passion be come, and I may say, 'It is finished.'" Dion. Carth., In Evang. Lucæ, fol. 213.

[1] Lucas Brugensis, xii. 50. "Ego primus Ducis instar, torrentem aquarum intolerabilem permeabo, et mortem subibo, quam modis omnibus velim quamprimùm subire Me posse, (adèo dilatio Me cruciat plurimùm) quia Evangelium meum non prius per orbem terrarum est divulgandum: postquam autem eam subiero, hinc prælucebit discipulis meis ex Me constantiæ exemplum, hinc merito mortis Meæ illa discipulorum meorum inter tribulationes prædicatio multis evadet fructuosa."

CHAPTER XLVIII.

CHRIST PREACHES REPENTANCE TO THE JEWS, LEST THEY SHOULD PERISH LIKE THE GALILEANS, WHOM PILATE HAD SLAIN IN THE TEMPLE—THE PARABLE OF THE UNFRUITFUL FIG-TREE—CURES A WOMAN WITH A SPIRIT OF INFIRMITY ON THE SABBATH DAY—CONTINUES TO INSTRUCT THE PEOPLE.

Luke, xiii. 1—35.

WHILST the Messiah was thus engaged in discourse, some brought Him word of a cruel outrage, which Pontius Pilate, the Roman governor, had just committed in the Temple: they "told Him of the Galileans, whose blood Pilate had mingled with their sacrifices." It is probable that this party of Galileans, having gone up to Jerusalem to offer sacrifice, had in some way offended Pilate, (perhaps by raising a disturbance in the city) for which he caused them to be slaughtered, whilst they were making their offerings at the altar in the court of the Temple: thus he mingled their own blood with their sacrifices. Neither Josephus, nor any other historian, makes mention of this occurrence: we are therefore left to surmise how it happened.[1] The violent and

[1] Certum est quòd Galilæi semper, sicuti id ex Josepho colligere licet, ad seditiones proni fuerint. Insatiabili enim cupiditate ardebant recuperandæ libertatis, quam per Romanos amiserant. Verisimile itaque est, ipsorum quosdam de vindicanda libertate conspirasse, atque fœdus iniisse, utque res omnis tanto feliciùs succederet illud à sacrificiis et re divina (ut in fœderibus fieri solet) auspicatos fuisse. Ubi Pilatus, tanquam Romanus præses, ex improviso superveniens cum militibus, seditiosos illos crudeliter occiderit, sicque et ipsorum et pecudum sanguinem miscuerit atque inter se confuderit." Chemnitius, vol. i. pp. cxi. p. 1206.

tyrannical Romans would take little account of such an act,[1] which, being perpetrated within the Temple and before the altar, must to all Jews have appeared exceedingly profane. To introduce Gentile soldiers into their Temple, which they always considered a sacrilege, showed the reckless contempt of Pilate for the religious feelings of the nation. The Galilean Tribes were a brave and stubborn race, who had more than once rebelled against their oppressors, and were always disposed to resist the payment of the Roman tax, as being a badge of their foreign yoke. They belonged to the jurisdiction of Herod Antipas;[2] therefore it was only when they came into Judæa, that Pilate could exercise his cruelty upon them. He was by nature a tyrant, and did not scruple to put the people to death, after goading them by his insults to revolt.

The news of this event, which would probably be the general topic of conversation, was brought to Jesus; and from His answer we may infer, that they who told the tale, uncharitably thought it was a judgment from Heaven upon the sufferers,—for their sins. But He took occasion to point the lesson to themselves, that unless they turned from their unbelief, destruction would come upon the whole nation: "Suppose ye, that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish." Then, to leave no doubt as to His meaning, He reminded them of another disaster, which had once happened in Jerusalem, and must have been fresh in their recollection; "Or those eighteen, upon whom the tower of Siloam[3] fell, and slew them, think ye, that they were sinners above all that

[1] Trench's Notes on the Parables, p. 342.

[2] This act of the Governor of Judæa against the subjects of Herod is supposed to have occasioned the "enmity between them," mentioned by St. Luke (xxiii. 12). But afterwards, when Pilate sent the Messiah to Herod on the day of the Crucifixion, they were reconciled.

[3] This tower was probably on the south wall of the city, opposite to the Pool of Siloam, which was in the valley of Tyropœon. There is no historical record of the accident, which might have been occasioned by a partial fall during its repair. The description of the towers of Antonia, Hippicus, and Mariamne, attest the magnificence and strength of those bulwarks of the city. Robinson's Bib. Res., vol. i. p. 341.

dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish." He warns them to look to themselves, and repent before it was too late; and prophesies their approaching punishment, when their blood should be shed by Gentile soldiers in the midst of their vain sacrifices, and they should be overwhelmed in the fall of their towers and palaces. This literally came to pass in the siege and capture of Jerusalem by the armies of the Roman general Titus, when the Temple was burnt, and thousands miserably perished amidst the general destruction.[1]

Thus the Messiah never ceased His endeavours to rouse the unbelieving Jews to a sense of their national danger. He offered to their choice the acceptance of God's word, or their own overthrow. Now was their day of grace: but clouds of judgment were gathering over it; and if they remained hardened, it would set in blood. This warning He repeats in the Parable of the BARREN FIG-TREE. "A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, 'Behold, these three years I come, seeking fruit on this Fig-tree, and find none: cut it down; why cumbereth it the ground?' And he answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well: and if not, then after that thou shalt cut it down.'"

The Barren Fig-tree, carefully nurtured and tended in a fertile soil, yet repeatedly disappointing the just expectations of the Lord of the vineyard, was a true type of the Jewish people. The three years may mean so many periods of their long history.[2] Yet it is not essential to limit the number strictly

[1] Sic utrosque, tam Judæos quam Galilæos, conjungit, graviter ipsos monens ut pœnitentiam agant, nisi utrique miserabiliter perire velint. Et quod in hoc loco Christus impœnitentibus minatur, illud post quadraginta annos impletum est. Tunc enim Titus Romanus Imperator urbem in ipsò Paschatis festo obsidione cinxit, et urbe capta quàm plurimos Judæos impœnitentes inter sacrificandum occidit. Quemadmodùm quoque turris Siloa octodecim illos viros ruina sua oppressit, sic etiam plerique Judæorum inter ruinas perierunt. Et hoc fuit illud verbum Domini: '*omnes similiter peribitis.*'" Chemnitius, vol. i. cap. cxi. p. 1206.

[2] This Parable has been interpreted in various ways by ancient and modern writers. See Bede in loco., Catena Aurea, Maldonatus, Chemnitius, Jansenius Gand., Greswell, Trench, Wordsworth, Alford and Olshausen.

to three, because the *central truth* of the Parable is, that *abundant time had been given* to the Fig-tree to bring forth fruit. This was especially the case with the Jews. For fifteen hundred years God had shown His long suffering towards them; first under the guidance of Moses, then of their judges, and under the rule of kings; to which we may add the government of their princes, and Chief Priests. They had been tried under various dispensations; sometimes by miracles of mercy, and often by severe judgments. Again and again Jerusalem had been conquered by heathen kings, and the people had been carried away into captivity, to make their lamentations amidst the enemies whom they had despised.

And yet not all the Divine mercies and judgments, alternately exercised upon them, from their first deliverance out of Egypt, not all the invitations and warnings of the prophets, could turn them to obedience. They were still "a rebellious nation,"—which is the constant complaint made against them by Isaiah, Ezekiel, and Jeremiah. God had chosen them for His own Glory; but their example had been a hindrance, rather than a help, to the conversion of the heathen world. Proud and contentious among themselves, the Jew despised the Galilean, and both Jew and Galilean hated the Samaritan. Although they worshipped the true God, they were cruel, disobedient, and profligate; yet they set themselves up as being exclusively a holy people. So prejudiced and utterly selfish were they, that if they touched a man of any other nation, they thought themselves defiled until they washed. They had perverted the religious ordinances of their own revered lawgiver, Moses, by vain traditions and superstitious ceremonies; had persecuted the holy prophets whom God had sent to them; and now, as a consummation of their wickedness, they would put their Messiah, "the Son of the Blessed," to an ignominious and excruciating death. What, then, remained to be done? The Parable declares: the Lord of the vineyard passed sentence against His Barren Fig-tree; "Cut it down; why cumbereth it the ground?"

But the Dresser of the vineyard intercedes for another and a last trial. He would not despair: he promises to dig about it, and dung it; and then, if all should prove of no avail, it

must be cut down. We cannot be at a loss to understand Who is meant by the patient Vine Dresser. Of all the various images, under which Christ is portrayed to us in the Parables, there is none that comes more closely home to our convictions than this, as representing Him in His character of Intercessor. And it applies with peculiar force, if we suppose the three years in the Parable to mean the three years of His Mission on Earth, which were now already gone by. For three years He had laboured to persuade these Jews to believe in Him as their Messiah: but was constantly disappointed and grieved by their hardness of heart. He had preached to them repentance, and the Kingdom of Heaven, that they might bring forth fruits of holiness:—but in vain. They rejected and reviled Him, as one that deceived the people. Nevertheless, although the sentence against them, as a Barren Tree, had been recorded in the secret counsels of Heaven; yet, as the Dresser of the vineyard, He has interceded for another respite, and now, in this fourth[1] year of His labours, He would appeal to their hearts by every affectionate persuasion. If by His tender care, His Divine teaching, His prophetic warnings, His miracles, His example of all righteousness, they can be moved to repentance and faith,—well. "And if not, then after that," Divine punishment must fall upon them.

As the Messiah's lessons of Divine wisdom were intended for the instruction of all mankind as well as of the Jews, this prophetic Parable is not to be narrowed to them only. It is a solemn warning to every member of the Kingdom of Heaven in this our day.[2] We are all as trees planted in the Lord's vineyard.[3] God might justly cast us off, as having been un-

[1] Lucas Brugensis, Luke, xiii. 8. See Fleming's Christology, vol. ii. pp. 371—381, for a discussion on the time and length of Our Lord's Ministry, which he considers to have been exactly three years and a half, ending in the middle of Daniel's seventieth week of years. Such is Lightfoot's opinion, vol. i. p. 210, and that of many other learned commentators.

[2] Bernard. à Piconio, Luke, xiii. 7—9.

[3] "Per arborem etiam fici moraliter potest quælibet persona in Ecclesia Dei ad fructificandum plantata signari: et per tres annos in quibus non facit fructum, juventus, et ætas media, et senecta intelligi: propter quod meruit per mortem de præsenti vita succidi: per cultorem autem Angelus custos hujus hominis accipitur; qui rogat ut adhuc in senio vivere dimittatur: ut per ejus diligentiam circa talem hominem se emendet, et fructificet: aloquin succidatur, et in ignem mittatur." Ludolph, Vita Christi, pars i. cap. lxxix. p. 340.

fruitful, and cumbering the ground: we could have no hope of being spared, but for the Love of the compassionate Redeemer. We are still on trial: the day of grace is not yet past. Even now He appeals to the heart of each sinner: by the word of His Gospel, by the ministrations of His Church, by the pleadings of the Spirit, He would turn him to repentance, and to righteousness, that he may become *a fruitful tree in the Lord's vineyard*. Such is the condition of his final acceptance. If he obstinately refuse to be converted, even the Love of Christ can do no more to save him: for He Himself pronounces the sentence on the Barren Fig Tree;—"If it bear fruit, well: and if not, then after that thou shalt cut it down." As He had before said on another occasion, He now again repeats the emphatic warning, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."[1]

Thus the Messiah continued His Last Circuit, everywhere preaching the great truths of the Kingdom of Heaven. And as He taught in one of the synagogues on the sabbath-day, He saw a woman "with a spirit of infirmity." For eighteen years she had been oppressed with an incurable malady,—"bowed together," unable to walk upright. And "He *called her to Him*, and said unto her, 'Woman, thou art loosed from thine infirmity.'" The Divine command to come conveyed the power to obey: He called, and she came: at the sound of the Saviour's voice she raised herself up, and stood before Him. "And He laid His hands on her; and immediately she was made straight." All was the work of a moment, shorter than it takes to tell. The helpless creature, who for eighteen years was bowed down to the earth, could look up to Heaven: "and she glorified God." But the perverse ruler of the synagogue was moved with indignation; and presumed to question this act of compassion, on the false plea that it was a profanation of the Sabbath. He remonstrated with the people, who perhaps had expressed their admiration; and told them to come and be healed on the other days of the week,—as if the holiest of days were not especially consecrated to deeds of mercy. We may imagine his confusion of face at the Lord's stern rebuke; "Thou hypocrite, doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him

[1] Matt. vii. 19.

away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?" There is a peculiar tenderness in the expression, "this daughter of Abraham;" and it marks with great force the hypocrisy of the Ruler of the synagogue, proud of being himself a son of Abraham, and affecting a zealous regard for the law, yet quite hardened against the sufferings of a daughter of Abraham.[1]

"And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for *all the glorious things that were done by Him.*" It would appear from these words that wheresoever He went He continued His miracles, although henceforward few others are recorded: for, having now reached the farthest point of this last Circuit, He was to attend the Passover which drew nigh. At this point of the history St. Luke says, "He went through the cities and villages, teaching *and journeying towards Jerusalem.*" Every step now leads forward to the Cross. Still He was unceasingly intent on "teaching," that in the short remainder of His sojourn on Earth He might train all hearts to the laws of His Kingdom.

"Then said one unto Him, 'Lord are there few that be saved?'" We cannot tell the motive of this questioner;[2] but perhaps he was one of those who are more busied in their theories of salvation for others than careful to secure their own. To all such the Gospel speaks plain truths. They who would be saved must, each man for himself, take up the Cross of Christ, and follow after Him in the even tenour of the Christian course, step by step in the path of righteousness; as He

[1] "Something more than 'a daughter of Abraham,' an inheritress of his faith as well." Trench on the Miracles, p. 327.

[2] Who this questioner was we cannot tell. It is clear, from the nature of the reply, that he was not an Apostle, nor a disciple, nor a believer in Christ. Nor did he ask the question in a reverent and devout spirit; but from curiosity, or rather in unbelief, tempting Him, and hoping to perplex Him before the people. Our Lord, therefore, knowing the cunning and hypocrisy of the man, did not make him a direct answer; but turning to those about Him, gave them to understand that the essential point for them to know was, not how many, but in what way men are to be saved. Chemnitius, vol. i. cap. 117, p. 1263. "The enquirer could hardly have been a disciple of Jesus (see ver. 28), but most likely a *Jew from the multitude*, who had heard His discourses, and either from Jewish pride, or perhaps from real desire to learn from Him, put this question." Alford's Greek Test., Luke xiii. 22.

afterwards says to the young ruler, "If thou wilt enter into life, keep the commandments." It was not likely that our Lord would give a direct answer to such an enquiry, "Are there few that be saved?" He replied, "Strive to enter in at the strait [narrow] gate: for many, I say unto you, will seek to enter in, and shall not be able." The strait gate,—so difficult to find by reason of the inheritance of sin, dwelling in the whole spiritual nature of man, is open to all who strive and persevere: but it requires much habitual self-denial, with a firm trust in the promises of God, to gain an entrance. The walking in the narrow way is the work of a whole life, not a mere sentiment, nor a weak desire and longing only; it is to be attained at some cost, just as earthly objects are acquired by diligence and perseverance.[1] Then He added, "When

[1] Ludolph describes the intense labours and privations to which the seekers after worldly things submit themselves, and thence shows how much rather the true disciples of Christ ought to be prepared for all difficulties, in seeking to enter into the Kingdom of Heaven. "O man, what wouldest thou, what dost thou mean? Thou art told to walk in the narrow way, and dost thou talk about enjoying rest and abundance? Hast thou received the command to enter into the strait gate, and dost thou require a wide and easy access? What can be more unworthy than such a compromise, what more shameful than such a turning back? They who engage themselves to the leaders of the World do not look for rest and ease, but are prepared for any station in the service, if only it offers them a prospect of reward. For this object no labour is spared, no danger avoided, no mean office refused, even that of slaves, if it is commanded of them. Such a man will not shrink from the longest and most perilous journies; he will endure insults, sufferings, all change of fortune, anything for the hope of lucre. He has no fear of being deceived in his miserable expectations, or of being cut off in the midst; he feels no dread of a premature and sudden death in foreign lands; he patiently bears the separation from relatives, even absence from his wife and children; he is not restrained by love of country, or of those who are dear to him, but he is spurred on like a madman by the covetous hankering after money, and being inflamed with that lust he finds no labour too burthensome, he thinks no privation too severe.

"We, on the other hand, who are not in search of money, but of wisdom, have our desires fixed on Heaven, not on the Earth, hastening after the treasures on high, 'which eye hath not seen, nor ear heard, neither have entered into the heart of man.' (1 Cor. ii. 9.) Looking unto these things, I say, and preparing our energies for Heaven, we talk of betaking ourselves to an easy life. Behold how much more abject and unmanly are we than they. O man, what dost thou say, what dost thou mean? Thou seekest to ascend up on high, and to enter into the Kingdom of Heaven, whilst thou dost ask that the journey should be made smooth, that nothing difficult or laborious stand in the way, and yet thou dost not blush, art not overwhelmed with confusion, nor seekest to hide thy shame." Ludolph, Vita Christi, pars i. cap. xl. pp. 185, 186.

once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us;' and He shall answer, and say unto you, 'I know you not whence ye are:' then shall ye begin to say, 'We have eaten and drunk in Thy Presence, and thou hast taught in our streets.' But He shall say, 'I tell you, I know you not whence ye are; depart from Me all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the KINGDOM OF GOD, and you yourselves thrust out." In vain would the Jews plead His personal Presence among them, preaching the Gospel. Those neglected opportunities would be their greater condemnation. Happy would it be for hard and presumptuous unbelievers in every age to consider the depth of these words, and examine the grounds of their future hope, before they reject all the evidence that Jesus Christ is the Son of God. Surely they are less excusable than the Jews who set Him at nought. Through His sublime doctrines, by His miracles, by all the graces of His Divine character, by His Resurrection from the grave, and His Ascension into Heaven, He is revealed to them as the proper Object of their faith: and bitter must that day be to all sinners, who reject the merits of His Death, when they come to be judged before the tribunal of a holy God; when they "stand without, saying, 'Lord, Lord, open unto us;' and He shall answer and say, 'I know you not whence ye are.'"

"The same day there came certain of the Pharisees, saying unto him, 'Get Thee out, and depart hence: for Herod will kill Thee.'" Everywhere these hypocrites beset His path. With all hatred and subtlety they sought to hurry Him out of the province of Galilee,[1] that He might be induced to pass into Judæa, and thus place Himself in the power of the Rulers in Jerusalem. It would seem, that they came to Him with a falsehood on their lips; for we do not

[1] Maldonatus is decidedly of opinion that this circumstance occurred when our Lord was in Galilee: some have thought it was in Samaria, or Peræa, or even in Judæa, according to their various plans of a Harmony of the Gospels. Barradius, vol. iii. lib. iii. cap. 2, p. 223, agrees with Maldonatus, and quotes other high authorities to the same effect.

learn from the Gospel history, that Herod Antipas at any time sought the life of Christ: rather he had long been desirous "to see some miracle done by Him."[1] No doubt he might be perplexed at the universal stir, which Christ's Presence caused through all Galilee; and, fearing a tumult, would be glad if He were out of his dominions. He would prefer to have Him disposed of by Pilate in Jerusalem, rather than bear the reproach himself. So far perhaps he agreed in the message of the Pharisees.[2] Vain craftiness! Jesus answered, as the prophets of old, in words of holy indignation, "Go ye, tell that fox, 'Behold I cast out devils, and do cures to-day, and to-morrow, and the third day I shall be perfected.'" He would have Herod and his wily messengers to know, that He had no fears for Himself;[3] His time was in His own appointment:—"No man taketh My Life from Me; but I lay it down of Myself."[4] "To-day, and to-morrow, and the third day," are not to be understood literally; but as expressing the very short time which now remained, ere He would deliver Himself up to His enemies. "Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a Prophet perish out of Jerusalem." He gives them to understand, that He is on His way to the great city, where so many Prophets before Him had perished; and there He would "be perfected:" there He would accomplish His mission by dying for the sins

[1] Luke, ix. 9; and xxiii. 8.

[2] Alford's Greek Test., Luke, xiii. 31. Chemnitius is of opinion, that it was very improbable these Pharisees should be so familiar with the thoughts of the Tetrarch. If it had been Herod's will to remove Jesus from his territories, he had no need of their assistance; but would have given his own direct command that He should depart. Chem., vol. i. cap. cxiii. p. 1267.

[3] "Voluit Christus ostendere Pharisæis, terrorem sibi Herodis objicientibus, Se ab eo minimè timere, nec propter illum minùs Se liberè locuturum esse, quod statim re ipsâ docet, vulpem appellans eum, quem Sibi illi ad terrorem tanquam leonem objiciebant. Ad eandem libertatem, et intrepidam animi magnitudinem pertinet, quòd non alios, sed illos ipsos, qui Se deterrere conabantur, Herodi renunciare jubet, et quod ait, '*Ite, dicite,*' emphatica enim verba sunt." Maldonatus, Luke, xiii. 32. Barradius says, "'Quanquam hic sermo Herodi videtur attribui, ad ipsos Pharisæis respicit.' Hæc Enthymius. Ratio mihi videtur esse, quia notare voluit Pharisæorum fictionem et dolum: ut dùm vulpem Herodem appellari audiebant, se quoque vulpes esse adverterent, et dolosè loqui." Barradius, vol. iii. lib. iii. cap. 11, p. 223. See Tirinus, Evang. Luc., p. 996.

[4] John, x. 18.

of the world. It had always been one of the peculiar characteristics of the Jews, as a rebellious people, that "they mocked the messengers of God, and misused His Prophets," putting them to cruel deaths.[1] The ancient Scriptures make frequent mention of this; and afterwards St. Stephen reproachfully asked them, as they were about to stone him, "Which of the Prophets have not your fathers persecuted?"[2]

The Messiah's own words, "It cannot be that a Prophet perish out of Jerusalem," called forth from Him that pathetic lament, which He repeated on a later day, as He taught in the Temple; "O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not![3] Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see Me until the day come, when ye shall say, '*Blessed is He That cometh in the Name of the Lord.*'"[4]

[1] Some interpret Christ's words to mean that no prophet could perish any where but in Jerusalem. This is a mistake; for the prophets were not all slain in Jerusalem. Jeremiah was put to death in Egypt, Ezekiel in Chaldæa. Christ means, It is not possible that I should die, that is, be crucified, in any other place than Jerusalem; because it is so appointed of God. Neither Herod, nor any living man, could alter the Divine decree. Barradius, *Ibid.*, p. 225.

"Hoc per modum hyperbolicæ locutionis dictum videtur. Non enim omnes prophetæ occisi, in Hierusalem sunt occisi, cùm Hieremias in Ægypto, et Ezekiel in Chaldæa, et Amos in terra decem tribuum, legantur occisi; sed ideo Christus hoc dixit, quia communitèr in Hierusalem talia contigerunt, et ibi innocentium sanguis frequenter ac copiose effusus est, quia ibidem reges iniqui, pontifices impii, scribæ et pharisæi maliciosi habitaverunt, quià à prophetis increpari et instrui contempserunt. Sumitur autem hoc loco Hierusalem non solum pro spacio infra mœnia comprehenso, sed pro urbe simul cum appendiciis et adjacentiis ejus, cùm certum sit Christum extra muros Hierusalem crucifixum, secundum illud Apostoli Pauli, Heb. xiii. 12." Dionysius Carthusianus, In Evang. Lucæ, art. xxxvi. fol. 218. See also Jansenius Gandavensis, cap. xc. p. 674.

[2] Acts, vii. 52.

[3] "From the words 'How often would I have gathered thy children together, as a hen gathereth her brood under her wings,' we learn the great truth, which lies at the root of the Gospel; that God desires to gather us together beneath His wings, that He may cherish and feed, guard and defend us. Though the wicked refuse His protection, the righteous assemble themselves together before Him. With the Psalmist they beseech Him to hide them under the shadow of His wings, as their refuge and their covert." Ps. xvii. 8; lvii. 1; lxi. 4. Chemnitius, vol. i. cap. cxviii. p. 1169.

[4] "Let the whole reply be glanced over, in all its richness of meaning:—how

What awful severity, blending with what tender affection[1] appears in these words! How fully they express Christ's melting compassion for the coming woes of the Jewish people, even whilst He passes sentence of desolation upon the guilty city! With the voice of a Divine Prophet, to Whom the vision of the future is as clear as the noon-tide day, He foretels both His triumphal entrance into Jerusalem, which shortly afterwards came to pass;[2] and also His future coming in Glory, when "the Son of Righteousness shall arise with healing in His wings," and the Jews shall rejoice in His Second Advent, and say, "Blessed is HE That cometh in the Name of the Lord."[3] The accomplishment of this last prediction is reserved till the gathering in of Israel from all countries, when the unfulfilled prophecies will be realized. God's promise to Abraham stands for ever: though He may seem to delay, it cannot perish; for "one day is with the Lord as a thousand years, and a thousand years as one day."[4]

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the Lord exhibits in few words His own perfect knowledge of man, instantly detecting the true fox—the precision and boldness of His instantaneous rejoinder—the scorn which meets the cunning, the brief severity with which He treats the hypocrites,—the holy serenity which pervades the whole, undisturbed in His firm prosecution of His conscious way—the piercing energy of this denunciation, in connexion with the tenderness of His lamenting love, preserved down to the very end of His toiling, long-suffering life—finally the sublimity of that prophetical glance, with which He surveys as well the history of the past, as the process of His own life and death, and, in ver. 35, anticipates the last and most glorious scenes of all." Stier's Words of the Lord Jesus, iv. 66.

[1] "O querelam misericordiæ plenam! Conqueritur de peccatore Deus, quòd oblatam salutem non amplectatur, et perire malit, quàm ad alas Dei venire! Evertere mox potest populum, gravissimeque punire, et omisso nunc supplicio, querelam adhibet, quod ad oblatas alas venire noluerit. Videlicet, congregare vult et servare potius, quam evertere: ideoque puniturus flet." Barradius, vol. iii. lib. viii. cap. 29, p. 627.

[2] Lamy, Harm. Evang., p. 345.

[3] "Et nos quoque semper dicamus in cordibus nostris, 'Benedictus qui venit in nomine Domini:' ut aliquando revelatâ facie videre possimus in majestate sua Regem gloriæ, et magnificare Patrem cœlestem in Spiritu Sancto et veritate. Cui et nunc et semper sit honor et gloria et majestas in omnium sæculorum sæcula." Faber Stapulensis, p. 421. "Secundum Theophilum, Christus dicendo, 'Non me videbitis,' non significat horam illam quâ hæc dixit, sed tempus crucis, quasi dicat, 'Postquam crucifixeritis Me non amplius videbitis Me, donec iterùm veniam omnia judicaturus.'" Dionysius Carth., In Luc., art. xxxvi. fol. 218.

[4] 2 Peter, iii. 8.

CHAPTER XLIX.

CHRIST AT SUPPER ON THE SABBATH DAY IN THE HOUSE OF A CHIEF PHARISEE HEALS A DROPSICAL MAN—TEACHES HUMILITY: COMMANDS THAT THE POOR BE FED—PARABLE OF THE GREAT SUPPER—THE LORD'S SUPPER IN THE HOLY COMMUNION.

Luke, xiv. 1—24.

"AND it came to pass, as Jesus went into the house of one of the chief Pharisees, to eat bread on the sabbath day, that they watched Him." It would appear that a great feast had been prepared, at which many Lawyers and Pharisees were present; the guest-chamber was crowded; and they who had been invited were anxious to choose out the chief places of distinction for themselves. It must have been saddening to the Messiah to be in the midst of so much false joy. The scene of crowded festivity could not harmonize with the thoughts of the Son of Man on His way to the Cross. Moreover, He scanned each secret of every heart. The motives of all were clearly known to Him: and what did He behold? pride and self-love, envy and guile lurking in the bosoms of His enemies. Nevertheless, it was consistent with the great purpose of His sojourn on Earth to frequent the busy haunts of men, that by His Heavenly doctrines and example He might instruct every class in the nature of His spiritual Kingdom.

"They watched Him:" They sought to find some accusation against Him.[1] Nor had they long to wait; for, "behold,

[1] "'Ipsi observabant eum.' Non erat venerationis et benevolentiæ ea observatio: sed invidiæ, et malevolentiæ, cujus est ex floribus haurire venenum." Barradius, vol. iii. lib iii. cap. 13, p. 227.

there was a certain man before Him which had the dropsy." Either he was conveyed there of set purpose to tempt our Lord to heal on the sabbath day; or the man's anxious friends brought him in, hoping to have him cured. In either case the jealous watching of the Lawyers and Pharisees was plainly expressed in their manner and whispers: for Jesus, *answering*, spake unto them, saying, "'Is it lawful to heal on the sabbath day?' And they held their peace." It was the silence of ill-concealed malice: but "He took him, and healed him, and let him go; and answered them, saying, 'Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?'"[1] Such was the gentleness, power, and dignity of Christ! It was impossible for His enemies to deny the miraculous virtue of His health-giving touch; and they dared not openly to condemn the cure, for fear of exposing their own selfishness in having more regard for their cattle than for the health of a fellow-creature. So "they could not answer Him again to these things."

During the supper, He did not lose the opportunity of setting forth the laws and conditions of His Gospel. He had observed the anxiety of the guests,—amongst whom were many Pharisees and Lawyers, and persons of distinction,—to secure for themselves the chief seats at table: whereas they who would be His disciples must learn to take the lower place. The yoke of Christ cannot be made easy until the lofty will of the natural man is beaten down, and subdued: for the worldly spirit of seeking to be foremost saps the very foundation of humility, on which the Christian character is to be builded up.[2] They who love Him most will desire to follow Him in the

[1] There were five miracles of mercy wrought by the Saviour on sabbath days, namely, the cure of the man with a withered hand, Matt. xii. 10; the paralytic at the pool of Bethesda, John, v. 10; the man born blind, John, ix. 14; the woman bowed down with an infirmity for eighteen years, Luke xiii. 14, and now the dropsical man.

[2] "O humility! the very eye of self-knowledge, our very acceptance in the sight of God, our very power to receive grace, how essential art thou to man! Without thee none can be acquainted with himself or with God: without thee none can love perfectly. Without thee no man can be exalted to a heavenly union with God, which is the highest joy of the saints." Faber Stapulensis, Evang. Luc., p. 414.

closest imitation of His meekness.[1] "And He put forth a Parable to those which were bidden, when He marked how they chose out the chief rooms;" saying unto them, "When thou art bidden, go and sit down in the lowest room."[2] This is a hard lesson to learn and practice. We all desire to take our stand on high ground in the eye of the world. We can humble ourselves in secret before God; but no sooner do we mix with our fellow-men, than our natural pride and love of self assert their claims to respect.[3] In HIM alone, Who was

[1] Quo quisque loco humiliori, mente ac humili voluntate, recumbit, eo propinquior est Christo regi. Quamobrem præclarissimum locum occupat." Barradius, vol. iii. p. 229.

[2] Faber Stapulensis ascribes to this passage a depth of meaning not usually given to it. He explains it as representing by a figure the spirit of humility, in which we should attend the Holy Communion. "He who invites to the feast, is the Son of God; the guests at table, all the faithful. The supper is His own feast, and the feast of His ever-virgin spouse the Church, which is united to Him in a divine marriage, wherein purity and holiness prevail, because it is a spiritual union. The table is the altar of God; the food, the Lamb slain for the whole world; the drink, His most precious blood. The Lord forbids that any man, under the notion that he is more worthy than others, should desire to take the highest seat, which is a great presumption. Such an one, by the just command of God, shall have more honourable men preferred before him, and shall begin to take the lowest seat, and be made ashamed by a sense of his fault. Whosoever is invited to this Supper, be his advantages of nature or of fortune what they may, whether riches, honour, power, beauty, high birth, science, or even endowments of divine grace, which are preferable to all others, must humbly look upon himself as least worthy, regarding only the majesty of the Inviter, and the sacredness and dignity of the feast, which is more precious than all created things in heaven or in earth. It is a certain truth, that whoever closely examines, and understands his own heart, will take the lowest seat, otherwise he is not of a meek spirit, like unto the Inviter, who took upon Him the form of a servant. If any distinction is to be made in this sacred feast, the place of honour is not given according to a man's own estimate of himself, but according to the appointment of Him who invites the guests; and then he receives honour in the sight of the angels and saints of God. For thus our Lord adds, 'Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'" Stapulensis, In Lucam., p. 413.

[3] "When Christ forbids us to be presumptuous at a feast, he seems desirous to make men polite in their manners. And, unless my imagination deceives me, nothing from the beginning of the world till now, either in theory or practice, ever wrought more powerfully for manners and courtesy than the Gospel of the infinitely wise Saviour. For He taught a twofold gentleness, how men might behave properly and becomingly towards each other, and also how to attain the Kingdom of Heaven. Whatever may be the standard of human judgment, which is dependent on the opinions of the world, the truly courteous man is nowhere reproved in the Gospel. Severe to none, he lives harmlessly

the true Pattern of every grace and moral virtue, the fulness of humility shone forth: it was first exemplified when He took upon Him our nature; it was perfected on the Cross.

The banquet of a chief Pharisee would of course be abundant, if not sumptuous, and the guests such as they accounted worthy to sit with the noble and rich: but others were absent, not less dear to the Messiah,—the poor and hungry; and to them His thoughts turned. He would fain have had them by His side, when He addressed to the chief Pharisee that memorable command, in which even now, and for ever, He pleads their cause. "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for THOU SHALT BE RECOMPENSED AT THE RESURRECTION OF THE JUST."[1] Had all classes of men the heart to act *in the spirit* of this golden law of benevolence, society would be relieved of much of its burthens and dangers; and the rich and poor be united in a bond of mutual confidence. A double blessing ever attends on charity; it makes the benefactor beloved, and his own heart more loving. Here and there the history of the Church records for our example some saintly man, who literally obeyed the

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with all, gives the place of honour to others, arrogates no distinction to himself. He is meek, not only with those above him, but with his equals and inferiors: esteeming others better than himself, his thoughts of them and his behaviour towards them are respectful. There has been nothing in all the refinements among men so modest or wise, so blameless and free from reproach, as the Gospel of God the Messiah, not only as a preparation for the life above, but as regards the conduct of the life that now is." Simon De Cassia, lib. ii. cap. 18, p. 386.

[1] "Ergo, O dives, cum facis convivium, voca pauperes, ut enarret Christus in judicio tuas eleemosynas: et ut retribuat tibi in resurrectione justorum. Quid dixi, *voca pauperes?* Cum facis convivium, O dives, voca Christum; Christus enim vocatur, cum vocantur pauperes." Barradius, vol. iii. p. 231. "Chrysostomus ait, Non sub hac spe aliis beneficia conferamus, ut nobis retribuant, hæc enim frigida est intentio, et talis amicitia celeriter evanescet; si vero pauperem vocaveris, Deum nunquam obliviscentem habebis debitorem. Quanto enim minor est frater, tanto magis Christus per eum accedit, et visitat." Dionysius Carth., in Luc., art. xxxvii. fol. 220.

Divine command in calling the poor to feast with Him:[1] but how rare are such instances! Yet Christ would have all to "go and do likewise." The poor were the special objects of His compassion, whilst He was on Earth; and He regards them with the same Love from His throne in Heaven. He commits them as a sacred trust to the care of the rich,—if they desire to be called by His Name. *Of Him* the great receive their wealth; He demands a portion back again through the suffering members of His Body, the Church; and He counts the gift as bestowed on Himself. To all who offer Him the service of their Love in deeds of charity He will return an hundred fold: for such is the promise;—they shall be "recompensed at the Resurrection of the just."

The Divine command to feast "the poor, the maimed, the halt, the blind," seems to inculcate a still higher duty on all who would inherit the reward. Everywhere in Christian lands there are the *spiritually* "poor, maimed, halt, and blind;" and Christ desires that they may be nourished to eternal life. Surely *He would have churches built for them, and other means provided for their religious instruction:* and all who claim to love Him may be His servants in this holy cause, each in his several sphere and degree. High is the privilege, rich the recompense: for "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."[2] First to His appointed Bishops and Priests He says, "Feed My sheep; feed My lambs." And not less to kings and queens and princes, who acknowledge that they

[1] St. Gregory, St. Louis, Bishop Ken, &c. See Cornelius à Lapide for other examples, Luke, xiii. 14. It would not be difficult for every rich man, once a week, to feed a few of the most deserving aged poor with homely fare, in some lower room of his country mansion. He need not sit and feast with them: but he might stay a while with them, and talk kindly to them, showing them how happy he is in *their* happiness. Surely this would be blessed to him, and to his family. It would be a lesson of charity to his children, and his servants;—promoting harmony through his own household, and the happiness of many destitute. Many beautiful commentaries have been written, and sermons preached, on the Parable of Dives, who fared sumptuously every day, and Lazarus who lay at his gate hungry and thirsty. Would that all who write and preach, and all who read and hear, would particularly obey the Lord's command, "Call the poor, the maimed, the lame, the blind," each according to his opportunities and means.

[2] James, v. 20.

govern by the grace of God. Without the tribute which they lawfully gather from the earnings of their people *they would themselves be poor:* therefore are they especially called upon to give back a portion with bountiful hand, that all may be thus nourished with the Heavenly food of the Gospel. So also the rich and noble, and all who are prosperous, if they desire to be "received into everlasting habitations,"[1] are to lay up treasure in Heaven by devoting a large portion of their wealth to the same holy cause: and they "shall be recompensed at the Resurrection of the just."

These last words kindled some better feeling in the mind of one of the guests, who exclaimed, "Blessed is he that shall eat bread in the Kingdom of God." He was probably a Pharisee, and therefore believed in the doctrine of the Resurrection. But whether he pictured to Himself the joys of a future state in a carnal sense,[2] or more probably imagined that he and others of his self-righteous sect were sure of a portion in the Messiah's Kingdom, something was passing in his thoughts that needed correction. Therefore, to open to Him, and to all, a spiritual view of the Kingdom of God, Jesus spoke the Parable of the GREAT SUPPER.

"A certain man made a Great Supper, and bade many: and sent his servant at supper-time, to say to them that were bidden, 'Come, for all things are now ready.' *And they all with one consent began to make excuse.*" "Then the Master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind.' And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' And the Lord said unto the servant, 'Go out into the high ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my Supper.'" This GREAT SUPPER is to be first regarded, in its highest sense, as the eternal repast prepared in Heaven for all the saints who shall sit down with Abraham, Isaac, and Jacob, in the kingdom of bliss, where Christ shall

[1] Luke, xvi. 9.

[2] Lucas Brugensis, Luke, xiv. 15. Catena Aurea, Cyril, vol. iii. p. 509. Trench's Notes on the Parables, p. 357.

present them before the Father's Throne as His invited guests, who with loving hearts prepared themselves for such a noble assembly.[1] The Parable also declares how the Rulers in Jerusalem would refuse to enter into Christ's Kingdom; whilst the poor and humble-minded would accept the invitation; and lastly the Gentiles also. The Jews received their first invitation through the old Scriptures. The prophets had prepared them to expect the coming of the Messiah, Who should "bring glad tidings" to Israel, and establish a Kingdom of righteousness. And now, all things being ready, they are reminded once more, and invited to the Great Supper prepared for them.[2] Christ was come, as Master of the Feast, to entertain the bidden guests. First the Priests and Rulers in Judæa,[3] sitting in Moses' seat, and interpreters of the law, with one consent refused: they rejected a message which laid the axe at the root of pride, excessive love of riches, and their sensual affections. Therefore He declares, "I say unto you, That none of those men . . . shall taste of My Supper." But the multitudes, who were also freely invited, listened to His words with reverence; the poor, the despised, the maimed, the halt, the blind, the Publicans and sinners,[4] gathered round Him with wonder and reverence. These are described as being "in the streets and lanes of the city."[5] But still there is room; and His love being infinite, as

[1] See Barradius, vol. iii. lib. iii. cap. 14, p. 232, quotes Tertullian, Gregory, and Euthymius. Dionysius says, "'Homo quidam fecit cœnam magnam.' Per hunc hominem intelligitur Christus, qui fecit cœnam, id est, beatificam æternæ gloriæ refectionem suis præparavit electis, de qua ait Apostolus, 'Oculus non vidit, nec auris audivit, nec in cor hominis ascenderunt, quæ præparavit Deus diligentibus se.'" In Evang. Lucæ, Art xxxvii. fol. 220.

[2] "Ante Christi adventum non erant parata omnia, quæ ad cœnam attinebant: idcoque nullus hominum mensæ Dei in cœlo accumbebat. Christus cœnæ necessaria quæ deerant præparavit, videlicet merita sua quæ nobis necessaria erant, ut cœlestem cœnam consequi possemus." Barradius, vol. iii. lib. iii, cap. 14, p. 232.

[3] Lucas Brugensis, Luke, xiv. 16. Trench's Notes on the Parables, p. 359.

[4] Trench's Notes on the Parables, p. 364. Barradius, vol. iii. p. 232.

[5] See Greswell's Exposition of the Parables for another interpretation, vol. iii. pp. 469. 473. 476. "We may conclude, that the guests of the first order in the Parable, to whom the invitation was first given, are the Jews, and the Jews of our Saviour's time, to whom the offer of Christianity was first made: those of the second order to whom the same invitation was next repeated, are the Samaritans, to whom the overture of the Gospel was next made after the Jews: those of the third, to whom the invitation was extended after it had been offered to the second, are the Gentiles, to whom the offer of Christianity was communicated, next in order to the Samaritans."

it is unchangeable, would embrace all nations from east to west. His servants therefore would be afterwards sent to preach His Gospel to the Heathens in distant lands, lying about, as it were "in the high ways and hedges," in spiritual destitution; and they would be brought in as accepted guests, to partake of all the benefits of His Church.[1]

This Parable of the Great Supper has also a further meaning, which seems to adapt itself but too painfully to our own age. For does not the Lord continually invite us to a Feast of Heavenly blessing?[2] and is not His message commonly met by the same ingratitude and unbelief? In His Church He has appointed the Holy Communion, wherein is bestowed the greatest gift that can be had on Earth,—the gift, namely, of Himself, after an Heavenly and spiritual manner: for therein He is conveyed to the soul of every one who hungers and thirsts after Him. There He is mystically present in a Sacrament of His own appointment. He is at the Table, the Lord of the Supper; and, wonderful as it is, Himself the Food of which the guests spiritually partake. His loving words, "Come, for all things are now ready," are spoken to each in particular. The highest on Earth, the great and rich, and no less the poor and the unlearned, meet at the same Table. There is room for all at His great Supper, and no lack of Heavenly fare.

Great as this merciful provision is, it seems wonderful that

[1] See a passage in Chemnitius, vol. i. cap. 119, p. 1281, beginning, "Hæc verba dupliciter ab interpretibus accipiuntur;" &c.

[2] "Cœnam aliam facit Dominus in terra admirabilem." "Cœna meritò appellatur: quoniam in cœnâ à Christo est institutum hoc stupendum Sacramentum extremo vitæ tempore, cum Sol justitiæ occasui jam appropinquabat." "Fecit Christus hanc cœnam magnam, et vocat Christianos. At illi terrenorum bonorum amore, peccatisque irretiti, venire recusant. Quamobrem illorum animæ macilentæ sunt, imbecilles, absque spiritali robore. Etenim quemadmodum corpus cibo carens vires corporales, sic anima vires amittit spiritales." "Nos sacramentum omnibus margaritis, gemmisque præstantius sumimus. O mensam pretiosissimam! quid de dulcedine dicam? In hac mensa spiritalis dulcedo in suo fonte gustatur. Dulcedinis enim fontem continet hæc dulcissima cœna, ex quo quidquid dulcedinis in melle, cæterisque omnibus rebus creatis est, emanavit." Barradius, vol. iii. lib. iii. cap. 16, pp. 240, 241.

"Cœnæ illius nomine, multi è S. S. Paribus sacrum Eucharistiæ convivium intellexerunt. Ita S. Cyrillus; et Ecclesia, Dominicâ die infra octavam augustissimi hujus sacramenti, legit in officio suo Evangelium illius magnæ cœnæ." Bernardino à Piconio, Luke, xiv. 16—24. Exp. Evang., p. 162.

so many, instead of eagerly accepting the free and loving call, desire "*to be excused.*" They know not how all their duties would be blessed to them, and their pleasures sanctified, by taking part in their Lord's banquet. Were they but once to taste, and know how gracious the Lord is, they would never cease to desire the refreshment again and again: for therein the burthened spirit receives pardon and peace: it soothes every sorrow, cheers the departing spirit, ere it enters the dark valley of the shadow of death, and carries to the gates of Paradise Christ's passport of entrance,—"Whoso eateth My Flesh, and drinketh My Blood, hath eternal life."[1] And yet we have the strange spectacle ever before us of crowds of Christians, turning away from the rich Feast which is spread before them, as if they had no regard for the privilege, no fear to be cast out, no care for Christ's never dying words, "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

[1] "Ut divitias bonitatis suæ commendaret, [Deus] et ostenderet non ipsius culpa perire, qui pereunt, parat de novo cœnam, ad quam homines invitat. . . Quia enim fames nostra est spiritualis, cœna etiam talis esse debuit, quæ æternum pararet gaudium et gloriam. Ideo Deus mactavit proprium Filium pro mundi peccatis. Isai. liii. 10. 'Non pepercit proprio Filio, sed pro nobis omnibus illum tradidit,' Rom. viii. 32. Hujus caro est verè cibus et potus mundi. Joan. vi. 55. Eam nos quotidiè fide manducamus et bibimus, atque insuper etiam ore haurimus, quoties sacram Domini *συναξιν* accedimus. Nam regnum Dei in Scripturis ita proponitur, quòd nos natura simus egeni famelici, qui æterna fame et siti contabescere coguntur: si quis tamen esurit justitiam, et sitit salutem, hoc est, qui agnoscit se suis viribus non posse consequi salutem, et tamen toto pectore cum hoc convivâ gemit, '*Beatus, qui edet panem in regno Dei,*' is veniat ad Evangelium, apprehendat fide Christum crucifixum et passum, is virtute verbi et sacramentorum Ipsius cibabitur, et potabitur ad spem vitæ æternæ. Hæc Dei bonitas in nobis desiderium excitare debet, fruendi hac Cœnâ, ut sic cogitemus. Expende jam omnia, quam impensè Deus curet tuam salutem, qui tantum impendit, ut pro nobis hostibus mactaret Filium, et Ejus carne atque sanguine nos cibet atque potet. Et ego hanc tantam Dei bonitatem non curarem? non desiderarem? Absit ab animâ mea hæc labes. Ego nolo me excusare, lubenter veniam et comparebo, quia hospes meus est Deus, cibus Ipse Dei Filius; Spiritus Sanctus ministrat: mensa in hac vitâ est Evangelium gratiæ, in alterâ erit gloria." Chemnitius, cap. cxix. pp. 1282, 1283.

CHAPTER L.

CHRIST TEACHES THOSE WHO WOULD BE HIS DISCIPLES TO FOREGO ALL THINGS THAT HINDER THEM—AS A MAN INTENDING TO BUILD A TOWER, OR A KING INTENDING TO GO TO WAR, COUNT THE COST BEFORE THEY BEGIN, SO HIS DISCIPLES MUST DO THE SAME BEFORE THEY TAKE UP THE CROSS, LEST THEY BE FOUND UNEQUAL TO THEIR PROFESSION.

Luke, xiv. 25—33.

The Fourth and Last Circuit of the Messiah still continues in Galilee, but draws gradually onwards to Jerusalem, the people as before crowding His path: St. Luke again says, "There went great multitudes with Him." Never before had they beheld such a Master in Israel,—so different in all respects from the High Priests, and hypocritical Pharisees, or the cold and harsh Sadducees. He won their confidence by all the graces of a perfect character. Meek and pitiful, self-endued with wisdom above all the learning of the Earth, and with Divine power to cure every sickness, He was to them a mysterious Person, more gifted than the prophets of old. Wheresoever He appeared, they thronged Him: some from curiosity; some in wonder and admiration; others desiring to be healed; and many seeming to be faithful disciples. But Jesus knew them to be a fickle people, whose hearts were not truly turned to repentance. He would not, therefore, allow them to remain in error as to the self-sacrifice which His Gospel demanded. The Kingdom which He preached was not of the Earth, though within it. All the relations and interests of man were to be raised above the standard of this World; that, looking beyond the present,

he might set his affections on Heaven. Thus, when the multitude gathered round, desiring to follow Jesus, yet scarcely knowing what they sought for, "He turned, and said unto them, 'If any man come to Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple."

This doctrine might to some appear inconsistent with the Gospel, in which all the social virtues meet in the grace of Love. No sooner is that bond of union broken, than a household ceases to be modelled after its proper pattern: the members are no longer compacted together, and growing up in HIM, Who is the Head,—even Christ.[1] Therefore His words cannot be understood in a sense contrary to the domestic affections, of which His teaching is the very life and essence.[2] Nevertheless, the children of the Kingdom, being on their pilgrimage, may not turn to the right hand or left: their path lies in another direction from that in which the worldly-minded are hurrying on with maxims, habits, and pursuits, altogether different. Often they may find themselves opposed by the self-will, or prejudices, or mistaken judgment of those most dear to them: but in such case they are to lay aside every weight that would hinder their advance. Christ has given the law; and they who in a humble and meek spirit have taken up His Cross, understand His meaning. If the love of father, mother, wife, or children, brethren, sisters, or friends, or any earthly interests, stand in the way of His service, there is no choice but to make the sacrifice, painful though it be: but this they should do with all gentleness and affection. The true follower of Christ will remember that in taking up the Cross he must be meek, and deny the natural risings of temper,

[1] Eph. iv. 15, 16.

[2] "Non putabimus Christum στοργὰς naturales in hominibus extinguere velle, quas et ipse in prima creatione hominibus implantavit, et in proprio corde ad mortem usque lucere passus est. Nam (Joan. xix. 27) jamjam moriturus ex filiali στοργῇ, matrem suam virginem commendavit dilecto discipulo Johanni. Si ergo conjungantur ambo dicta, hic verus sensus inde resultat, Christum Jesum a suis Christianis sic diligi debere, ut illa dilectio non tantum dilectionem parentum, conjugis, liberorum, et quorumvis Christianorum longè superet; sed etiam si parentes, conjux vel liberi, vel etiam quivis alii nos in aliquibus à Christi doctrina vel sequela avocare vellent, ut eos non tantum non audiamus, sed ab eis nos segregemus, et propterea odio ipsos prosequamur." Chemnitius, vol. i. cap. cxx. p. 1286.

which are so great a hindrance: he will "not judge his brother," sisters, and friends harshly, because they do not concur with himself; otherwise he yet lacketh the spirit of his Master, and comes short of the Divine saying, "Whosoever doth not bear his Cross and come after Me, cannot be My disciple."

If then it be so difficult to bear, how could our Lord speak of it as a burthen that is light? Herein is the blessedness of the command, that the paths of obedience are ways of pleasantness and peace, because they lead to the joys of the Spirit. Whatever sacrifice His disciples make of things earthly is at once returned to them sevenfold in things Heavenly. Instead of brethren, sisters, or friends, He bestows Himself. If they deny all sinful habits, all unchaste thoughts, and forbidden lusts, the Spirit will breathe into them such a sense of the beauty of holiness, that they will really hate every thing which is at variance with the Divine law. If they will learn to be forbearing, and strive to correct all harshness of character, they shall know the calm of a meek and quiet spirit. They must lead a life of prayer; but on their knees they see Heaven opened, and Christ upon His Throne, by the eye of faith. When they honour and frequent His house, and His sacraments, *He is there*. Do they cherish His poor, and visit His sick? there also He is found with His gracious approval. Nay, let them give up life itself for His sake, and they shall pass to a joyful reward in the world of spirits, to be where He is for ever.

Again He warned the multitude to weigh well the work and business of a Christian life; lest any should take up the profession of a disciple without understanding what it requires; and then, falling away, bring reproach on the Gospel, and a greater condemnation to themselves.[1] He spake this Parable unto them, "Which of you, intending

[1] Nam si suscepta meâ professione, à cœpto postea resilueritis, apud Deum et angelos graviorem ignominiam incurretis, et in majus salutis vestræ damnum incidetis. Hoc D. Petrus in epistola sua his verbis enunciat (2 Peter, ii. 20). 'Si refugientes coinquinationes mundi in cognitione Domini nostri et Salvatoris Jesu Christi, his rursus implicati superàntur: facta sunt eis posteriora deteriora prioribus: Melius enim erat illis non cognovisse viam justitiæ, quam post agnitionem retrorsùm converti ab eo quod ipsis traditum est sancto præcepto, nimirùm contigit ipsis; Canis ad vomitum, et sus ad volutabrum.'" Chemnitius, vol. i. cap. cxx. p. 1287.

to build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.'"[1] From this analogy we learn that the Christian character is to be builded up like a Tower, to be perfected by persevering labour: it is not a work which is to cost us nothing. To be made after the pattern of our Lord, requires the surrender of ourselves, of many long-cherished, but ill-placed affections; of rooted habits, and longing desires, some of them as dear to us as a right hand or eye,[2] which must be given up, if they hinder our Christian course. Frivolous tastes and pursuits, love of the world, faults of nature, of education, and of temper, must be digged out as insecure ground, if we would lay a deep and strong foundation of the spiritual Tower. In this great task we must look to encounter many difficulties,—temptations from within, reproaches and gainsayings from those around us. But if, as wise builders, we lay a good foundation in the faith of our Lord's promises, we build on a Rock.[3] We shall have strength, and resolution in Him to persevere unto the end. Each layer in the work will be a preparation and encouragement to further progress,[4] until the whole heart is changed; and that which was begun as a

[1] "Turris, est altus ille amor, quo Christus est diligendus. Fundamentum est ob illum amorem abdicatio voluntatis ab omni alia re, ita ut omnis res alia nihil sit, et omnis alterius rei amor, contemplatione Illius non sit amor. Sumptus qui sunt faciendi ad hujus alti ædificii consummationem, est abjectio omnium affectuum et concupiscentiarum; adeò ut ad nullam aliam rem afficiamur, nisi ad Ipsum solum. Quòd si ad aliquid aliud habeamus, vel quantulumcunque affectum, etiam quasi non affectum, id adhuc not sit propter illud aliud, sed propter id ipsum." Faber Stapulensis, p. 425. [2] Matt. xviii. 8, 9.

[3] "Qui hæc agit, quæ Christus proponit, turrim extruit, cujus cacumen cœlum propinquat. Fundamentum fides est, et humilitas; celsi parietes, virtutes aliæ; celsissimum tectum charitas. Sumptus ad perficiendum necessarii, conatus mentis sunt. Quemadmodum enim, qui magnum ædificium extruit, magnis indiget sumptibus; sic qui Christi discipulus esse vult, turrimque charitatis ædificare cupit, magno indiget conatu mentis, magnâque vigilantiâ." Barradius, vol. iii. lib. iii. cap. 18, p. 247.

[4] "We must be ever pressing onward that we may reach the end of each difficult undertaking by successive increases of the commandments of God, and so to the completion of the Divine work. For neither is one stone the whole fabric of the Tower, nor does a single command lead to the perfection of the soul."—Gregory Nyssen., Catena Aurea, vol. iii. p. 518.

work of duty, will become a labour of Love,—the end all joy. They who, by His grace, have firmly placed their hopes on Christ, can bear witness that they had never before been so truly happy.

Once again, and still more forcibly, in another Parable He sets forth the difficulties of the Christian discipleship: "What king going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."[1] There are various opinions on the critical meaning of this Parable. Our Lord seems to prepare His future Church for the contest which she has to sustain against the evil principles of the World, teaching His disciples to be wise as well as stedfast. War is a costly, and difficult enterprise; and every one who volunteers a soldier's life must calculate his strength, to sustain its discipline and hardships. But if it be an arduous profession, the soldier of the Cross is engaged in a noble struggle. All his interests and his hopes being centered in Christ, he seeks a crown of life and of glory where true life and glory are. But in proportion to the greatness of the promised rewards are the hindrances of his warfare. He has many adversaries to combat, and to conquer; spiritual powers, and enticements of the World; enemies also in the camp; his

[1] "The struggle to be undertaken is represented as so great for this reason, that it must be entered into against a mighty kingdom and its prince, and can therefore be successful only if man bear within him a stronger power. According to this view, also, it is easy to understand the obscure point, as to how the Saviour should in these Parables seemingly attribute to man the power of working out that which was so difficult (as represented in vers. 26, 27). The scope of the Parable is obviously this: to bring it about that a vigorous impartial examination should impress on man the conviction that he is as incapable in his own strength of overcoming the kingdom of creature-life, as a king with ten thousand men would be to conquer twenty thousand. The consciousness, however, of our own inability should lead us to seek a *higher* power, to attach ourselves to the great kingdom of light and its Prince, who under all circumstances overthrows the kingdom of darkness. Viewed thus in their connexion with what goes before (vers. 26, 27), the parables amount to this statement: 'In wishing to follow me, ye undertake a contest which ye are unable to carry through; seek first to arrive at the conviction of your own weakness, and seek the higher power of the Spirit, then shall ye be qualified for the kingdom of God."—Olshausen's Commentary, vol. iii. pp. 34, 35.

own inconstant will, and the strong influences of the flesh, which are for ever leaning to a half surrender,—to a false peace.[1]

If, in such a difficult contest, the Christian soldier were to go out to battle, trusting in his own strength, he could not but suffer defeat. Therefore, according to the Apostle's command, that he may be strong in the Lord, and in the power of His might, he puts on the whole armour of God, that he may be able to stand against the wiles of the devil. He girds his loins about with truth, and has on the breastplate of righteousness, and his feet are shod with the preparation of the Gospel. Above all he takes the shield of faith, which quenches all the fiery darts of the wicked, and the helmet of salvation, and the sword of the Spirit, which is the Word of God.[2] In this bright armour, with the Cross on his breast, in token of the Leader Whom he serves, and "praying always with all prayer and supplication," he holds his ground with untiring constancy. Like young David, when he drew near to the Philistine, and slew him, he comes to the battle "in the name of the Lord of Hosts." Amidst every danger Jesus is near to him; angels keep him in all his ways; the Holy Spirit strengthens him; each victory nerves his arm to another, and another; and in the end he is able to say with St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."[3]

[1] Vere quidèm Jobus pronunciat (cap. vii. 1) de cujusvis hominis vita, quòd sit militia super terram: sed de Christianis hoc vel maxime verum est. Hi enim statim quamprimum in Baptismo Christi nomen suum professi sunt, abrenunciarunt Diabolo, et omnibus ipsius operibus et pompis. Hinc ergo Diabolum hostem habent ἄσπονδον, quamdiu Christiani dici et haberi volunt. Quàm potens autem hic noster hostis sit, Christus Ipse et scriptura id nobis indicant, quando eum vocant 'fortem armatum,' Lucæ xi. 21; 'Deum hujus seculi,' 2 Cor. iv. 4; et κοσμοκράτορα, Ep. vi. 12. Quam crudelis sit, id infinita exempla cædium, incendiorum, struprorum, vastationum, excidiorum, et finalium desperationum ostendunt. Huic nostro hosti subsidii loco venit Mundus, qui in ipsius castris militat, et totus in maligno positus est. Hic pollicitationibus, et comminationibus, adeoque pravorum exemplorum et voluptatum illecebris nos rursus à Christo Imperatore nostro abducere conatur, et illud unum agit, ut Diabolo suo principi rursus manus demus. In hoc vero formidabili bello illud vel maximè formidandum est quòd propria nostra caro huic nostro hosti arma contra nosmetipsos suppeditat, ex naturali vitiositate, intellectu corrupto, pravâ voluntate, cupiditatibus et desideriis vitiosis. Hæc faciunt, ut quidam vel inviti in hoc prælio contra istum hostem retrocedant." Chemnitius, vol. i. cap. cxxi. p. 1289.

[2] Eph. vi. 11—17.

[3] 2 Tim. iv. 7, 8. "Exercete bellum, sperate triumphum: modò enim interim

Such is the spiritual warfare of Christ's disciples in His Kingdom of Heaven on Earth; such the nature of the service required of them. It is difficult for all; irksome, and offensive to the worldly-minded; but joyful to those who love, and have an earnest desire to please HIM. Yet the Christian's life must ever be one of conflict; for "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."[1] His HEART is the battle-ground: and when we speak of the World, and Satan, and evil angels, and all other the host of enemies that beset his course, they could have no victory over him, if they did not find an all-powerful ally within,—that traitor SELF, who would set up its throne within the bosom of every man. And such is the guile of that same SELF, that men will not see its deformities:—so dearly do they love it. Against this idol the whole force of the Gospel of Christ is directed, to batter it down utterly, and cast it out, that the soul may be free to serve God. In such a strife any middle path is fraught with danger. Jesus would have us ready, if need be, to give up every thing, and take HIMSELF instead; and He declares, in language not to be misunderstood, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."[2]

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pugnant; 'Caro concupiscit adversus spiritum, et spiritus adversus carnem;' sed facite quod potestis. . . . . Arma te, sume instrumentum bellorum; præcepta Dei arma tua sunt. . . . . Quamdiu portatis mortale corpus, pugnat contra vos peccatum: sed non regnet." See August., Op. Ed. 1569, tom. ix. p. 1184, De Pugna Animæ. Tract. Incerti autoris.

[1] Gal. v. 17.

[2] "Non est magnopere inquirendum, quid per turrim in parabola significetur, quid per sumptus, quid per decem vel viginti millia, quomodo item mystice rex impar alterius regis viribus, legationem mittens rogat ea quæ pacis sunt. Nam si quis hæc persequi velit, in multas incidat necesse est perplexitates, cùm ea non sit parabolarum ratio, nec ad significandum aliquid mysticè per illa Dominus hæc dixerit, sed tantum ut ex cura et circumspexione quâ aggredi homines solent ardua aliqua negotia humana, intelligamus quâ cura et circumspectione aggredi debeamus arduissimam professionem Evangelicæ vitæ aut perfectionis." "Dominus utroque istorum similium monet, et fœdum et simul summi periculi plenum esse, post professionem Christianæ vitæ aut Evangelicæ perfectionis ad seculum hoc rursus deficere." "Quare monet ut quam circumspectionem excitat in hominibus erga humana negotia pudoris et damni consideratio, eandem erga divina negotia in nobis excitet eorundem consideratio. Turpe enim esse et indignum, ut in negotio divino plane et arduissimo simus improvidi, qui in aliis levioribus tam sumus circumspecti." Jansenius Gandavensis, cap. xcii. p. 685.

CHAPTER LI.

THE PARABLES OF THE LOST SHEEP; THE LOST PIECE OF SILVER; AND THE PRODIGAL SON.

Luke, xv. 1—32

As the multitudes thronged His path in this Last Circuit, our Lord continued to set forth His redeeming Love to mankind, in various instructive Parables. Lately sitting at supper with the rich and proud Pharisees, He admonished them to be humble minded, and compassionate to the poor: now we see Him in very different company, surrounded by the despised class of Publicans, partaking of their hospitality, as He had done before with Levi, and as He did afterwards at the house of Zacchæus. St. Luke says, "Then drew near unto Him all the Publicans and sinners for to hear Him." They were moved by the power of His wisdom to a sense of their spiritual needs; they heard Him gladly; they were willing to believe in Him, as the expected Messiah. But the haughty and self-righteous Rulers took offence at His condescension, as unworthy of One Who was held to be a Prophet; "The Pharisees and Scribes murmured, saying, 'This Man receiveth sinners, and eateth with them.'" It was not the first time they had reproached Him for being in the company of this class of men, whom they held in contempt; and His answer had before been, "Go ye, and learn what that meaneth, 'I will have mercy and not sacrifice:' for I am not come to call the righteous, but sinners to repentance."[1] If they had been faithful teachers of the word of God, they would have rejoiced in the conversion of sinners: but they

[1] Matt. ix. 13. Trench's Notes on the Parables, p. 370.

hated both Jesus, and all who were willing to listen to Him. Thus He afterwards said to them, "Ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."[1] Therefore He now clearly tells them, that He came to restore unhappy sinners wandering away from God in the paths of destruction. This He does in a series of Parables, two of which, for their force of imagery, and their close appeal to our natural affections, are among the most beautiful passages of Scripture.

"And He spake this Parable unto them, saying, 'What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders rejoicing.'" This gracious Parable of the LOST SHEEP, has been dear to the Church from the earliest ages; for it exactly tells the object for which Christ left His Father's Throne, and veiled His Glory in the flesh,—"to seek and to save that which was lost." It is a living picture of the tender fellowship between Jesus, the GOOD SHEPHERD, and every sheep of His fold; and especially contrasts with the false shepherds of the House of Israel, whom He would call to strict account for their selfish neglect of His flock. Compassionate, gentle, patient and loving, a true shepherd is ever on the watch to deliver his wanderers from the perils of the wilderness. Precious in his sight is each of his flock; and if one has strayed away from the fold, he takes his staff, and goes forth into the by-places of the mountains, along the steep cliffs and crags, if by chance he may catch some faint bleating of distress, to guide him to the spot. It may be a lamb helpless and perishing in the fangs of the wolf, or fallen into a crevice of the rock, or tangled in sharp briars and thorns. He knows how great are the besetting dangers, and hastens to save the beloved one.

As such a Shepherd our Lord represents Himself in the Parable of the Lost Sheep, clearly shadowing forth the mysteries of Redemption; sinful man wandering from God, and God searching after him, and rejoicing in his restoration.

[1] Matt. xxiii. 13.

Surely this is a wonderful thing! past finding out. The Son of God, the Good Shepherd, the Guardian and Preserver of His flock, cares for each immortal soul, created by the Father of spirits. All are dear to Him: but if one be especially exposed to destruction; or in the words of the Parable, "if He lose one," it becomes the object of His greater pity, which moves Him to greater Love. As He promised by His servant Ezekiel, so He fulfils the prophecy; "Behold, I, even I, will both search My sheep, and seek them out." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."[1] He has purchased His flock at the cost of His own priceless Blood. His Mission of Divine mercy is to restore every way-worn wandering sinner; and when He has found the lost one, fainting, wounded, and struggling in spirit, how tenderly does He deal with him! how gently He disentangles him from the thorns and briars of the wilderness, and restores him to the peaceful and happy pastures of the flock! The heart of every true penitent will bear thankful witness to the joy which follows after forgiveness.

But how is this? surely there is a forfeit to be paid for such wandering? God is holy, and has declared His just judgments against sin. Who then shall bear the chastisement due to disobedience? Christ Himself hath done this by His Death on the Cross. Such is His mercy in accomplishing the whole work of Redemption. He goeth forth into the mountains to seek and to save the lost sinner: and when He hath reclaimed him, and taught him to grieve for his going astray, He layeth him, with all his past sins, *on His own shoulders*,[2]—

[1] Ezek. xxxiv. 11—16.

[2] "Per hoc, quòd homo ille inventam ovem erraticam non increpat, aut præ irâ percutit, aut occidit, sed imponit in humeros suos gaudens, aliisque conjungit, et domum veniens etiam vicinos et amicos ad congaudendum invitat, præ nimiâ gaudii magnitudine, significavit Se non indignari ovi errabundæ ob pristinos errores sed singulari dilectione et providentia prosequi, nec Se tantum ob ejus salutem gaudere, sed Secum omnes cœlestes spiritus sibi amicos et vicinos." Jansenius Gand., cap. xciv. p. 695. Bp. Andrewes on Isai. ix. 6.

"His verbis adumbratur gaudium Christi, et angelorum, quod ex conversione peccatoris percipiunt. Divus Gregorius ait, Deum humeris imposuisse ovem; quia humanam naturam assumens, peccata nostra portavit. Itaque humeris portavit Christus ovem, quia peccatoris peccata humeris suis solvenda imposuit." Barradius, vol. iii. lib. iii. cap. 19, p. 249.

rejoicing; and presents him before His Father's Throne, to be of the number of the justified. It is all mystery upon mystery: every glimpse we catch of God's Love in the Scripture history opens out to us a higher prospect, until our vision of faith rests wholly on Christ in Heaven, as the "Lamb slain from the foundation of the world." Thus He is both the Shepherd, and the Lamb for a sin offering;—in every sense the Saviour of the flock.

The Shepherd, "When he cometh home, calleth together his friends and neighbours, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.'" And who are they? who are the friends of the loving Jesus, the Good Shepherd? Surely His angels, who attend upon Him in the many mansions of His Father's House, worship Him, and obey His Will. And that they do really rejoice, we have His own pledge, confirmed by that expression which always adds a peculiar force to His words, "I say unto you;"—"I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."[1] When Christ says to the angels, "Rejoice with Me; for I have found My sheep which was lost," ten thousand times ten thousand answer in hymns of praise, "Salvation to our God Which sitteth upon the Throne, and unto the Lamb."[2]

[1] "Arbitror angelos, quantumcunque sint gloria et majestate sublimes, nihil sibi, sed omnia Deo tribuere. Nil mirum ergo si super talibus [peccatoribus reductis] gaudent angeli, qui in hoc ipso sunt Sibi similiores." Faber Stapulensis, p. 429. "Necnon et gaudendum est pœnitenti ab electis civibus, in quorum est revocatus consortium, ne videretur haberi contemptui, quia pro tempore in veritate non stetit. Magno documento facta est nobis ista parabola, ut nemo qui steterit immo justitiâ, nemo innocens, abhorreat delinquentem, cùm revertitur inventus ad gratiam, cùm viderit Dominum gaudere in conversionibus peccatorum. Nam etsi non fuit culpa communis, non tamen facta est natura dissimilis, et ea gratia, quæ tenuit innocentem et justum revocavit erroneum." Simon de Cassia, lib. vi. cap. 14, p. 375.

[2] Rev. vii. 10. "Sic Christus in die Ascensionis revertens secundum naturam humanam ad cœlum empyreum, de quo ait Apostolus, 'Quam ædificationem habemus ex Deo, domum non manufactam æternam in cœlis; et Christus, in domo Patris mei mansiones multæ sunt; illuc Christus ovem perditam reportavit, quoniam testibus Apostolo et Psalmistâ, (Eph. iv. 8. Ps. lxviii. 18.) 'Ascendens Christus in altum, captivam duxit captivitatem.' Tunc convocavit, id est, sibi occurrere fecit amicos et vicinos, hoc est, angelicos spiritus divinæ voluntati plene et inavertibiliter conformatos, divina secreta scientes, et

To the same purport He added another Parable, of the LOST PIECE OF SILVER. "Either what woman, having ten Pieces of Silver, if she lose one piece, doth not light a candle,[1] and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." This similitude, borrowed from common domestic life, exhibits the Saviour's Love under another figure. It sets forth His untiring search after sinners, who have gone out of the way. We learn from it that the souls of His redeemed are precious to Him as silver pieces,[2] being stamped with the image of God, in which they were created; —for the restoration of which He took man's nature on Himself. By repetition, it brings closer home to us the mystery, that now on His Throne in Heaven, in His glorified Manhood, He rejoices over repentant sinners; and that angels share His joy. If such are the truths of the Gospel, we live in the sight and in the heart of Heaven itself: the holy angels taking an interest in all our trials, rejoice or mourn by turns, as we follow after righteousness, or wander away in the paths of sin.[3]

Deo in omnibus obedientes, Secumque in supermundano illo habitantes palatio, atque Ipsius vultum immediate cernentes, cum exuberantissimo gaudio sempiterno, propter quæ merito amici et vicini ac filii Dei vocantur, quos hortatur, ut Sibi de ovis suæ inventione congratulentur, in quo patet dilectio Dei ad nos, et quantum nostram optat salutem." Dionysius Carth., in Luc., fol. 223.

[1] "'Verbum tuum lucerna pedibus meis est:' hanc Verbi lucernam Deus accendit cùm luciferum Filium produxit in tempore, cùm Illum voluit in nostra carne visibilem reddere, cùm voluntatem suam per os Filii sui mundo aperuit. Accensa lucerna Evangelium ejus, quo inveniuntur drachmæ deperditæ, scilicet animæ ad Dei imaginem insignitæ, et in dominicos thesauros reportantur. Nec alius præexistit modus, aut est, aut erit reinventionis, nisi accensa lucerna evangelii æterni, cujus lumine omnia declarescunt, sine quo cuncta tenebrescunt. Accensio siquidem in cordibus sit hominum." Simon de Cassia, lib. vi. cap. 15, p. 376.

[2] "Quemadmodum drachma imagine Regis, ita angeli et homines imagine Dei condecorantur." Barradius, vol. iii. lib. iii. cap. 19, p. 240. "Per drachmas rectè significabantur electi, quòd imaginem et similitudinem Dei in se impressam habent." Jansenius Gandavensis, cap. xciv. p. 695. "Drachma, quæ est genus nummi, charactere principis insigniti, insinuat naturas intellectuales, divinam imaginem in se ferentes." To the same effect see Simon de Cassia, lib. iv. p. 376.

[3] "The shepherd is glad when he has found his sheep, the woman at finding

Again, as if the force of these two Parables, setting forth the free grace of Christ in the recovery of lost sinners, might come short in explaining the necessity of true repentance to obtain pardon from the God of Love,[1] He added yet another, of the PRODIGAL SON, which has been called the "pearl and crown,"[2] and "masterpiece"[3] of Parables; not only because of the deep interest of the story, which is so affecting and natural, and so framed to touch the heart, but because it is a living picture of the wonderful compassion of God, representing Him as the fit object of our fondest Love and admiration. "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country." This Prodigal Son, weary of the discipline and sameness of home, demands his share of the family inheritance, that he may go forth into the world, and seek its vain pleasures, free from all restraint. In an evil hour he departs from the scenes of his youth. We hear of no parental blessing asked,—no prayer offered up for Heaven's guidance and protection. He travels into a

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her lost piece of silver, God and His angels rejoice over the restored sinner. The sinner grieves, and mourns, and weeps. O sinner, if God rejoices at finding a poor vile creature like thee, art thou not delighted when thou hast found God, the source of every blessing? Let sorrow be turned into joy, O sinner, because thou hast truly repented; be exceedingly glad that thou hast found God, in whom are the treasures of all riches, honour, enjoyment, wisdom, and happiness. 'There is joy in Heaven over one sinner that repenteth:' let the earth be glad, and his neighbours and friends wish the repentant sinner joy of having found God, or rather because he has been found of God, Whom he had lost." Barradius, vol. iii. lib. iii. cap. 20, p. 253.

[1] "Superioribus parabolis significatur quidem quanta curâ requirat Dominus peccatorem: hac verò, quanta benignitate rescipiscentem et revertentem suscipiat et qualis esse debeat vera peccatoris pœnitentia; quantaque hujusmodi pœnitentiæ sit vis apud Deum, ita ut summè utile fuerit hanc tertiam parabolam superioribus adjecisse, ne intelligeremus citra motum et studium nostræ voluntatis homines peccatores ad salutem et veritatem adduci solâ curâ et gratiâ Dei. Superiores enim parabolæ commendant nobis prævenientem gratiam quæ peccatores prærequirit: hæc verò tertia commonstrat necesse esse etiam ut peccatores Dei gratiam requirant et ambiant." Jansenius Gandavensis, xciv. p. 696.

[2] Trench's Notes on the Parables, p. 387. Stier, vol. iv. p. 121.

[3] Greswell's Exposition of the Parables, vol. iii. p. 493.

far country, "and there wastes his substance with riotous living." He becomes depraved by guilty excess, and gives himself up to low self-indulgence, is defiled by licentiousness, becomes "a libertine, and a spendthrift,"[1]—the slave of sin. Such is the condition of a soul estranged from Heaven, which is its proper home. If profligate and reprobate men could behold, but for a moment, as in a spiritual glass, their own gross hateful image, *as it appears to the pure angels*, it would be too fearful for them to endure. Sinners of every degree are a sad spectacle in the sight of God, Who "will not abide iniquity." Therefore we have great need to be on our guard, and pray to be kept in the paths of virtue: for the disposition to sin is the natural state of every man that is born into the World: no claim of exception can be urged. How weak are the very best and the wisest of mankind! so inconstant to their own convictions and wishes; so easily drawn aside from the pathway to Heaven; ever fondly lingering on the track of the world! If any one has been preserved from mortal sin, let him not claim the merit to himself; but rather give thanks for the restraining grace and providence of God, without which he might have been in the condition of the Prodigal.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went, and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." What a picture of disgrace and bitter disappointment do these few words present to us! How forcibly they express the misery of alienation from God! Where now are those vile companions of his profligacy? those thankless partakers of a libertine's extravagance? not one is found to give him a morsel of bread to stay his hunger. Alas, he had given himself up, with the bloom of life, its innocence, and its joys, to those false betrayers, Self, the World, and Satan! And truly they are all hard task-masters. First SELF;—when has it ever enough? Let it taste of every enjoyment; feed it with the cup of flattery, pleasure, riches,

[1] Greswell's Exposition of the Parables, vol. iii. p. 507.

sensuality to the brim; and still it lusts for more. Then again the WORLD,—which we so fondly think to win; whose applause we so covet; what is it but a syren that lures us on from one dangerous rock to another with deceiving voice, liberal in her promises, but treacherous as the waves? What sacrifices are not the slaves of this false and fleeting World compelled to make daily to the idol which they so worship? and when they have spent all to purchase its vain returns, it leaves them, as it did the Prodigal; "no man giveth unto them." And lastly SATAN,—the deceiver: into what depths of shame does he not tempt his victims! His only gifts are corruption, and bitterness, like ashes in the mouth: nothing less than the wreck of soul and body will satisfy his hatred of the fair image of the Creator. It is the mystery of iniquity, that intelligent beings, born to a glorious liberty as children of God, made one with Christ, and having the knowledge of these truths, will yield themselves to so base a bondage. They give themselves up, with their best possessions, their time and talents, their hard-earned accomplishments, their powers of body, the energies and affections of their immortal souls, which are all gifts of God, and cast them down before those usurpers,—Self, the World, and Satan, who are at enmity with Him!

But Divine compassion has no bounds. Whilst there is life, the day of grace is not quite past. If one ray of light from the Holy Spirit is received into a soul which "the god of this world hath blinded," it is made conscious of sin, and turns to repentance. Some such penetrated the mind of the Prodigal Son in the depths of his misery. He began to contrast the happiness and peace of his once innocent and virtuous life with the anxiety, shame, sufferings, and degradation of his fall. A true sense of the hatefulness of sin, the pain of exile from a beloved home, an earnest desire of forgiveness, wrought in him a godly sorrow, an effectual repentance: he had faith to trust in the mercy of Heaven. He remembered, that he still had a loving and indulgent father; and though he had set at naught his counsels, and dishonoured his name, he would not despair of pardon. The voice of conscience roused him from his deadly slumber; "And when he came to himself, he said, 'How many hired servants of my father's have

bread enough, and to spare, and I perish with hunger![1] I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'"[2] *This is his first mention of Heaven*, which he had so long forgotten. The power of grace, convincing him of the guilt of sin, working true repentance and a humble faith, awakened the hope of reconciliation. This deep sense of his transgressions against Heaven and his father, and of his unworthiness to be called a son, was the first stirring of the Spirit. He had learned the desolate state of being an outcast; "the famine in that land" had reached his soul; he felt the want of communion with God. He resolved to find his way home, to cast himself at his father's feet, and confess "I have sinned against Heaven, and before thee:" "make me as one of thy hired servants." This is one of the many affecting, and beautiful turns, which so distinguish this Parable.

"And he arose, and came to his father." The way was long; for he had taken "his journey into a far country." To return was a difficult pilgrimage; and we may well imagine that he was clothed in the tattered garments of the swineherd, and walked bare-footed. With what feelings of

[1] "In domo patris mei abundant, non dico siliquis quas ego desidero, sed panibus: ego autem tam divitis patris filius, qui olim mercenariis patris mei longè eram felicior, jam in extera regione etiam mercenarius effectus, longe sum infra illorum felicitatem, cùm fame hîc peream. Atque hic quidèm primus erat ad salutem gradus, reminisci unde deciderat, et quò reciderat." "Significat peccatores eos qui de numero sunt filiorum Dei, hoc est, electorum, cûm in profundum peccatorum venerint, tandem per vitiorum fastidium, et propriæ tum miseriæ tùm vilitatis considerationem ad sese redire, ac secum cum cordis maximo gemitu deplorando comparare statum virtutis unde exciderunt, et statum peccati in quem prolapsi suo sunt vitio." Jansenius Gand., p. 700. "Profectò se cecidisse cognoverat, qui surrectioni se aptat; remotum abscessum cognoscit, qui reditum parat; sub impio tyranno tabuerat, qui redit ad patrem." Simon de Cassia, lib. vi. cap. 16, p. 378.

[2] "Oh, wonderful words in Divine simplicity, the knowledge of himself, which had all the while been hidden, now breaks in upon his soul; he came unto himself, and coming unto himself he comes to God, to the Divine Spirit within him, hidden so long, and buried by the animal or intellectual life; the witness of God, the spark of immortality within. He came to know, that he was wretched, and miserable, and poor and naked. Williams's Gospel Narrative, Third Year of the Ministry, p. 351.

self-reproach must he have retraced the paths, by which he had wandered away from his father's threshold! Every scene would call up sad memories of conscience. So is it ever: true penitents full well know that even forgiveness cannot blot the past from the mind: though by God's mercy the guilt be pardoned, and we live unto Him in joy and peace, yet the abiding recollections of sin serve to make us more watchful over ourselves for the future, and more earnest to return love for Love.

So far all has been sorrow and suffering: but we now reach the point, at which this and the two former Parables unite, as in a common centre—the Divine compassion of Christ, and the joy of holy angels over one sinner that repenteth,—one lost, but found. The Prodigal Son drew near to the well-remembered, long-neglected home; preparing to make a full confession of his sins,—no doubt with misgiving thoughts how he would be received. But "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." If the shepherd rejoiced over his Lost Sheep, and the housewife at finding her piece of silver money, how much more would the fond father, long bereaved, long mourning the loss of his dear, though Prodigal Son, take him to his arms! He falls on his neck, and kisses him. In the midst of those endearments, and that tender embrace, the repentant sinner whispered his confession, "Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son;"—he could say no more: tears of sorrow for his offences, mingling with tears of joy at being so received, prevented the utterance of those intended words,[1] "Make me as one of thy hired servants." Perhaps the delighted father, in the full

[1] "Nec misericordiâ simplici motus est, sed tantâ, ut non expectato filii adventu, ipse non tantum procederet obviam venienti, sed etiam accurreret, de pietate nativa victus, necdum auditis filii precibus irrueret in collum ejus, ipsumque oscularetur non abhorrens ejus sordes contingere. Hæc, tametsi erant eximia, argumenta propensi ad ignoscendum animi, ac benignitatis quam prius sperare not poterat filius, non tamen ob id meditatam illam à se orationem plenam humilitate intermisit, quanquam integram non est elocutus, sive quòd stupor aut singultus vocem intercepit: sive quòd pater mox illius orationem abruperit, in quo major adhuc quàm in prædictis observanda benignitas proponitur." Jansenius Gandavensis, cap. xciv. p. 697.

tide of happiness, stopped him; for at once turning to the servants, he said, "Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it, and let us eat and be merry: for this my son was dead and is alive again, he was lost and is found." His squalid garments are changed for the choicest robe, suitable to a son and joint heir of his possessions, they put a ring on his hand as the signet of restored love, and shoes on his feet; the fatted calf is killed: the merry harp and lute with dancing complete the picture: all express the father's exulting joy. The servants, partaking in his happiness, are like the "friends and neighbours" in the other two Parables, and represent the angels in Heaven rejoicing at the recovery of the lost, but found again.[1]

In the midst of the feast an incident occurred that broke in upon the general harmony. The elder son, who had always remained at home, strict in obedience to his father, was envious of the honours paid to his erring brother; like the Pharisees and Scribes, who had just murmured against our Lord for receiving sinners, and eating with them. He was offended because his father, and the household, were joyous at the repentance and return of the Prodigal. "Now the elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry, and would not go in. Therefore came his father out and entreated him." "And he said unto him, 'Son, thou art ever with me, and all

[1] "The object of the [two] previous Parables was to mitigate the prejudices of the Pharisees, by describing the joy among the angels of Heaven over the returning sinner; but this sets forth the fountain of that joy in God Himself, yearning, as a Father, over a son that was lost. It almost leaves the language of figure, and approaches more to reality and life itself. More dear than sheep to a shepherd, or piece of money to the woman, is a son to his father: the bowels of paternal love brought him back to affectionate return. However far he may have departed, he is still the son of a Father in Heaven, by creation if not by adoption, by nature if not by grace."—Williams's Gospel Narrative; Third Year, p. 347.

that I have is thine. It was meet, that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.'"[1] The father's heart was too full of joy to be angry: he seems rather to plead with the envious brother, that he will come and join in the happy welcome. Every word of the Parable speaks the wonderful tenderness, compassion, and forbearance of God. Rightly is the Christian dispensation called a message of glad tidings: for what greater proof of the Love of God would we need than that which He has given us, in sending His Well-beloved Son to seek and to save lost sinners? The great truth, that Christ Jesus came into the world to do the Father's Will, AS A SAVIOUR, underlies the whole Scriptures. If that were doubtful, the World would yet be wandering in darkness without a Revelation from Heaven; and we should be all most miserable, bereft of the only sure hope that is worth living for. But thanks be to God for the word of the Spirit, by Whom we know, that He hath spoken unto us by His Son. Contrite sinners, casting themselves before their merciful Father, in the Name of the Redeemer, are delivered from the bondage of sin. The sorrowful thought of their past offences, humility and faith, the spirit of prayer, the Love of God, holy obedience, are principles of a new life implanted in their hearts,—all being Divine gifts from HIMSELF. He rejoiceth over His own works of grace.

[1] "The Parable conveys this important lesson, that if any one has been kept in the path of innocence, he is not to despise sorrowing sinners, restored by divine grace; seeing how the Lord rejoices in their conversion. He may not himself have committed the same fault; but in his natural inclinations he does not differ: the same grace, by which he has been preserved in innocence, has recalled the wanderer." Simon De Cassia, Gesta Salvatoris, lib. vi. cap. 14, p. 375. "Dominus tacitè arrogans Pharisæorum supercilium perstrinxit, qui fratrem illum majorem, de felicitate minoris dolentem, tum referebant, damnantes quòd in ipso Salvatore Dei clementia in præsenti congressu cum publicanis et peccatoribus tam præclarè sese exerceret." Jansenius, p. 699.

CHAPTER LII.

THE FOURTH CIRCUIT CONTINUED — THE MESSIAH STILL TEACHES THE PEOPLE IN PARABLES—THE STORY OF THE UNJUST STEWARD—THE PHARISEES REPROVED FOR THEIR COVETOUSNESS—MEN CANNOT SERVE GOD AND MAMMON.

Luke xvi. 1—15.

We have already seen how the Lord, as He continued His journey towards Jerusalem, constantly led His disciples and the people from one Divine truth to another by a chain of Parables linked together in Heavenly wisdom. They clearly unfold the character of His Gospel, pointing the pathway to Heaven. They bring into view, one by one, the several duties of Christian life, required of all who profess to follow Him. They are set forth "like apples of gold in pictures of silver."[1] Each has its own perfect, though peculiar beauty.[2] The narrative of each is in harmonious keeping: every word combines in truthful imagery to work out some clear and decisive rule of morals; or to express, in the spirit of prophecy, some essential view of His Mediatorial Kingdom. How sublime must Jesus have appeared to all, whose souls were moved to a living faith by His Divine eloquence! They little imagined how soon His Countenance was to be marred by grief, smitten, and spitted on; that Brow, which no earthly crown could worthily adorn, to be encircled with thorns; those Hands, which now dispensed life, and health, and joy, to be extended on the Cross, pierced and torn by the driven nails; those Eyes, beaming with hallowed Love on all, to be

[1] Prov. xxv. 11.

[2] Trench's Notes on the Parables, p. 30.

ere long closed in death! In His mysterious perfections, He was an object of wonder to the mixed crowd, constantly drawn together by the power of His miracles and wisdom.

The last three Parables, representing Himself as the compassionate Redeemer, were addressed especially to the Pharisees and Scribes, in answer to their reproaches against Him for eating with Publicans and sinners. We may suppose that He was still at the table, and in the hearing of all,[1] when He turned to His disciples, and delivered the Parable of the UNJUST STEWARD, which applied especially to the deceitful and covetous Pharisees; and conveys also a warning to all in every station of life, to be earnest and faithful in the stewardship committed to their trust. "There was a certain rich man which had a Steward; and the same was accused unto Him, that he had wasted his goods. And he called him, and said unto him, 'How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer Steward.'" Being thus warned of his discharge, the man bethought him how he might secure a safe retreat for himself, against the time when he should be turned away. He boldly resolved to bribe his master's debtors, or tenants, to future favour by dishonestly remitting a part of their rents, payable in produce; that when he was put out from the stewardship, they would receive him into their houses. He called them together; and to one he said, "How much owest thou unto my Lord?"—"An hundred measures of oil;"—"Take thy bill, and sit down quickly, and write fifty." And to another, "How much owest thou?"—"An hundred measures of wheat;"—"Take thy bill, and write fourscore." "And the lord [that is, his master] commended the Unjust Steward, because he had done wisely.[2] For the children of this world are, *in their generation*, wiser than the children of light."

[1] Maldonatus, Luke xvi. 1. "Cùm superiores tres parabolas dixerit ad Pharisæos, nunc ad discipulos sermonem convertit, quamvis Pharisæorum notare volens avaritiam. Sciebat enim hujus doctrinæ non esse capaces, nec eam approbaturos Pharisæos, unde discipulos suos alloquitur, volens eos à morbo illo Pharisæorum curare et præservare, cujus notandi et de eo disserendi occasionem præbuerunt Pharisæi sua præsentia et obmurmuratione." Jansenius Gandavensis, cap. xcv. p. 703.

[2] "Prudently, shrewdly." Alford's Greek Test., Luke, xvi. 8. See his interpretation of the Parable.

There is something startling, at first sight, in this conclusion of a Parable, set forth to promote the Kingdom of righteousness; and especially to warn the hearers against abusing the trusts of their stewardship. How could the master praise a dishonest servant? It might seem contrary to reason.[1] But Christ, in this *contrast*[2] between the children of the world, as they are, and the children of light, as He would have them to be, points His moral lesson with the greater force. ***All the characters in the Parable were children of this generation,—master, debtors, and steward***, and, according to *their* standard of wisdom, successful dishonesty might claim to be commended. The Unjust Steward was nothing daunted by his difficulties; firm in resolve, and ready in cunning schemes, he went straight to his point; whilst the debtors were not ashamed to be accomplices in his guilt; and his worldly-minded master could not help praising him for his ingenuity, although he would not permit him to go unpunished; but dismissed him from the stewardship in disgrace.

[1] In this, as in many other of the Parables, we are not to look for a perfect harmony, or similitude, of all the parts, but to fix our attention on the centre point, that is, the plain and immediate moral to be drawn from the analogy as a whole. "In hac maximè parabola summa duntaxat spectanda est, nec singula sic sunt persequenda, ut in quibuslibet partibus similitudinem propriam quæramus, et singula villici nobis accommodemus, quemadmodum nec in reliquis parabolis id esse faciendum supra dictum est." Jansenius, cap. xcv. p. 704. See *Ibid.*, p. 685.

[2] It is altogether a Parable or narrative of *contrast*,—to mark the distinction between the principles of the world and the law of the Gospel;—like the story of the Unjust Judge, who was forced to give unwilling heed to the importunate widow, because she troubled him;—and the story of the Churlish Neighbour, compelled at length to rise from bed, and lend three loaves to his friend, in order to be rid of his importunity. As those two cases were put in *opposition* to the mercy of God, Who lends a willing ear to prayer, so in the case of the Unjust Steward, the lax morality of his master stands out in forcible *contrast* with the strict law of a holy God. (See chap. xlvi. of this Narrative, p. 383.) Jansenius explains this class of Parables, as comparisons or similitudes by contrast, to be applied from the minor affirmatively, or from the greater negatively. "Si hoc, quantò magis et hoc: aut si non illud, quantò minus istud." "For what our Lord meant to say was, If that Unjust Steward was so careful for the things of this life, and acted so prudently to save himself from future want, much more ought we, by the same rule, to be wise in providing for life eternal. And if he was commended by the master whom he had defrauded, much more shall ye receive praise from HIM Who is not defrauded, and has commanded us to be truly wise." Jansenius, cap. xcv. p. 704; also, cap. lxxxiv. p. 637, where he explains more fully.

Having in this Parable exposed the corrupt practices of the Pharisees and Scribes, the Messiah proceeded to enforce the true principles of Heavenly wisdom, that His disciples might be faithful in discharge of their duties, as Stewards of a high trust committed to them. "The children of this World [He said] are, in their generation, wiser than the children of light;" more prudent and keen-sighted in pursuit of their objects, and leave nothing undone to gain their ends: whereas the children of light, through infirmity of nature,[1] and seeking a distant future, suffer themselves to be turned aside from their path. Christ commands them to put forth all their energies, with the same decision of purpose as the Unjust Steward, but in a better cause. As he made friends with his master's debtors, that he might be received into their houses, when he was put out of the stewardship, so the children of light, if they would attain the mansions of Heaven, must be no less wise, persevering, and resolute in making good use of their present opportunities. This is enforced in another short figure of speech; "And I say unto you, make to yourselves friends of [out of, by means of] the mammon of unrighteousness, that when ye fail, [when ye die] they may receive you [ye may be received] into everlasting habitations." The wealth of this world is called "mammon of unrighteousness," because, it is too often dishonestly acquired, and in any case is apt to set itself up as an idol[2] in the heart, and to pamper our selfish nature. But if we make a good use of our earthly wealth by charity to the poor, and by works of mercy to all, we shall be received with welcome into the realms of Heaven.[3] Then it will be seen that the children of

[1] Lucas Brugensis, Luke, xvi. 8. [2] *Ibid.*, Luke, xvi. 9.

[3] Not that the poor will be dwellers in Heaven any more than the rich, unless they have lived in holy obedience to the law of God: nor have they power, except by their prayers, to aid in the future reward of their benefactors. But supposing them to have been righteous, "They receive us there with joy, if they are gone before us: they receive us there by making us partakers of their prayers, which 'move the Hand that moves the world,' even during this life. Deeds, then, of charity and mercy are to be our spiritual shrewdness, by which we may turn to our account the 'unrighteous mammon,'—providing ourselves friends out of it." Alford's Greek Test., Luke, xvi. 9.

"D. Ambrosius significat se per amicos, qui nos recipiant in cœlum, intelligere ipsos Angelos et sanctos qui regnant in cœlo cum Christo, quos nobis amicos facimus, dum quibusvis pauperibus affectu misericordiæ benefacimus." Jansenius, p. 705.

light, who barter their mammon for the joys of the "everlasting habitations," are the truly wise. They will find an ample return for all their deeds of love in the society of the blessed.

In the next three verses our Lord goes on further to explain the nature of the Stewardship committed to every man in his possession of wealth. It is true to a proverb, that a servant, who is found faithless in a little, cannot safely be entrusted with much: therefore by the faithful or unfaithful employment of the worthless, fleeting, and deceitful mammon,[1] a man shows his fitness or unfitness for a more confidential charge. Riches, given to his care on trust, cannot be called a man's own; "for we brought nothing into this world; and it is certain we can carry nothing out."[2] They may escape from his grasp in a moment by some sudden change of fortune; or he may be hurried off from them into another world, when he least expects it. If he spends them on objects of self-enjoyment, he passes them on to other hands; if he hoards them up,—"when he dieth, he shall carry nothing away.[3] In any case they are lent to him only for a time, as to a tenant at will: and yet, if he really understands their purpose and value, he may purchase with them an imperishable freehold, which no man can take from him;—for it will be his own for ever,—a Treasure in the Heavens "that faileth not."

Our Lord then continued, "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: ye cannot serve God and mammon." All have the power of free will; all may decide for themselves whose they desire to be: but they cannot be "children of this generation," and also "children of light." Christ would seem to say, "Choose ye this day whom ye will serve:" "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."[4]

"When the Pharisees, who were covetous, heard all these

[1] "In iniquo mammonâ, &c., false, vain, and faithless, because it deludes and disappoints the possessors who trust to it. Whatever it may promise, it makes no one good or happy: in itself it is poor and valueless, and quickly perishes." Lucas Brugensis, Luke, xvi. 11.

[2] 1 Tim. vi. 7. [3] Ps. xlix. 17. [4] 1 Kings, xviii. 21.

things, they derided Him." His discourse was offensive to men who, with all their pretensions to holiness, were dishonest stewards. It was an old lament of Isaiah, and of Amos, against the houses of Judah and Israel, that they loved gifts and bribes, and followed after rewards.[1] Like Samuel's sons, Joel and Abiah, who were judges in Israel, they "turned aside after lucre, and took bribes, and perverted judgment."[2] The Unjust Steward exactly resembled the Rulers in Jerusalem, who absolved the people from their obligations of filial duty for contributions to the Corban[3] chests in the Temple:—"How much owest thou unto my Lord?"—"An hundred measures of oil;"—"Take thy bill, and sit down quickly, and write fifty." The Scribes and Pharisees had rebuked our Lord for receiving Publicans and sinners: but He holds up the glass to their consciences, showing how they were still greater offenders, having betrayed their higher trusts. They could not help seeing that His warnings applied to themselves: but they despised and "derided Him." Then He answered, "Ye are they which justify yourselves before men; but God knoweth your hearts. For that which is highly esteemed among men is abomination in the sight of God."[4] This is one of the deep sayings of Christ, which stand out by every wayside in His Kingdom on earth, to mark the narrow path of holiness. It conveys especially a piercing rebuke to all who assume the garb of religion, yet are secretly unbelievers or profligates: their hypocrisy cannot escape the God of Truth, in Whose sight all sin is hateful.

[1] Isaiah, i. 23; Amos, v. 12. [2] 1 Samuel, viii. 3.

[3] As before explained in Chapter xxi. p. 261.

[4] "Stupendum sanè, nos ex nihilo creatos, et in nihilum singulis reversuros momentis, si Divina non servaret nos Providentia, altos coram Deo et superbos gerere animos; cæteris hominum nos anteponere audemus, primas cathedras, primos in cœnis accubitus non desistimus ambire, hominum favorem et gloriam, vix unquam Dei: Pharisæorum more, justi hominibus videri, et omnibus numeris absoluti [perfecti] affectamus, cum vitiis animæ, obscœnitatibus et nævis crassioribus coinquinari erubescimus, parum solliciti, si cordium nostrorum et affectuum maculas Deus videat et judicet; nec tremenda illa Christi sententia contremiscimus, '*Quod hominibus* altum est, abominatio apud Deum.'" Bernardino à Piconio, in Lucam., p. 184.

CHAPTER LIII.

THE PARABLE OF THE RICH MAN AND LAZARUS.

Luke, xvi. 19—31.

From the Parable of the Unjust Steward, and from the warnings which followed, we learn that every man's possessions, and opportunities for good, are confided to him in trust for God's service; and that according to the use which he makes of them he shows whether, or not, he really believes in a future day of reckoning. To the same purport our Lord continued His course of instruction. Few passages in the whole scope of the Gospels convey a more solemn lesson to this effect than the Parable [or it might be a real story] of the Rich Man and Lazarus. It presents to us a wealthy man of the world, surrounded by all that is usually thought to make up happiness, who in the midst of his enjoyments has no care for the wants of his fellow creatures;[1] and therefore, after death, pays the penalty of his selfishness. "There was a certain Rich Man, which was clothed in purple and fine linen, and fared sumptuously every day:[2] and there was a certain Beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the Rich Man's table. Moreover the dogs came and licked his sores."[3]

[1] Lucas Brugensis, Luke, xvi. 21.

[2] "Hoc est delicatè, crapulose, superfluè, pomposè, excedendo in ciborum et potuum multiplici varietate, exquisita præparatione, sumptuosa seu pretiosa consumptione, vasorumque ornatu curioso ac splendido, atque in his assiduus fuit, gulam in consuetudinem vertens, ex qua luxuria, accidia, et alia varia consequuntur peccata." Dionysius Carth., in Evang. Lucæ, art. xxxix. fol. 230.

[3] Barradius says, The question is whether this lesson be a real history, or

In these few and forcible words Dives is not represented as a gross sensualist, like the Rich Glutton in a former Parable, who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."[1] Rather he may be viewed as one of an influential class, highly esteemed in a luxurious age abounding in riches. He may have had many friends to partake of his choice hospitality, to whom he would appear to be a man of amiable qualities: he loved his five brethren, and his father's house. He was delicately fed, richly dressed, and doubtless all things about him, the decorations of his mansion, his habits and his pursuits, showed the same elegant and refined taste: "He withheld not his heart from any joy."[2] But, amidst all this indulgence, he had no deep sense of the responsible duties which his wealth imposed. He was an example of the great truth, that the germ of infidelity lies at the root of indulgence in any vice.[3] If faith be not active in a holy life, it is dead.[4] "The lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father:"[5] they minister to Self, and are signs of unbelief in the man who lives to them. Better far to Dives would have been the poverty and sufferings of Lazarus, whom he left neglected at his gate, full of sores, and desiring to be fed with the crumbs which were swept from his sumptuous table. He showed that he was an alien from God, Who was the Giver of all his possessions; otherwise he would have had pity on His helpless poor one. Wrapped

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a Parable. He mentions the names of several fathers, and other learned commentators, who hold it to be a Parable, as Chrysostom, Gregory Nazianzen, Theophylact, Euthymius, &c. But on the other hand he gives a long array of authorities for thinking it a real narrative, and not a Parable; as Ambrose, Augustin, Gregory the Great, Irenæus, Tertullian, Chrysologus, Isidorus, Cyrillus, &c. Barradius thinks it has greater force when considered as a true history; and that the fact of the names of Lazarus and Abraham being introduced, stamps it to be so; because no names are mentioned in any other of our Lord's Parables. Com. in Evang., vol. iii. lib. iv. cap. 5, p. 290. See also, Jansenius Gandavensis, cap. xcvii. p. 718; he quotes Euthymius. Maldonatus is of the same opinion, Luke, xvi. 20.

[1] Luke, xii. 19. See Ch. xlvii. of the Narrative, p. 389 seq.

[2] Eccles. ii. 10.

[3] See Trench's Notes on the Parables, p. 453.

[4] James, ii. 17 and 20.

[5] 1 John, ii. 16.

up as he was in his own gratification, the voice of Scripture,[1] in its promises and warnings, had no power to awaken his slumbering conscience. The principal feature of his character was a hard selfishness: he lived to his own purposes, and to this world, regardless of a world to come.

"And it came to pass, that the Beggar died." We may believe that he had borne his poverty and sorrows with a patient enduring faith:[2] no doubt he was buried among "the graves of the common people," but he was not therefore disregarded by "ministering spirits, sent forth to minister for them who shall be heirs of Salvation."[3] "He was carried by angels into Abraham's bosom;" his soul rested in Paradise. "The Rich Man also died, and was buried." If the world did not quickly forget him, as it is wont to do, its admiration and regrets availed him nothing in his day of need. No more could be done for him on Earth, than to carry him forth and bury him. Happy had it been for him, if with the death of the body his SOUL also could have ceased to live. But that undying part of him was called to a strict account, and must suffer the punishment of a life of practical unbelief.

The Parable opens a new scene to our view,—the different conditions of Lazarus and Dives in the unseen mysterious world of departed souls, called in Scripture Hades,[4] in which are two regions, divided from each other by "a great gulf."[5] One is Paradise,[6] where the souls of the righteous after death live in joyful peace;[7] and thither Lazarus "was carried by the angels." The other is a place of fearful suffering, to which Dives was banished. This truth of an intermediate world of spirits is a fit subject of our solemn contemplation. The

[1] See Greswell's Exposition of the Parables for the passages in the Pentateuch which ordain charity to the poor, vol. iv. pp. 149, 150.

[2] "'Num (inquit Theophylactus) in tantis malis Lazarus blasphemabat? Num conviciabatur? num incessebat luxum divitis? num inhumanitatem condemnavit? num providentiam Dei reprehendebat? Nihil horum: sed fortis erat et magnæ philosophiæ.' Lazarus mala omnia patientiâ superavit." Barradius, vol. iii. lib. iv. cap. 5, p. 292.

[3] Heb. i. 14.

[4] See Bishop Pearson's Exposition of the Creed, Article v.

[5] See Alford's Greek Test., Luke, xvi. 31. Wordsworth, *Ibid.*

[6] According to the opinion of the Jews the Garden of Eden,—also the Bosom of Abraham. Lightfoot, vol. ii. p. 1273. See chap. lxxviii. of the Narrative, p. 741.

[7] Lucas Brugensis, Luke xvi. 22.

obedient children of God, who die in the faith of Jesus Christ, being redeemed, and justified through His merits, do not ascend up at once to the Highest Heavens: nor are the wicked at once plunged into "the lake of fire," in Gehenna, "prepared for the devil and his angels." The souls of each, when separated from the body, are carried, or driven, in the hour of death, to their appointed region; there to wait in bliss, or woe, the Resurrection of the body at the Last Day, when "all that are in the graves shall hear the Voice of the Son of Man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." [1]

"The rich man also died, and was buried;" and in Hades [which in our English Bibles is translated Hell] "he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.'" When Dives speaks of the torment of fire, and of the finger of Lazarus, as if it had the power to cool his tongue, we are not to suppose that his body was in flames; for that was in the grave: but he suffered what was far worse,—spiritual torment, and agony of soul. So also, when Lazarus is said to be in Abraham's bosom, it is not to be understood that the body of Abraham, which had been buried in the cave of Machpelah, had a corporeal existence in Paradise; but that the soul of Lazarus was "comforted" in the spiritual society of Abraham, and of the other blessed saints. These images of the Parable are figures of speech, by which spiritual things are made plain to our earthly minds: [2] they bring home to us

[1] John, v. 28, 29.

[2] "Adverte locutionem hanc spiritalem fuisse, spiritalem etiam linguam divitis, quam refrigerari volebat; digitum quoque Lazari spiritalem. Sed Dominus spiritalia per corporalia demonstrat: quia cum hominibus loquitur, qui spiritum

more forcibly, as in a picture, the unclouded joy of Lazarus, and the bitter hopeless remorse of Dives.

Paradise in Hades is some bright spiritual reality, some Kingdom of intermediate bliss[1] which we may pray for, humbly aspire after, and live for; and in the hour of death, by God's infinite mercy, hope joyfully to attain. There the redeemed soul, "washed in the Blood of the Lamb," rejoins the spirits of the faithful departed, whom it has known and loved on Earth, whose loss it mourned, whose memory it cherished. In that joyful day the kindred souls of the righteous shall "meet to part no more." They live with the spirits of Abraham, Isaac, and Jacob, of Moses and the holy Baptist, of the blessed Virgin, John the beloved, Peter and Stephen, and the glorious company of Prophets, Apostles, Martyrs, and myriads of the just made perfect. There in blissful peace they await the Last Day, when the trumpet shall summon them, —reunited to bodies glorified, into the visible Presence of God.

In Hades, too, there is a real place of spiritual suffering, "in torments," far away from all that is lovely, pure, and happy. It requires no material flame to make it fearful. Sufficient to say, that after death the souls of the wicked exist in lamentation and woe,—expecting yet deeper depths of misery. Men who have been filthy, violent, and false, hard-hearted, selfish, and unbelieving, and have died unrepentant, carry with them their memories too, which add to the terrors of the impending Judgment Day. To know that they are, for their sins, hopelessly shut out from the mercy seat of Christ, Who yielded up Himself upon the Cross for them in

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numquam viderunt, corpora solùm cernunt. Petit divitis anima non aquam corpoream, sed refrigerationem aliquam, et remissionem pœnæ." Barradius, vol. iii. lib. iv. cap. 5, p. 295. "Certum est divitem in inferno non locutum linguâ, nec oculis corporalibus vidisse Abraham, et Lazarum in sinu ejus; aut de linguæ exustione conquestum, aut guttam postulasse: sed res futuræ vitæ Dominus, suum sermonem attemperans nostræ capacitati, ad modum rerum præsentis vitæ proposuit, ita ut corporalia quæ post hanc vitam commemorantur, sint allegoria et spiritualiter accipienda, sive sit nuda parabola, sive vera historia."

[1] "The Beggar was carried into Abraham's bosom, a place of rest, not Heaven, which was not yet open, but a place of repose and safety, where, being freed from the miseries of the world with the other righteous dead, he would be at peace, cherished and refreshed, as it were, in the bosom of Abraham, the common father of all the just, meanwhile waiting the appointed time for entering into Heaven and perfect bliss." Lucas Brugensis, Luke, xvi. 22.

vain, and that He is for ever lost to them, will be an unendurable thought.[1]

Every word of Dives in torments is full of deep and solemn warning. He cried to Abraham, "I pray thee therefore, father, that thou wouldest send Lazarus to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment:" "if one went unto them from the dead they will repent." Now, for the first time, he understands the realities of a spiritual world, which in his life time had been to him as a fable. But still he exhibits the unbelieving heart, which could not turn to God. He looks to man for help in his sufferings; prays to Abraham, and seeks comfort from Lazarus. Vain dependence! The blessed company of departed saints, who were themselves redeemed by the Blood of Christ, have no part in mitigating the punishment of the wicked. Abraham has no treasury of merits[2] to be applied to the relief of suffering Dives: he declares, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither

[1] "Eleganter D. Chrysostomus, concione secunda de Lazaro, divitias et paupertatem in præsenti vita nihil aliud esse dixit, quam personas et larvas in scenâ, quòd sub his in theatro hujus mundi alii quidèm felicium formam præ se ferant, alii verò infelicium personam: at cùm homines è scena hujus mundi egressi fuerint, ac per mortem detractæ illis fuerint personæ theatrales, tum demum apparet qualis quisque sit, et quemadmodum in scena plerique regum et divitum personam induunt, qui eâ depositâ cognoscuntur esse vilissimi et pauperrimi: ita et post mortem qui hîc videbantur felicissimi, manifestantur re verâ esse et fuisse infelicissimi, quemadmodum patet in hoc divite, qui cùm egressus è theatro præsentis vitæ, suam personam deposuisset, visus est omnium esse miserrimus, ut qui et variis, eisque intolerabilibus tormentis affligeretur, et tantâ laboraret inopiâ, ut ne guttam quidem aquæ haberet in sua potestate, sed pro hac etiam pauperrimo olim supplex fiet, nec tamen quod petebat consequeretur." Jansenius, p. 721.

[2] Lucas Brugensis (Luke, xvi. 22.) quotes, amongst others, St. Augustine, who interprets the words of Abraham to mean "that by the *incommutability* of the Divine sentence the righteous can render no merciful help to the wicked in their imprisonment, even if they shall desire to do so." Lucas Brugensis adds, "Notatur his verbis perpetuitas in futuræ vitæ statu, ac si dictum esset, fines qui reprobos ab electis discernunt, nunquam posse perfringi, ac proinde nullum reprobis beatorum operâ refrigerium accidere unquam posse."

The following is the passage in St. Augustine alluded to, "Quod autem dicit, ad ea loca in quibus torquentur impii justos, etiam si velint, non posse transire, quid aliud significat, nisi post hanc vitam ita receptis in carcere, ut non inde exeant donec reddant novissimum quadrantem, *per incommutabilitatem divinæ sententiæ, nullum auxilium misericordiæ posse præberi à justis*, etiam si eam velint præbere." Aug., Quæst. Evangel., lib. ii. quæst. 38.

can they pass to us that would come from thence."[1] Only two conditions of the soul in the intermediate state are here described, and both as being irrevocable.

When the Rich Man besought Abraham, "I pray thee therefore, father, that thou wouldest send Lazarus to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment;" the answer was, "They have Moses and the Prophets; let them hear them."—"Nay, father Abraham, but if one went unto them from the dead, they will repent." To which Abraham replied, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." To the unbelieving of all ages, who are their own lawgivers, even the message of an angel would be as an empty vision of the night. They have already had a greater witness:—Christ Himself came on Earth, delivered his own message, died, and rose again from the grave, yet they will not believe.

But to all the faithful and obedient His promise is sure, that there is a joyful rest to the children of God in the unseen world. He hath sealed the covenant with His own Blood; He hath planted us into His Kingdom; given us the word of reconciliation; and bequeathed to us His doctrines of peace, and His Sacraments of Love, wherein He bestows the gifts of the Spirit, as an earnest of the better future. He has made us

[1] The Church of Rome offers indulgences, which may be obtained on easy terms, to give a respite to souls in torment for a given number of years! The Church of England very properly warns her members, that "The Romish doctrine concerning Purgatory . . . . is a fond thing, vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God." See XXIInd Article of Religion. The Day of Death is practically to each man his Day of Account: then he inherits his reward or punishment; —and to suppose that this spiritual state of the soul in the other world can be changed by weak fallible man in the flesh, under a warrant of indulgence, is truly a fond and vain invention.

"Si hoc exemplum tantum est parabola, dicendum est hæc à Domino sic conficta esse, ut intelligeremus damnatis post hanc vitam nullam esse spem vel liberationis, vel refrigerii, et ne ab his quidem in quibus multum confidebant in vitâ præsenti, quemadmodum confisus fuit iste dives in patriarchâ Abraham, damnatos imploraturos refrigerium; sed eosdem intellecturos quàm juste crucientur, quòdque in perpetuum sint cruciandi. Et hoc loco convincitur error ille, qui Origini attribuitur, quo quidam asseverunt damnatos aliquando liberandos, et justorum consortio aggregandos in gaudiis." Jansenius, p. 724.

one with Himself by a mysterious union, which angels do not partake of: for He clothed Himself in our flesh. All He demands is, that each man, in his respective station, whether he be a Dives or a Lazarus, shall truly live a Christian life, looking to a future state of reward and punishment. The time is short; death is the portion of all. Dives was not condemned on account of his wealth,[1] but because his unbelieving heart, having no fear of God, no pity for the wants of others, was set on *self-indulgence*. Blessed is that rich man who, in the midst of his wealth, practises the duty of *self-denial;* who testifies his faith in the Word of God, and his love for Christ, by ministering to the wants of the afflicted. It was not for his sufferings on Earth that Lazarus was in Paradise, but for his resignation and patience under them.[2] Blessed are those poor who find their consolation in Christ's promises, who love, and fear, and obey Him, looking for their reward hereafter. All such faithful rich, and all such faithful poor, will be carried by the angels to Abraham's bosom, there to wait in peace the Day of a glorious Resurrection.

[1] "Nec iste mendicus sublatus est in sinum Abrahæ, quia sic exterioribus malis obsitus erat, nec dives ad inferna demersus, quia tantis bonis circumdatus erat; alioquin ex rebus exterioribus salus esset, sive damnatio; sed quia dives sic elegit gaudere cum sæculo, non dare superflua mendicanti, quia despexit naturæ consortem. Mendicus vero etsi illam non expetivit a Deo miseriam, tamen patienter pro Deo elegit sustinere innatam." Simon de Cassia, lib. vi. cap. 12, p. 767.

"Divus Augustinus, epist. lxxxix. quæ est ad Hilarium, contra eos qui asserebant divitem manentem in divitiis suis non posse ingredi regnum cœlorum, hunc locum producit, pulchram reddens rationem cur in sinum divitis Abrahæ pauper Lazarus illatus sit. 'Si, inquit, pauperi illi meritum esset inopia, non justitia, non utique ab angelis in Abrahæ gremium, qui dives hîc fuerat, tolleretur. Sed ut nobis ostenderetur, nec in isto paupertatem per seipsam divinitûs honoratam, nec in illo divitias fuisse damnatas, sed in isto pietatem, in illo impietatem suos exitus habuisse; sic suscepit impium divitem cruciatus ignis, ut tamen pium pauperem susciperet sinus divitis [Abrahæ].'" Jansenius, p. 721. "Cùm autem certum sit quæ de oculis, linguâ, digito, et sinu Abrahæ dicuntur, spiritualiter esse accipienda, non potest enim ex eo quod hîc dicitur dives cruciatus in flamma, efficaciter colligi, ignem quo animæ corporibus exutæ cruciantur, esse ignem corporalem, quemadmodum docet Augustinus, lib. xxi. De Civitate Dei, cap. 10." *Ibid*, p. 722.

[2] "Poverty of spirit must go along with that external poverty, which last is to be looked at, not as itself constituting humility, but only as a great help to it; even as wealth is to be regarded, not as of necessity excluding humility, but only as a great hindrance to it, and a great temptation, lest they that have it be high minded, and come to trust in those uncertain riches, rather than in the Living God." Trench's Notes on the Parables, p. 462.

CHAPTER LIV.

THE MESSIAH HEALS TEN LEPERS—PARABLE OF THE UNJUST JUDGE, AND THE IMPORTUNATE WIDOW—PARABLE OF THE PHARISEE AND PUBLICAN—THE FOURTH AND LAST CIRCUIT CONCLUDED.

Luke, xvii. 11—19; xviii. 1—14.

In this manner our Lord continued to instruct His followers in Divine wisdom, warning all men of the terrors of retribution to the wicked, preaching everywhere the law of mutual love, forbearance, and the forgiveness of injuries, and exhorting them to faith. But the Fourth and last Circuit is drawing to a close. The Passover is now nigh at hand, when Christ, the Lamb of God,—the Lamb of Expiation, is to be offered up for a lost World. "And it came to pass, as He went to Jerusalem, He passed through the midst of [between] Samaria and Galilee."[1] By which we may understand that, going

[1] This expression, "*through the midst of* Samaria and Galilee," has been variously understood by the commentators in settling the order of events. Some have supposed that our Lord now went first to Samaria, and then to Galilee, because Samaria is first named; whereas such a journey would be quite in the opposite direction from Jerusalem, whither he was going. Others suppose that the circumstances now immediately following occurred at the beginning of a general Circuit through Samaria and Galilee; whereas Christ made no general Circuit in Samaria; and, in order to establish their system of a harmony, they displace chap. xvii., and bring it in after chap. xi., which cannot be allowed on any sound principle of a harmony, or of historical sequence. The expression, "He passed through the midst," (διὰ μέσου) will bear the interpretation of "between." Alford's Gr. Test., Luke xvii. 11. He passed between the confines of Samaria and Galilee, that is, along the borders of both. But in any case, as the Circuit was drawing to a close, and He intended to be present at the Passover, Jesus went out of Galilee, where He had been teaching, into Samaria, which was the direct way to Jerusalem. Barradius says, "Prior est Galilæa, versus aquilonem, quam Samaria: dictum autem Christum transisse per mediam Galilæam et Samariam; quoniam ex Galilæa in Judæam tendebat, per mediam

from Galilee to Jerusalem, He passed over the borders of Samaria, by Scythopolis, and there crossing the Jordan into Perœa, came to Bethabara. And on the way, "as He entered into a certain village, [probably still within Galilee] there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, 'Jesus, Master, have mercy on us.' And when He saw them, He said unto them, 'Go, show yourselves unto the Priests.'" There was no healing touch of the Messiah's hand, as on a former occasion; He spake no word of promise, such as I will; be yé clean: but "Go, show yourselves unto the Priests." Wonderful Divine consciousness of a sure result! These unfortunate men, not being permitted to enter into the village, were probably sitting outside, as the law ordained, and near the gate: for they met Jesus as He was entering in. Suffering from that most fearful of all maladies, in its various stages, they were united by their common misery; but banished from all other society. Each one, looking on his fellow lepers, beheld, as in a multiplying mirror, his own image reflected tenfold, unclean, and marred by disease. But the grace of the Lord's Presence shed its benign influence upon their disconsolate hearts. Sensible of their pollution, they "stood afar off:" they called Him, "Jesus," that is Saviour,—"Master:" they lifted up their voices in one piercing cry for relief, "have mercy on us;" and His simple answer was, "Go, show yourselves unto the Priests."

They obeyed His word in faith: "And it came to pass, as they went they were cleansed." Those few words of the Son of God wrought an instant and perfect cure. Their leprosy departed from them; their flesh was restored to health. But only one had a thankful sense of the mercy thus shown to

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ipsam Galilæam atque Samariam." Vol. iii. lib. i. cap. v. p. 12. "Transibat prius per mediam Galilæam, quâ peragratâ, intravit Samariam: nam Samaria Judæam et Galilæam interjacet, ut topographiæ ostendunt." Stapulensis, p. 441. Lightfoot says, (vol. ii. p. 460) He went between the confines, and as it were upon the very brink of Galilee and Samaria, and passed over the Jordan by the bridge at Scythopolis. "Dum Pascha celebraturus iret in Jerusalem, veniens de Capharnaum, transibat per mediam Samariam et Galilæam. Factum est autèm miraculum [decem Leprosorum Sanatio] non in Galilæa, sed *in terminis* Samariæ." Guido Carmelita de Perpiniano, Quatuor in unum, p. 642.

them: and he was a depised Samaritan: "when he saw that he was healed, he turned back, and with a loud voice glorified God, and fell on his face at His feet, giving Him thanks." But a little while before he cried out in an agony, "afar off:" now full of joy, he falls "at His feet" with thanksgiving. He had before believed on Him as a Saviour: now he glorified Him as being sent from God, and bowed down in grateful adoration. "Arise, [said the loving Redeemer] go thy way; thy faith hath made thee whole:" perhaps He sighed, as He added, "Were there not ten cleansed? but where are the nine? There are not found that returned to give Glory to God, save this stranger." "Christ, the Power of God and the Wisdom of God," Who searcheth all hearts, might be grieved at the unbelief of the nine thankless lepers; but it could be no surprise to Him. He mildly pointed the rebuke as a warning to others. Gratitude is a plant of rare growth in the human breast: were it not so, our lives would be one ceaseless strain of thanksgiving for the boundless gifts we receive at the hands of a merciful God.

The Messiah, moving in and out among the people, never failed in all His discourses, wheresoever He might be, to instruct them again and again in the nature of His Kingdom. On some such occasion "He was demanded of the Pharisees, *when the Kingdom of God should come.*" Doubting His claim to be the expected Messiah, they would fain draw from Him some open declaration of the exact time of this Kingdom, of which He so confidently spoke; and which they always imagined to be a glorious restoration of the Jewish throne, as the prophets had foretold. They did not understand that other voice of the prophets, declaring that His first coming was to be in humiliation, as "a Man of Sorrows," "despised and rejected of men." It was not likely that such a question would receive a direct answer. They asked in a presumptuous spirit, or hoping to find accusation against Him; perhaps taunting Him with being so long amongst them, and yet doing nothing to establish the Kingdom of Israel;—as they had asked on a former occasion, "If Thou be the Christ, tell us plainly."[1] It was another way of demanding some visible sign, which they so

[1] John, x. 24.

constantly sought. Therefore He replied, "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or lo, there! *for the Kingdom of God is within* [among] *you.*"[1] The meaning of which seems to be, In vain ye seek for times and seasons, as if the Kingdom of God, which ye now expect, were coming with a visible array of earthly power; but, if ye will rightly understand, it is the spiritual reign of God in your hearts. My Gospel, which I have preached in all your cities, is the message of reconciliation through repentance and faith; that ye may turn from your evil ways, and believe that I, your Messias, am among you. Thus shall ye enter into the promises: for the words that I speak unto you are from God. Then turning away from the Pharisees to His disciples, He foretold the signs of His second coming;—"For as the lightning, that lighteneth out of the one part under Heaven, shineth unto the other part under Heaven; so shall also the Son of Man be *in His Day.* But first must He suffer many things, and be rejected of this generation."[2] Again, speaking of that day, He declared "Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, the other left." His disciples, naturally desirous of a more clear revelation, "answered and said, 'Where, Lord?'" to which He replied in a dark proverb, "Wheresover the body is, thither will the eagles be gathered together." All the learning of the commentators has failed

[1] See Alford's Greek Test., Luke, xvii. 20.

[2] He told them also how unprepared the Last Day would find the unbelieving world,—which will be more fully considered when He declares it again on the Mount of Olives. Matt. xxiv. 27. Chap. lxv. of the Narrative, pp. 567—574.

"Dominus, etsi curiosè aut irrisoriè interrogantibus non dedignatur respondere. Docet autem suâ responsione, tempus adventûs regni Dei non posse præcognosci, et antè quàm veniat prospici: significans proinde studendum potius cuique, ut semper paratus sit qui in regnum illud admittatur, quàm curiosè de tempore adventûs inquirere. Ac deinde et regnum Dei jam venisse asserit, notans proinde Pharisæorum, qui illum fortè venerant irrisuri, stupiditatem, qui rem præsentem et apud eos existentem non agnoscerent. Habet enim regnum Dei duplicem statum. Alterum, spiritualem et invisibilem, quo scilicet in præsenti vitâ Deus regnat in cordibus fidelium per fidem, spem, et charitatem. Alterum, non solum spiritualem, sed etiam corporalem et manifestum, quo scilicet Deus manifestè est regnaturus, non tantùm in animis hominum, sed etiam incorporibus jam glorificatorum in anima et corpore. De utroque isto regni Dei statu loquitur hîc Dominus." Jansenius, cap. xcviii. p. 729.

to explain the meaning of this Prophecy.[1] But the practical lesson which follows is clear to the understanding of the most simple; for it teaches us to pray without ceasing; and to pray in a humble contrite spirit, as sinners standing in need of pardon.

Turning away from the envious and unbelieving Pharisees, and addressing Himself to the disciples, He exhorted them, as He had often done before, to be constant in earnest prayer. "He spake a Parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city, and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'" Jesus Himself explains, that by this Parable He would contrast the conduct of the selfish judge with the loving mercy of God: "Hear what the Unjust Judge saith. And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you He will avenge them speedily." This is the sure and rich promise of Christ to His disciples, as their never-failing consolation under every trial. He may seem for a while not to hear, but the answer will come; the condition being, that they "cry day and night unto Him." By prayer they express their faith, their love, and their trust in His Providential care over them. "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."[2]

Following the last Parable, Jesus added another, in which He declares that the true spirit of acceptable prayer is *a humble and contrite sense of sin* before the holy God. Without repentance no prayer avails on high; for all have sinned. Perhaps the haughty looks of the Pharisees at that moment caught His notice, and He understood their thoughts; for St. Luke says, "He spake this Parable unto certain which trusted in themselves that they were righteous,

[1] As witness the various contradictory interpretations suggested by Barradius from the fathers,—Vol. iii. lib. ix. cap. 9, pp. 670, 671.

[2] Isaiah, lix. 1.

and despised others." To all such the Parable of the PHARISEE AND PUBLICAN reads a great lesson. "Two men went up into the Temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, 'God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.' And the Publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'"

In these few words we have a perfect picture of two most opposite characters. No language can heighten the description of the arrogant Pharisee; or more truthfully express the contrite spirit of the Publican. We see them, as it were, painted before us in strong contrast. We may suppose them to be in the Temple at the hour of morning or evening sacrifice, when it was thronged with worshippers. The Pharisee, in the self-exalting pride of his sect, has no sense of his need of mercy, and therefore offers no prayer for himself; but dares to address a thanksgiving to Almighty God, because he is more righteous than other men. He professes to fast, and to give tithes over and above what was required by the law.[1] He thinks himself a pattern of perfection in his social life, because he is neither an extortioner, nor an adulterer.[2] He points with the finger of scorn to the hated Publican,—at that moment engaged in lowly prayer, whom he presumptuously arraigns at the bar of Divine justice, as inferior to himself. On the other hand, the contrite Publican was overwhelmed with a sense of his own unworthiness. He smote upon his breast, and cried, "God, be merciful to me a sinner." He sorrowed (as St. Paul expresses) "after a godly sort,"—yea, with "what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge."[3] Even if our Lord had not declared which of the two men offered the most pleasing service to God, we might decide it from the ancient Scriptures; "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things;"[4] "The sacrifices of

[1] Lucas Brugensis, Luke, xviii. 12.
[2] Macknight's Harmony of the Gospels, vol. ii. p. 321.
[3] 2 Cor. vii. 11.
[4] Psalm xii. 3.

God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."[1] This is the language of the whole Bible: and Christ, by Whose righteousness all justification of life cometh,[2] has pronounced His judgment between them,—"I tell you this man [the Publican] went down to his house justified rather than the other."

If the excessive presumption of the Pharisee in the Parable does not represent any large class among those who profess to follow Christ, nevertheless, spiritual pride is no uncommon fault. Most men would be shocked to express broadly the thought, "Stand by thyself; come not near to me, for I am holier than thou,"[3] yet many are apt to pass hard judgments on others, who move in a different circle from themselves, or make less profession of religion; as if they could scan their measure of holiness, or the hindrances which beset them. If all men would unite in lowliness of mind, and forbearance, renouncing their own merits, and having but one noble rivalry,—how to surpass each other in Christian Love, with what power might the Gospel be spread through the nations! Gentiles and unbelievers would say once more, as in the times of the Apostles, "Behold, how these Christians love one another!" Then we might hope to see the world evangelized. But so long as the spirit of the proud and exclusive Pharisee prevails among men, though they should speak with the tongue of angels, their words have no abiding force. Superstition on the one hand, indifference on the other, "make the whole head sick, and the whole heart faint." Whilst the self-wise and spiritually proud are wrangling, the millions are held in bondage to sin:—the Kingdom of the Messiah languishes.

[1] Psalm li. 17.
[2] Rom. v. 18.
[3] Isaiah, lxv. 5.

CHAPTER LV.

CHRIST, ON THE WAY TO JERUSALEM FOR THE LAST PASSOVER, TEACHES AT OR NEAR BETHABARA—HIS LAW OF DIVORCE—BLESSES THE YOUNG CHILDREN—INSTRUCTS THE RICH YOUNG RULER HOW TO ATTAIN ETERNAL LIFE—THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Matt. xix. 1—30; xx. 1—16. Mark, x. 1—31. Luke, xviii. 15—30.

ST. LUKE has been our only guide throughout the Fourth and Last Circuit; but this being concluded, we rejoin St. Matthew at xix. 1, and St. Mark at x. 1. Jesus "passed through the midst of Samaria and Galilee;" St. Matthew says, "He departed from Galilee, and came into the coasts of Judæa beyond Jordan;" or, according to St. Mark "by the farther side of Jordan." This was probably at or near Bethabara. "And great multitudes followed Him, and He healed them there." "And the people resort unto Him again; and, as He was wont, He taught them again." His miracles, and His wisdom, everywhere proclaimed Him to be the Christ. But the Pharisees, still pursuing the object of their envy and hatred, and hoping to entangle Him in His words, "came unto Him, tempting Him, and saying unto Him, 'Is it lawful for a man to put away his wife for every cause?'" There can be no question of morals more deeply affecting the happiness, and purity of society than the Law of Divorce: *and it was for ever fixed* at Bethabara by the Great Lawgiver of holiness. This was His answer; "Have ye not read, that HE Which made them at the beginning made them male and female, and

said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?'[1] Wherefore they are no more twain, but one flesh. WHAT, THEREFORE, GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER." When they enquired how this was to be reconciled with the law of Moses, He declared unto them, 'WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTETH ADULTERY: And WHOSO MARRIETH HER WHICH IS PUT AWAY DOTH COMMIT ADULTERY.'"[2] Surely these are plain words: and they stand for ever, because it was Christ Who spoke them; and He has declared, "Heaven and Earth shall pass away; but My words shall not pass away."[3] Men and nations may contradict the law of God, and make laws of their own device, to suit the loose morals of the world; but never can they blot out this sentence from the records of His Kingdom.

"Then they brought young children unto Him, that He should put His hands on them." The faithful women in the crowd justly thought that the sacred Hand of our Lord would impart a blessing to their infants. And when His disciples rebuked them for coming, He was much displeased, saying, "Suffer little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." Thus from the beginning to the end of His Ministry our Lord taught His hearers that humility, innocence, and meekness, are the laws of His Kingdom. And when we hear the words, "Suffer little children to come unto Me, and forbid them not;" and when we behold the Saviour so lovingly taking them in His arms, and putting His hands upon them, and blessing them, we are encouraged to bring them to Him at the Holy Font, —that being baptized in His Name, and born again of water and of the Spirit, they may be made heirs of His Kingdom even in their infancy.

This incident occurred on the road from Bethabara to Jerusalem, being only two days before the people led Him

[1] Gen. ii. 24. [2] See also Luke, xvi. 18.
[3] Matt. xxiv. 35. Mark, xiii. 31. Luke, xxi. 33.

into the city in triumph. "And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" He was a young man, a Ruler, and very rich. Ardent in temper, he came in haste, as if deeply impressed with the wisdom and power of Jesus. He kneeled to Him, and addressed Him with reverence as the "Good Master." He had no idea of the Divine character of the Messiah; yet he kneeled to Him. But our Lord would fain raise his mind to a clearer sense of the nature of God,—to WHOM ALONE man must pay religious service: He at once answered, "Why callest thou Me good? There is none good but One, that is, God;" either believe and confess that I am God;[1] or call Me not good, nor kneel before Me. "'But if thou wilt enter into life, keep the commandments . . . . Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, thou shalt love thy neighbour as thyself.' The young man saith unto Him, 'All these things

[1] See especially Maldonatus, Matt. xix. 17. Bernard. à Piconio, *Ibid.* Barradius quotes Augustin contra Maximinum, lib. iii. cap. 23, "'Recte Me appellabis bonum, si Me noveris Deum. Nam quando Me nihil aliud quam hominem putas, *quid Me dicis bonum?* Non te facit bonum, nec beatum, nisi bonum immutabile, quod solus est Deus.' Sic ergo respondit Dominus, quia adolescens bonum Eum vocabat non ut Deum, sed ut merum hominem. Et his verbis indicare voluit, Se alio longe præstantiori modo bonum esse, nempe bonum Deum. Verbis (inquit Theophylactus) istis Christus mentem hominis illius sublimiorem reddere vult, ut Ipse tanquam Deus agnoscatur." Barradius, vol. iii. lib. v. cap. 7, p. 367. To the same effect Tostatus Abulensis, In Matt. Evang. xix., Quæst. 113, 114. Ambrose, Comment Lucæ, lib. viii. vol. iv. p. 137, and Athanasius, De Humanâ Naturâ suscepta, Op. tom. ii. p. 599, G. & L. Ed. 1627.

"'Quid Me dicis bonum,' et Me tanquam bonum scilicet interrogas de bono? Quoniam enim adolescens Dominum appellabat bonum, blandimento captans Illius benevolentiam, cùm tamen nihil aliud existimaret Eum esse quam purum hominem, sed cæteris eminentiorem: et quoniam de bono faciendo quo promereri posset vitam æternam interrogabat, Dominus omnem bonitatis laudem ad solum Deum transfert, qui solus naturâ et verè bonus est. Unde subjicit; Unus est bonus, Deus scilicet, vel, ut habent alii, Nemo bonus nisi solus Deus: quasi dicat, Merito deberes nec Me dicere bonum, quem existimas esse purum hominem; nec te putare posse aliquid boni facere, quòd solus Deus dicendus sit vere bonus, cujus comparatione non justificabitur omnis homo, nec quodvis opus hominis. Non ergo negat Se bonum esse et Deum, sed ab illo non Se appellandum bonum significat, qui Ipsum purum hominem credidit." Jansenius Gandavensis, cap. c. p. 736.

have I kept from my youth up: what lack I yet?' Then Jesus beholding him, loved him." He knew that the young Ruler desired to pursue the right path, though he had yet to find it; and there is not a more engaging or noble sight than the virtuous career of a youth, maintaining his innocency amid the temptations of rank, and wealth, and the allurements of the world, and having courage to avow that he seeks an inheritance beyond the present. But his question, "What lack I yet?" betrayed a self-reliance, which required a sharp corrective. His confident air and words betokened a want of humility in his religious convictions: he came running in the high-way, kneeled down, and spoke familiarly of Heavenly things, as if he thought they were easy to attain. "Good Master," and "eternal life," are on his lips; but without a deep sense of their meaning. This is no uncommon character in what is called, "the religious world." Many who talk freely of Christ, and confidently believe themselves to be within the circle of the elect,—if they understood their own hearts, might find that their assurance rests on a hollow foundation. Many, who imagine they have made great discoveries in the promises of the Gospel, have yet much to learn in the knowledge of themselves. This was the case of the young Ruler, who had kept the commandments; but deceived his own heart. Jesus knowing that the love of wealth was his besetting danger, would put the reality of his desire to "inherit eternal life" to a severe trial;—"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the Cross, and follow Me.[1] And the young man was sad at that saying, and went away grieved: for he had great possessions." After all, then, his obedience had cost him nothing; he had made no self-sacrifice; out of his abundance he had been bountiful: his affections were set on an idol; for that is an idol, whatsoever its name or kind, which stands between the heart

[1] "'Et veni,' relictis omnibus, 'et sequere Me' Me imitando, Et sicut Ego ambulo ambulando: quia in sequela Christi per opera charitatis consistit perfectio principaliter et completè: in paupertate autem voluntaria consistit inchoativè . . . . quia per hoc aufertur cura temporalium, quæ à dilectione Dei impedit animam. . . . . Relinquere omnia, est via ad perfectionem:

and God. To renounce his earthly treasures by a deliberate act for a distant future, to sell all most dear to him, and enrol himself in the band of Christ's followers, was a greater sacrifice than he was prepared to make even for the sake of eternal life. "When Jesus saw that he was very sorrowful, He looked round about, and saith unto His disciples, 'How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter the Kingdom of God.'" Here is revealed the mystery of the unceasing spiritual conflict, which is ever going on within the bosom of every man,—the trial of our faith in a choice between the attractions of Earth, and the promises of Heaven. And because there are few temptations to the natural man more powerful than the love of money, there is none against which Christ so constantly points His warning; as witness those Parables of the Rich Glutton, the Unjust Steward, Dives and Lazarus, and many other of His most forcible lessons. In all these He represents the subtle and dangerous influence of wealth on the spiritual character, which it is the object of the Gospel to build up on better hopes.

The disciples were astonished out of measure at their Master's words, saying among themselves, "Who, then, can be saved?" If wealth, which all pursue so eagerly, bars up the way to Heaven, who can enter in? "And Jesus looking upon them, saith, 'With men it is impossible, but not with God: for with God all things are possible.'" This expression of "looking upon them" always seems to convey a deep meaning.[1] We can but feebly imagine the expressive look of the Messiah, sometimes of regret, or anger, sometimes of

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sed in sequendo consistit perfectio. Magna certè gloria est sequi Dominum, et ideo valdè est appetendum. Ad perfectionem ergo non sufficit homini relinquere sua, nisi Dominum sequatur: id est, nisi relictis malis faciat bona.'" Ludolphus, Vita Christi, pars ii. cap. 11, p. 430.

"At ille, stultissimus hominum, plus dilexit divitias quam Deum, plus terrenam et caducam vitam quam cœlestem et æternam. In quo subindicavit se non capere quod nomine boni esset intelligendum, cùm diceret, 'Magister bone;' et 'Quid boni faciam?' Et abiit tristis, nolens pro thesauro æterno terrenas divitias ad opera pia commutare." Stapulensis, in Matt., p. 145.

[1] See Tostatus in Matt. xix., Quæst. 172.

encouragement, and tenderness. When the young Ruler said, "All these things have I kept from my youth up," Jesus "beholding him, loved him:" when he went away grieved because he had great possessions, Jesus "looked round about,"—no doubt with traces of sorrow in His countenance, that one with so many amiable qualities should prefer his perishable riches to the treasures in Heaven. And when His disciples were "exceedingly amazed" at the force of His words, He "beheld them,"—looked upon them. He knew their troubled thoughts, and cheered them with one of those golden sentences, which should be engraved on every heart,—"WITH GOD ALL THINGS ARE POSSIBLE." This is a most blessed truth to all who are well acquainted with their own infirmities. It sheds a gleam of Heavenly sunshine over the darkest hour; it gives energy to faith in its hard struggle with besetting sin; it calms the burthened conscience by an assurance of the power of Divine grace.[1] In every danger, amidst all temptations, it whispers to the believer that he is in a Presence more than mortal. "The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"[2] If all things are possible with God, the rich in this world's possessions may take up the Cross of Christ and follow Him in the spirit of love and self-denial. The com-

[1] "Dominus itaque quo conceptam à discipulis animi tristitiam mitigaret, et benignè eos est intuitus, (verbo enim intuendi Evangelistæ significarunt Dominum mansucto oculo turbationem mentis eorum sedasse) et verbis quoque severitatem sententiæ suæ temperavit, in medium adducens divinam virtutem, et per eam ad confidentiam exhortans. Apud homines, inquit, hoc impossibile est. Hoc nempe, non solùm ut dives salvus fiat, sed etiam generaliter ut quis salvus fiat. Non enim hoc fieri potest solâ humana virtute, sed requiritur divina gratia, qua id quod alioqui nobis est impossibile, sit possibile, imò et facile. Eâ enim sic mutantur animi divitum, ut alacres etiàm vel abjiciant quod possident, vel possideant tanquam commune, non proprium, parati semper relinquere, sicut et vitam impendere, si quando id postulet religionis negotium." Jansenius, cap. c. p. 741. "'Apud Deum omnia possibilia sunt,' non solum salvare divites in studio et in affectu, sed etiam divites in re, et confidentes in divitiis, possibile est: quoniam divina gratia tollit ab illis omnem inordinatum affectum et usum." Cajetan, Evang. Matt., fol. 53 B. "Neque alio modo salvationem divitis hîc dicit Christus impossibilem esse, quàm apud homines, seu humanis et naturalibus viribus: apud Deum enim, id est, divinâ virtute, seu viribus supernaturalibus, utrumque non modo possible, sed et facillimum est, nempe et divitem avelli ab affectu divitiarum, et sic salvari." Tirinus, in Matt., p. 951.

[2] Ps. xxvii. 1.

mand to the young Ruler to "sell all" was in answer to his presumption. Riches are the gift of God for the reasonable use and advantage of the possessor, and are blessed and sanctified to those who use them according to His law. For Christ afterwards added, "Children, how hard is it for them that *trust in riches* to enter into the Kingdom of God." This is the distinction made by Divine wisdom and authority.

The promise of "treasure in Heaven" to all who "take up the Cross," and follow Christ, kindled the ever-ready warmth, and self-confidence of Peter. "Behold, [he said] we have forsaken all, and followed Thee; what shall *we* have therefore?" Thus St. Peter, the most eminent of the disciples, unconsciously betrayed the lower motives, which mingle with all the best purposes of man. He claimed a reward of merit to the Apostles, because they had so faithfully attended upon Him, not having yet learned that His grace of election had raised them to the dignity of serving their Divine Master. Whilst therefore Jesus now opens to the view of the Twelve the great rewards which were especially in store for them, He leads them to understand, that their hopes must rest only on His favour, and that they were to be humble in their own esteem. "Verily I say unto you, That ye, which have followed Me, in the Regeneration[1] when the Son of Man shall sit on the Throne of His Glory,[2] ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel." No language could convey to the Jewish mind a higher promise than to be accounted worthy to judge the ancient Tribes of the chosen people by their thousands, and tens

[1] "'*In regeneratione*,' non per baptismum sed per resurrectionem. Illa enim erit verè regeneratio hominum eorumdem secundum suamet corpora quæ ante mortem habuerant: ita quòd sicut modò generantur homines in esse naturali, ita tunc generabuntur in esse naturali. Baptismus autem est spiritualis tantum regeneratio animæ." Cajetan, Evang. Matt., fol. 53 c.

[2] "Deinde tempus recompensationis annotat, quando sint habituri tanta præmia. Non in hac vita, nec in morte, sed in resurrectione ipsa, '*quando Filius hominis sederit in sede majestatis suæ*,' hoc est, in illa gloria, in quâ redibit Judex totius mundi. Similitudine utitur notâ hominibus, judicis sedentis pro tribunali, et dirimentis lites aut partes dissidentes: sic Christus Filius hominis, hoc est in speciem jam humilis, et contemptus, sedebit in sede majestatis suæ, hoc est, cum plenaria authoritate decernendi inter justos, et injustos." Aretius, Comm. in Matt., fol. 129.

of thousands, when the Messiah should ascend the throne of David, as the Jews now expected. Those far-reaching words, to be fulfilled in distant ages, were beyond the understanding of the disciples. After the Day of Pentecost they would more clearly interpret their Lord's prophecy, which pointed to His glorious coming again. Meanwhile they would be spiritual rulers over the provinces of His Kingdom, as bright stars in His Church, to shed the light of the Gospel, first through the Twelve Tribes of Israel, and afterwards upon the distant Gentile nations. The character of their high office is set forth in the Acts of the Apostles, as also in the Epistles which they, and St. Paul, wrote to the Churches. When Christ had ascended up on High, and the power of the Holy Ghost was manifested, unto every one was "given grace according to the measure of the gift of Christ:" all were ordained to their several offices, "some Apostles, and some prophets, some Evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."[1] Moreover for the comfort of disciples in all ages, He added, "And there is *no man* that hath left house, or brethren, or sisters, or father, or mother, or wife, or children or lands, for My sake, and the Gospel's, but he shall receive an hundred fold, now in this time, houses and brethren, and sisters, and mothers, and children and lands, with persecutions; and in the world to come eternal life." There is laid up for all such the inheritance of an incorruptible treasure, surpassing an hundred fold all that they have forsaken for Christ's sake. Nay, even "*now in this time*" He makes them ample amends: in the midst of their privations and sacrifices, "with persecutions," they have the earnest of their glorious future in the assurance of faith, the ministration of angels, the present Love of their Redeemer, the comfort of the Holy Spirit, the blessed "Communion of Saints," as members of the Church Catholic;—and surely these are "an hundred-fold now in this time."

But that His disciples might not deceive their own hearts, or presume to claim any merit to themselves in leaving all to follow Him, He added, "Many that are first shall be

[1] Eph. iv. 7, and 11, 12.

last, and the last first."[1] This He explained by the Parable of the LABOURERS IN THE VINEYARD. "For the Kingdom of Heaven[2] is like unto a man that is an householder, which went out early in the morning to hire Labourers into his Vineyard. And when he had agreed with the Labourers for a penny a day, he sent them into his Vineyard." Afterwards he went out about the third, the sixth, the ninth, and even at the eleventh hour, and finding others in the market-place standing idle, because no man had hired them, he saith unto them, "Go ye also into the Vineyard, and whatsoever is right that shall ye receive." And when the evening was come, the Lord of the Vineyard commanded his steward to call the Labourers together, and generously paid them all a full day's wages, "beginning from the last to the first."[3] But they who had been first hired murmured against the good man, because

[1] "Dominus Christus ampla proposuit præmia, specialia quædam ad Apostolos pertinentia: alia deinde ad alios fideles. Hæc præmiorum amplitudo animos facilè poterat tollere, ut augustè de se et magnificè sentirent, in primis Petrus. Quare Christus ad humilitatem revocaturus, subjecit illam memorabilem sententiam de primis et ultimis. Sic igitur cohærent membra: Decet vos humiles esse, nec ob præmia promissa superbire. Ratio est, quia primi aliqui fient ultimi, et ultimi quidem ad primos transibunt. Rationis confirmatio jam hinc ex parabola petenda est. Nam in regno cœlorum hæc sors est, qualis est in vinea laborantium imparibus horis, tamen æqualitèr auferentium mercedem: ergo humiles estote, et modestè de vobis sentite." Aretius, Comment. in Matt., fol. 130.

[2] "Appellatione regni cœlorum intellige ipsum in utroque statu: vitæ scilicet et termini; nam operari spectat ad regnum cœlorum in hac vita; merces vero ad idem in termino." Cajetan, Evang. Matt., fol. 53 H. '*Simile regnum cœlorum*,' Hoc est gubernatio officiorum cœlestium quæ sunt in ecclesia. Hoc enim dicitur regnum cœlorum, quia origo ejus est in cœlo, et conversatio, et finis." Albertus Magnus, Matt. Evang., fol. 158. Non est dicendum regnum cœlorum hîc accipi pro Christo, aut gratiâ Evangelicâ, sed pro eo quod propriè significat, nempe pro regno illo Christi, quo partim in terris regnat per fidem, et partim in cœlis per gloriam, hoc est, pro Ecclesiâ partim in terris militante, et partim in cœlis triumphante. Utrumque enim statum oportet nomine regni cœlorum hîc comprehendi, quia operari pertinet ad statum præsentem, merces autem ad futurum." Jansenius, cap. ci. p. 746.

[3] "Optime quadrat conclusio responsioni datæ Petro; quòd non beatior erit qui plura reliquit, sed quem gratia Dei priorem constituet. Composita siquidem est hæc parabola ad aperiendum quòd gratia Dei, absque justitiæ prejudicio non datur secundum opera, labores, temporalia bona et similia, sed secundum divinam voluntatem: ut nec apostolos qui minima reliquerunt, nec illos qui modicum habent spatium aut modum operandi, posthabeamus: nec illos qui multum laborant, qui multa largiuntur, præponamus in gratiâ Dei." Cajetan, Evang. Matt., fol. 54 F.

they received only the terms of their engagement, having borne the heat and burthen of the day, whilst some had wrought but one hour. But he answered one of them, "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" that is, generous to others beyond my agreement. In order to mark this lesson of the Parable more forcibly, Jesus repeated,[1] "So the last shall be first, and the first last: for many be called, but few chosen."[2]

Such are the ever-changing figures under which Jesus represents to us the world of grace. The Vineyard is the Messiah's Kingdom on Earth; the Lord of the Vineyard is Himself; the hired Labourers are His people, with whom He has entered into covenant; the steward represents the angels: the promised wages of service are eternal life. When the evening is come,—that is, in the great Day of Judgment, the angels will be commanded to gather all labourers together, that they may receive the full measure of reward, provided they have done faithful service. The discontent of those who were first hired is but a minor incident of the Parable,[3] giving lustre to the free bounty of the Lord of the Vineyard in rewarding a short day of labour with full pay. There are no murmurers among the blessed in Heaven, where the very thought of envy cannot be breathed in the Presence of Divine Love. All discords will cease in the world of harmonies. The Spirit of Christ

[1] Jansenius Gandavensis, cap. ci. p. 745.

[2] "Multi sunt vocati; Deus enim vult omnes homines salvos fieri, 1 Tim. ii. 4. Multi audiunt verbum, et ad fidem vocantur, sed citò a verbo cadunt, ideo pauci electi sunt, id est pauci sunt qui certam suam vocationem faciant per fidem et obedientiam præceptorum Dei. 'Vocati' appellantur ad vitam à Deo per prædicationem Evangelii, alibi appellantur 'Invitati' ad nuptias. 'Electi' verò sunt fideles qui ex animo credunt." Guilliaudus, in Matt., fol. 446. "Multi, id est, omnes, sunt vocati ad gratiam, et ad observationem mandatorum, sed pauci electi ad gratiam eximiam, et observationem consiliorum Evangelicorum." Corn à Lapide, Matt. xx. 16.

"Hâc parabolâ declaratur superbenigni Dei bonitas, qui omnes salvandos visitat, vocat, impellit; quosdam veluti ex pacto, quosdam promissione, quosdam solâ electione, et exuberanti voluntatis suæ bonitate, operantes; ad suam quidem gloriam volens salvos facere." Stapulensis, In Matt., p. 149.

[3] Greswell's Exposition of the Parables.

will be transfused into the glorified nature of the just made perfect, who will rejoice in the salvation of all the elect.[1] One swelling note of praise and adoration shall proclaim the Glory of God: for by His free grace alone they are made blissful dwellers in the City of the Heavenly Jerusalem.

The central truth of this Parable,—and indeed one of the vital principles of the Gospel, is the free gift of eternal life in Christ Jesus. It is HE Who calls some in the early morning, some at the third, or the sixth, or the ninth, or even at the latest hour, ever looking out for labourers, and abounding in His Love to all who are willing to be hired into His Vineyard, that He may give to each his promised reward. But it is worthy of remark, that in the Parable all who were told to go into the Vineyard *at once obeyed the call.* And if we would make the application to ourselves, none can plead that he has not received the command, Go thou into the vineyard. We have been called oftentimes;[2] first in Baptism; afterwards in every stage of life, by blessings without number, —afflictions and bereavements, or merciful deliverances; by the voice of parents; by example of holy men; by Confirmation, and earnest invitations to the Holy Sacrament of the

[1] "Sed nunquid aliqui murmurabunt? nunquid erit in cœlo oculus nequam? Minime. Nulla ibi murmuratio est, nullus oculus nequam, nulla invidia; quia charitas corda omnium complet. Sic aliena gloria gaudent beati, ut suâ. Ex bonitate cor pravum invidiam depromit; ex bonitate verò illa Dei, ex qua veluti ex fonte omnium bonorum effluit gloria, nullus in cœlo depromit invidiam; sed summam omnes eliciunt charitatem, summamque laudem Dei. Cernet nobilis eum, qui in terra obscurissimo loco natus est, multo beatiorem. Cernet is, qui ditissimus fuit, pauperem gloria illustriorem. Cernet rex servum, quem pro nihilo ducebat, multo fulgentiorem. At oculo non cernet nequam, sed amore ac reverentia pleno." Barradius, vol. iii. lib. v. cap. 16, p. 404. "Chrysostomus de horis habet explanationem, scilicet homines diversis horis, id est, diversis ætatibus vitæ, in vineam venire." "Undique aperitur, ætatis nobis hominum hac parabolâ designari, quorum alii juniores, alii seniores virtutem amplectuntur. Ut et illi discant non superbire, neque opprobio dare, quia undecima horâ rectè vivere aliqui cœperunt: et isti etiam, quia brevissimo tempore omnia possint recuperare." *Ibid*, p. 398.

"In vitâ æterna nullus murmurat de alterius felicitate, ubi est summa charitas, et nulla invidia." Tostatus Abulensis, Matt. xx., Quæst. 28.

[2] "Omnes patres intelligunt in parabola significari Deum in variis tùm mundi, tùm vitæ humanæ ætatibus electos suos vocare: in novissimo tamen die eos qui circa finem mundi, aut circa finem vitæ suæ vocati sunt ad vineam, idem præmium accepturos cum his qui a mundi exordio, aut à pueritiâ suâ vocati sunt, et bonis operibus vacaverunt." Jansenius, p. 745.

Lord's Supper; by the word of Christ preached in His Church and by all the pleadings of the Holy Spirit in the conscience. God may truly say to the spiritually deaf, living within the sound of the Gospel, "I spake unto you, rising up early and speaking; but ye heard not; and I called unto you, but ye answered not." And even now He says to every one still standing idle in the market-place, Go thou also into the Vineyard, and whatsoever is right that shalt thou receive. If we heartily obey the call, He will of His great mercy overlook the lost hours, that when the evening is come, we may enter into His joy. But His prophet declares the just judgment that awaits all who refuse, "I will cast you out of My sight."[1]

[1] Jer. vii. 13—15. "Tempus operandi vita est, tempus mercedem recipiendi est mors. Cum serò factum esset, dicit Dominus vineæ procuratori suo; 'Voca operarios, et redde illis mercedem.' Brevis est labor, longissima quies, nempe æterna: breve est tempus quo operamur, æterna duratio qua præmio operum perfruemur." "Sequuntur operarios opera, non hic manent. Non sequuntur nos divitiæ, honores, voluptates: sola sequuntur, et comitantur opera, siva ea bona sint, sive mala: mala ut puniantur, bona ut remunerentur. Hinc illud Div. Bernardi Serm. ad Clericos, cap. 15. Non transeunt (inquit) opera nostra, ut videtur: sed temporalia quæque veluti æternitatis semina jaciuntur. Videat unusquisque quænam semina jaciat, hoc est, quæ opera faciat; nam ut sementem fecerit, ita et metet: de fructu manuum dabitur ei." Barradius, vol. iii. lib. v. cap. 17, p. 402.

CHAPTER LVI.

THE MESSIAH GOING UP TO JERUSALEM TAKES THE TWELVE APART AND FORETELS HIS SUFFERINGS, DEATH, AND RESURRECTION—IN ANSWER TO THE AMBITIOUS REQUEST OF JAMES AND JOHN TO SIT ON HIS RIGHT HAND, AND ON HIS LEFT, IN HIS GLORY, HE TEACHES HUMILITY, AND POINTS TO HIMSELF AS THEIR EXAMPLE.

Matt. xx. 17—28. Mark, x. 32—45. Luke, xviii. 31—34.

Thus far we have been permitted, with the multitudes, to follow the Messiah, to witness His miracles, to hear His precepts of Divine wisdom. Who would not still linger with Him, and listen to the revelations of His Father's Love, Whose good pleasure it is to give us the Kingdom? We could never tire of learning from His gracious lips how rich are the treasures laid up in store for His obedient disciples: who would not desire still to behold the wonders of His power in other acts of mercy to the afflicted? But the hour of His sufferings, so often foretold, draws near: the last awful spectacle awaits us in Jerusalem; thither we must bear Him company. And on the way "He took the twelve disciples apart," and "began to tell them what things should happen unto Him:" "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished." "He shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn Him to Death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him:" or according to St. Mark, "they shall mock Him, and shall scourge him, and shall spit upon Him, and shall kill Him:" and according to St. Luke, "He shall be delivered unto the Gentiles, and shall be

mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death."[1]

This sad and awful announcement was reserved for the chosen few: He took the Twelve apart. It was not revealed to the fickle multitude, having their hearts hardened: they were unprepared to hear of the Cross; rather desiring to make Him their King. Yet perhaps there were many followers who would have been overwhelmed with sorrow, had they been told of the agonizing Death which awaited Him at Jerusalem. They would never have endured that Roman soldiers should bind, and scourge, and mock their Benefactor. Some whose hearts had been touched by His example of every perfection, and others who had been healed of their infirmities, would have gathered round to stay His steps.[2] What would not the widow of Nain have done to save Jesus, the Saviour of her son? With what feelings of love and gratitude would the little daughter of Jairus have grieved! And Mary Magdalene, and those other loving women, "who ministered unto Him of their substance," how would they

[1] "Gentiles illudent Ei verbis et contumeliis; et conspuent Eum oris immunditiis; et flagellabunt Eum virgis et nodis; et occident Eum crucifigendo clavis ferreis. Injuria nimia ubi falsi tradunt Veritatem, fatui illudunt Sapientiam, rei flagellant Innocentiam, miseri conspuunt Gloriam, mortui occidunt Vitam. Unde Bernardus; 'Heu, fratres carissimi, libertas captivorum traditur, gloria angelorum illuditur, speculum sine macula et candor lucis æternæ conspuitur, Dominus omnium flagellatur, et Vita hominum occiditur. Quid restat nisi, ut omnes eamus, et cum eo moriamur?' Et iterum, 'Traditur, tanquam reus: ad illudendum, tanquam fatuus: ad flagellandum, tanquam malefactor: ad conspuendum, tanquam vilis; ad occidendum tanquam prævaricator legis.'" Ludolph, Vita Christi, pars. xi. cap. 21, p. 464.

"Solis discipulis hæc seorsum aperit, tum quòd hi Ei essent familiores, atque in fide et dilectione firmiores, qui proinde minus scandalizari poterant hujusmodi prædictione quam alii nequaquam ferre potuissent: tum quod hi delecti erant, ut primi testes postea essent eorum quæ ad tempus erant celanda, nec testes modò, sed et ut imminentis hujus tempestatis aliquâ ex parte essent participes." Jansenius, cap. civ. p. 764.

[2] "Quia impediretur fortassis passio Christi: nam si populi audirent quòd Christus passurus esset in Jerusalem, et illuc iret, dissuaderent Ei clamando ut illuc non iret: et si iret, conarentur ipsi, qui aliquem zelum bonum habebant, impedire inter Jerusalem, ne hæc fieret." "Quare Christus secreto nunc discipulos assumpsit?" "Fiebat autem propter fœminas, quæ ambulabant cum Christo ministrantes ei in Galilæa: nam propter teneritudinem harum, si audissent de morte ejus, aliquantulum ante clamarent, et fierent importunè: in quo Christum valdè molestarent, et impedirent passionem Ejus variis modis." Tostatus, Matt. xx. Quæst. 40.

have wept, and refused to be comforted! Nevertheless, though He had mercifully released so many from their bodily ailments, and from death itself, He had a greater task to accomplish for them. He must make atonement for them, and blot out their sins, in His own Blood, ere they could be with Him in the Mansions of His Father: this was the purpose of His coming on Earth; this the purpose to be accomplished on the Cross. But whilst He tells them of His sufferings, He declares once more the great mystery and miracle of His Resurrection;—"AND THE THIRD DAY HE SHALL RISE AGAIN."

Suppose, for a moment, this were the history of some earthly personage, wonderful in wisdom, exalted in power, offering himself to a voluntary, ignominious, and dreadful death, that he might save his bitterest enemies, who were justly condemned to perish. Imagine that they were to be the very perpetrators of the act, reviling him, and spitefully adding to his torments by their scorn and derision:—and yet, foreseeing all this, he would not withhold himself. What a sublime example of heroism and benevolence it would present! But none other than the Incarnate Son of God, as He is manifested to us in the Gospels, could exhibit such a spectacle of enduring Love and pity as this.

He had passed through the land, peopled with millions; everywhere dispensing health and life, feeding them miraculously by thousands, raising the dead, delivering the possessed of demons, healing the deaf, the dumb, the blind, the lepers. By words few and unanswerable He had put to silence the learning of the Scribes and Lawyers, even out of their own Scriptures. As One having a familiar knowledge of all Heavenly truths, He had exposed the false teaching of the Rabbis. He had declared the great truth of the immortality of the soul, which had perplexed and baffled the intellect of all the greatest philosophers who had yet appeared: He had revealed a new Kingdom which He would establish on Earth; yet "descending out of Heaven:" He had delivered a Code of Laws, adapted to the universal happiness of mankind, more pure, exalted, and complete than had ever before entered into the mind of the wisest lawgivers to conceive; yet so simple, short, and clear, that the most ignorant

might understand: He had explained that the ancient prophecies, which spake of the coming of Messiah, had reference to Himself, and that in His Person they were already in part fulfilled: He had told of mysteries in the realms of Heaven, hitherto veiled from human knowledge; and of the great purposes of the invisible, incorporeal God, enthroned in light: Again and again He had declared Himself to be the Son of that Only God, from everlasting the Partner of His Throne, —One with Him in the essential Unity of the Divine Nature: yet being all this, He foretels the dread fact, that He is to die the Death of a malefactor! Moreover, for the consolation of His grieving disciples, He promises that, being dead, He will break in pieces the chains of Death, and on the third day raise His Body from the dishonour of the grave, as the first fruits of a General Resurrection; and lastly, that He will hereafter come with His holy angels as Judge of the whole World.

Such was Jesus of Nazareth, Who journeyed towards Jerusalem, to deliver Himself as a willing Sacrifice into the hands of wicked men. He might have destroyed them with the breath of His indignation. He might have cast the Sanhedrim, the defilers of the Temple, and the Temple itself, and the treacherous city, into the depths of the Dead Sea, amidst the engulphed ruins of Sodom and Gomorrah, which He had overwhelmed two thousand years before. But where then had been the hope of mankind? If He had not "humbled Himself, and become obedient unto death, even the Death of the Cross,"[1] the purchase of our Redemption would not have been perfected;—the gates of Heaven had been closed against us. He came to redeem a lost world: He took upon Himself man's nature, and veiled the Godhead in flesh. As a "High Priest," "holy, harmless, undefiled, separate from sinners, and made higher than the heavens,"[2] He would offer up the required sacrifice of expiation for sin,—Himself the Victim; that the fallen race of Adam, being saved by a righteousness not their own, might be reconciled to a just and holy God.[3]

[1] Phil. ii. 8. [2] Heb. vii. 26.

[3] Christus mortis diem cognovit, et tempus, locum, modumque elegit, et mortem ipsam Ipse quæsivit. Neque enim Vitam mors quærere poterat, ab ipsâ Vitâ, ut occideretur, quæsita est." "Ego sum Via, Veritas, et Vita," (ait)

Each minute circumstance of His sufferings and Death being open to His prophetic view, He declared their exact nature in these seven particulars;

1. "He was to be betrayed into the hands of the Chief Priests,
2. condemned to Death,
3. delivered to the Gentiles,
4. mocked,
5. scourged,
6. spitted on,
7. crucified."[1]

No wonder all this should seem incredible to the Apostles, who had witnessed His goodness and mighty deeds. How could such Love be repaid by cruelties so dreadful? How could One so great and powerful "*be betrayed?*" By whom could treachery of so deep a dye be perpetrated? How could HE Who had raised others from the grave be Himself "*condemned to Death?*"—"*Delivered to the Gentiles?*" given into the hands of their Roman oppressors? Is He not the Messiah come to deliver the house of Israel from the Roman yoke, to sit on David's throne, and to put all enemies under His feet?—"*Mocked, scourged, spitted on?*"—Impossible! It is "the Christ, the Son of the Living God." The hands of the smiters would wither in the blow. Above all, how could He be "*crucified?*"—hang disgracefully on a Roman Cross! the punishment of thieves and murderers! those blessed Hands, which gave sight to the blind, and hear-

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Joan, xiv. 6. Vitam essentialem qui fieri potest ut mors occidat? "Vita erat Christus essentialiter, quia erat Deus, non ergo poterat Illum mors occidere, si vellet humanitatis conservare vitam. At mori voluit Vita, ut mortem Vita occideret." "Omnia sigillatim commemorat, ut intelligant discipuli, omnia Ipsi præcognita esse, atque prævisa, omniaque potuisse cavere, atque effugere, sed sponte, magnâque voluntate omnia perpeti." "Ascendit Rex summus in civitatem suam Jerosolymam, quam Ipse condidit, mirisque beneficiis affecit. 'Ecce (inquit) ascendimusJerosolymam.' Vide, quo honore, quibus chorcis, ludisque sit exceptus: 'Tradent (inquit) Eum gentibus, ad illudendum, et flagellandum, et crucifigendum! Ducitur Rex cum civibus ad palatium sub umbella: ductus est ab Jerosolymitanis civibus Rex Messias in montem Calvariæ, sub crucis gravissimo onere." Barradius, vol. lii. lib. vi. cap. 11, pp. 452, 453.

[1] Mempriss's Treasury Harmony, p.655. This elaborate work well deserves its name.

ing to the deaf, be pierced and torn with driven nails! those sacred Feet that walked upon the waves of Gennesareth, and entered into the cloud on the Mount,—bleed, and quiver to the stroke of the hammer! It was beyond their comprehension: "They understood none of these things: and the saying was hid from them, neither knew they the things which were spoken."

But who might venture again to say, "Be it far from Thee, Lord; this shall not be unto Thee?" They could not but remember the awful reply to Peter, on a former occasion, when that loving disciple ventured to rebuke Him.[1] Therefore they could only be silent and sorrowful. Already "They were on the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." They were amazed at his unalterable resolution to proceed, even whilst He told them, that He should be put to death. Their thoughts were of the Earth; His were fixed on Heaven: they were afraid of the dangers that threatened Him; He desired to encounter them at once, that He might accomplish His Father's Will, as He had said before, "I have a Baptism [of blood] to be baptized with, and how am I straitened till it be accomplished."[2] Their notions of His Kingdom extended only to the narrow limits of Canaan,—from the mountains of Gilead to Carmel, from Dan to Beersheba. But where could be fixed the boundaries of Christ's Kingdom? It would compass every sea and land. This was "the joy set before Him," for which He was hastening to endure the Cross, despising the shame: then He would for ever sit down at the right hand of the Throne of God.[3]

He had concluded the Prophecy of His sufferings by again declaring His Resurrection from the dead on the Third Day. Just before this He had said to the Apostles, "When the Son of Man shall sit in the Throne of His Glory, ye also shall sit on twelve thrones, judging the Twelve Tribes of Israel." Those words, and the promise of His Resurrection, brought to their minds some chain of thought, leading to His future dignities, of which they hoped to be partakers.[4] For, "then came

[1] Matt. xvi. 23. [2] Luke, xii. 50. [3] Heb. xii. 2.

[4] "Vere nesciebant quid appetendum petendumque sibi esset post Christi resurrectionem: quia errabant, tùm in tempore regni, putantes regnum Christi

to Him the mother of Zebedee's children with her sons, [James and John] worshipping Him, and desiring a certain thing of Him. And He said unto her 'What wilt thou?' She saith unto Him, 'Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy Kingdom;'" or, as St. Mark says, "in Thy Glory." It was the same infirmity of their nature, which had before prompted their ambitious hopes, when the Twelve had disputed which should be the greatest.[1] Even John, the beloved disciple, had not yet learned the meekness of His Divine Lord. By and by, when perfected in faith, He would know that the power which the Apostles were to exercise in the Church was spiritual; but until the Day of Pentecost not one among the Twelve could understand this. Not knowing what Christ's Kingdom was to be, nor the nature of his future Glory, the sons of Zebedee presumed to claim the highest post in it.

Jesus answered, "Ye know not what ye ask. Are ye able to drink of the Cup that I shall drink of, and be baptized with the Baptism that I am baptized with?" These figures of speech, the Cup and Baptism, seem to represent the bitter draught of suffering,[2] and the overwhelming flood of sorrow,[3] which now awaited Him in Jerusalem; as if He would give His disciples to understand that He would drink "the dregs of the Cup of Trembling," and be immersed in the Waters of Agony;—Are ye able to bear this? "They say unto Him, 'We are able.'" He expressed no displeasure at the confident tone of their reply; and prophesied, "Ye shall drink indeed of my Cup, and be baptized with the Baptism that I

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sensibile sequuturum statim resurrectionem Christi, tùm in modo regnandi: quia consequenter putabant se sic viventes sensibiliter regnaturos cum Christo. Si scivissent regnum Christi tanto tempore differendum post resurrectionem, et se post Christi resurrectionem oportere per passiones et mortes proprias transire ad regnum Christi, scivissent quid sibi petendum esset et acquirendum in resurrectione Christi, scilicet, gratia Spiritûs Sancti ad robur confitendi et prædicandi regnum Christi." Cajetan, Evang. Matt., fol. 55 B.

[1] See Chap. xxxvi. of the Narrative, p. 302.

[2] Tostatus, In Matt. xx., Quæst. 73. Lucas Brugensis, Matt. xx. 22. "Loquitur Christus de calice tribulationis, angustiæ, crucis, et passionis, qualem Christus Ipse bibit tempore suæ passionis, ut nos redimeret." Chemnitius, cap. cxxxii. p. 1395.

[3] Maldonatus, *Ibid.* Chemnitius, vol. i. cap. xxxii. p. 1395.

am baptized with."[1] If our Lord meant that they should partake of His sufferings and persecution, they nobly fulfilled His words; James died the death of a martyr, John suffered persecution as a confessor, ready to yield up his life for the truth of the Gospel.[2]

When our Lord declared, "Ye shall drink indeed of My Cup, and be baptized with the Baptism that I am baptized with," he added, "but to sit on My right hand, and on My left, is not Mine to give: but [it shall be given to them[3]] for

[1] "He bestows upon them a far higher gift than they had asked. Do you desire seats of earthly distinction? I will give you what is far more excellent, the golden Cup of My Passion, and a Baptism beyond compare; by which ye shall be exalted from earthly to heavenly glory. Ye shall drink of *My Cup*: I will give you to drink of that Cup; and by My help ye shall not refuse it, when ye have come to know the vanity of your wish for earthly distinction. Ye shall drink of My Cup; and be baptized with the Baptism that I am baptised with." "I will give you (says Ambrose, De Fide, lib. v. cap. 2.) the victory of Baptism, the inheritance of the Cross." Barradius, vol. ii. p. 448.

[2] But Stier perceives that this Prophecy has a deeper spiritual sense; "What Christ now says to the sons of Zebedee contains the kernel and germ of all the Apostolic doctrine, as expressed, for example, in Rom. vi. 3, 4, and gives the innermost signification of the two *Sacraments* of His Church, by which it is incorporated and united with Him. 1 Cor. xii. 13. In our case, indeed, it is in the inverted order: Christ alone first began by His entirely voluntary drinking of the Cup [meaning the Cup in Gethsemane], before this became Baptism to Him; we, on the contrary, can only receive the right and power from the previous communication of His Baptism, to drink of His Cup in free faith. '*Ye* shall drink of My Cup,' &c.,—in these words we are not at all to seek any special prophecy of spiritual martyrdom in the case of *John* and *James*, but to understand them thus:—*Ye*, certainly, even as all according to the general order; *but*, as to special honours and preferences, the matter is different from what ye imagine." Stier's Words of the Lord Jesus, vol. iii. pp. 72, 73.

[3] These words are not in the original, and give a forced construction to the passage: it had been better, if the English translation had been, "Is not Mine to give, but [except to those] for whom it is prepared of My Father." Tostatus Abulensis explains it, "Not Mine to give, so far as respects My humanity, in which sense alone you regard Me, in virtue of which you are My kindred, and expect Me to grant you this distinction." Comment. in Matt. xx. Quæst. 80; also, Ferus, Comment. in Matt., lib. iii. p. 285. And Cajetan, "Intellige secundum præsentem meum statum: non veni nunc ad distribuendas sedes regni. Sed scitote ab æterno à Patre meo distributas esse primas sedes; unde non sitis de his soliciti tanquam vacantibus." Evang. Matt., fol. 55 D.

"An hoc dictum imminuit Christi potentiam et gloriam? Nequaquam. Observandum est, quomodo hoc dicat, et quomodo isti hoc petierint. Præsumebant sibi gloriæ prærogativum apud Christum propter cognationem carnis. At hujus gratiâ dare gloriam regni cœlorum et primos consessus non decebat Christum. Deinde, licet potestatem omnem acceperit à Patre, hoc tamen non accepit, nec decet ut acceperit, ut aliis det quàm quibus a Patre prædestinatum est." Musculus, In Evang. Matt., vol. ii. p. 441.

whom it is prepared of My Father." In these words He ascribes the highest Glory to His Heavenly Father, as He had so often done before. He speaks in His Humanity, as not yet ascended to the right hand of power to receive the Throne of His Kingdom,—as not yet glorified. At other times, when He made Himself equal with God, and declared, "I and My Father are One," He spoke as the Son of God in His Divine and Eternal Nature. In these distinctions there is no contrariety: since He is both God and Man. This is a most blessed truth; for, as in our flesh He suffered Death for all, so the merits of His atonement made on the Cross are sufficient for all, *being infinite by reason of His Godhead.* The Incarnation of Christ, Who took unto Himself our nature, is the golden link which binds us in a mystical union with the Holy Trinity Itself. In Him we are renewed in the image of God; "sealed with the Holy Spirit of promise, Which [Who] is the earnest of our inheritance;"[1] made partakers of the Divine Nature.[2] In His eternal Love He submitted to humiliation, whereby God "hath raised us up together, and made us sit together in Heavenly places in Christ Jesus."[3]

When the ten other Apostles heard the request of James and John, "they mere moved with indignation" against them. They who were so lately amazed, and afraid at the very thought of their Master's sufferings, were now all at once filled with envy against each other! Thus grace and nature are ever contending for the mastery of the soul. The Lord knowing their angry thoughts, gently rebuked them in one of those lessons of meekness, which He always took occasion to enforce,—pointing to Himself as their pattern. "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give His Life a ransom for many." In these words He sets forth the two great purposes of His earthly Mission; to give to the world His own perfect example of every virtue; and to offer Himself as a Sacrifice of expiation for sinners, that they might be restored to the favour of God;—all to be accomplished, when He should bow His thorn-crowned head upon the Cross, and say, "It is finished."

[1] Eph. i. 13, 14. [2] 2 Pet. i. 4. [3] Eph. ii. 6.

CHAPTER LVII.

CHRIST ON HIS ENTRANCE INTO JERICHO HEALS A BLIND MAN —VISITS ZACCHÆUS THE PUBLICAN—PARABLE OF THE TEN POUNDS—GOING OUT OF JERICHO HEALS TWO OTHER BLIND MEN.

Matt. xx. 29—34. Mark, x. 46—52. Luke, xviii. 35—43; xix. 1—27. John, xi. 55—57.

As the Lord journeyed from Bethabara to Jerusalem, with a vast concourse of people, He passed through Jericho. It was within a week of the great national Festival, when all classes thronged the road from every place in Palestine, and beyond, wherever the Jews were settled; from Cœle-Syria in the north, to Egypt in the south; from Heliopolis the City of the Sun by the Orontes, to Heliopolis on the Nile. "The Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover, to purify themselves:" and whilst this great crowd followed in His train, attracted by the fame of His miracles, which had spread far and wide, they in Jerusalem anxiously waited for Him, "saying among themselves, 'What think ye, that He will not come to the Feast?'" "And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by, and he cried, saying, 'Jesus [Saviour], Thou Son of David [the Messias], have mercy on me.'"[1]

[1] The Name of Jesus carried conviction to the blind man, that the "Son of David," the Messiah, was passing by. As he had no means of judging who or what this wonderful Prophet was, except from having so often heard the conversation of the people around him, his faith is a strong testimony to the universal belief in Israel, that this was the proper time of Messiah's coming, as foretold by the prophets. The Jews, now for eighteen centuries scattered in every part of the World, acknowledge that the proper time for His appearance is past. If, therefore, Jesus was not the true Messiah, who was? or who is to be?

Never, in the whole course of His mission, was such an appeal made in vain. Having commanded the blind man to be brought near, "He asked him, 'What wilt thou that I shall do unto thee?' And he said, 'Lord, that I may receive my sight.' And Jesus said unto him, 'Receive thy sight: thy faith hath saved thee.' And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God." In this manner "Jesus entered into Jericho."

Jericho, the city of palms, was also in ancient times the city of miracle. The walls had fallen down at the feet of Joshua, when the priests blew the trumpet before the Ark. After 400 years, Hiel the Bethelite dared to build them up again, contrary to the Divine command,[1] and was punished in the death of Abiram his first born,[2] and Segub his youngest son. And it was from the bitter fountain of Jericho that sweet waters gushed out at the word of Elisha.[3] And now HE, by Whose power these judgments and wonders had been wrought, Who sent His angel to Joshua, and gave inspiration to Elisha, has come to the city.

We are able to form some idea of the multitudes, which were now on their way to the Passover. It is recorded that 2,700,000 people were sometimes assembled in Jerusalem for this Feast.[4] And as the Messiah,—the mysterious object of their wonder and hope, passed through to Jericho, in which probably there were ornamental avenues of trees, the palm, sycamore, and others, "Behold, [in the crowd] there was a man named Zacchæus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus Who He was: and could not for the press, because he was little of stature." Most probably his wealth had been acquired in the obnoxious office of principal contractor or farmer of the tribute, under

[1] Joshua, v. 20.

[2] 1 Kings, xvi. 34.

[3] 2 Kings, ii. 19—22. See Stanley's Sinai and Palestine for a charming descriptive and historical account of Jericho, pp. 299—303.

[4] Josephus, Bell. Jud., lib. vi. 9. 3. Some writers consider that this must be an exaggerated statement; but we know that at these feasts the crowds were immense; and the testimony of the most authentic historian we have (he himself being a Jew) must surely be preferred to the conjectures of modern times. See Williams's Holy City, vol. ii., Appendix on the Population of Jerusalem.

the Romans,[1] who gathered a large revenue from the olive groves, palms, and balsam trees of the district.[2] Although he had been an extortioner, yet perhaps his heart was open to better convictions;—no doubt he had been deeply moved by the wonderful reports of the Great Prophet. Therefore, "he sought to see Him, Who He was." He might hope to form some judgment, from His Person, whether He were indeed the looked-for Messiah, come to restore the Kingdom of Israel. He forgot his wealth and rank in the zeal of the moment; "and he ran before, and climbed up into a sycamore tree to see Him: for He was to pass that way."

"And when Jesus came to the place, He looked up and saw him, and said unto him, 'Zacchæus, make haste and come down; for to-day I must abide at thy house.'" The same Divine penetration, by which He had before known Nathanael's name and character at a distance under the fig-tree, revealed to Him the thoughts of the wondering Publican in the sycamore. The heart of Zacchæus must have thrilled with joy, when the Messiah called him by his name, and in a gentle tone of authority bade him prepare for His entertainment. The most he had hoped was to catch a passing glimpse of Him; but Jesus invites Himself to abide in his house! "And Zacchæus made haste, and came down, and received Him joyfully." As once before, at the supper of Matthew the Publican, so now many others crowded round the house, if only to find occasion of reproach: for, "when they saw it, they all murmured, saying, that 'He was gone to be guest with a man that is a sinner.'" Nothing could overcome the popular prejudice against a collector of Roman taxes. They thought it strange that One who claimed to be Messias should sit and eat with a man, who was by universal consent classed among sinners; and especially at a time, when all others were going up to Jerusalem to purify themselves for the Passover.

It would appear that the Publican did not think himself worthy to take his seat at the supper table. As he listened to Jesus, always teaching repentance and charity, he perceived by faith that He was indeed a Prophet: with faith came hu-

[1] Calmet's Dictionary. Lightfoot, vol. ii. p. 466.

[2] Josephus Antiq., viii. 6. 6.; and a Note by Whiston, ix. 1. 2.; xiv. 4. 1.; xv. 4. 2.; Bell. Jud., i. 6. 6.; iv. 8. 3.

mility, and a consciousness of his own sin. "And *Zacchæus stood*, and said unto the Lord; 'Behold, Lord, the half of my goods I give to the poor; and if I have taken anything of any man by false accusation, I restore him fourfold.'" He speaks of the present for the future: he was already a converted man:[1] from that day he would dedicate his wealth to charity, and if he had by false assessment of taxes defrauded any one, he would make ample amends beyond what the law required.[2] "And Jesus said unto him, 'This day is salvation come to this house: forsomuch as he also is a son of Abraham.[3] For the Son of Man is come to seek and to save that which was lost.'" This expression, "a son of Abraham," reminds us of the woman healed of her infirmity in the synagogue, whom He called "the daughter of Abraham."[4] He speaks graciously of all whom He spiritually or physically heals; they become the children of promise, when they believe in Him.

We may conclude from the words which He had before addressed to Zacchæus, "to-day I must *abide* at thy house," that He passed the night there. During His stay He would, of course, teach the people as usual: St. Luke says, "And as they heard these things, *He added* and spake a Parable, because He was nigh to Jerusalem, and because they thought the Kingdom of God should immediately appear." To correct the false impression of the multitude,[5] that the glorious reign

[1] "Peccator fui, fateor, eò maximè quòd temporaria bona ardentiùs concupiverim et amaverim: sed ecce mutationem in contrarium." Lucas Brugensis, Luke, xix. 8. "Do, id est, statuo dare: reddo, id est, reddere ex nunc constituo." Tirinus, Comment. in Lucam, p. 1000. And Barradius, vol. iii. lib. vi. cap. 14, p. 466. "Ex hoc exemplo discere debemus, quæ sit natura veræ pœnitentiæ. Non pudet eum lapsus et peccata sua agnoscere et confiteri, et si quem offendit, ad restitutionem et reconciliationem se ultro offert." Chemnitius, cap. cxxxvii. p. 1405.

[2] Lightfoot, vol. ii. p. 467.

[3] "That he was a Jew appears from his name, which is the same with Zaccai, Ezra, ii. 9. Macknight's Harmony, vol. ii. p. 349. Wordsworth's Greek Test., Luke, xix. 2.

[4] Chap. xlviii. of the Narrative, p. 406.

[5] "Regnum Messiæ, etsi putabant ipsi fore temporale et mundanum, tamen Dei regnum vocabant, quòd per Messiam à Se missum Deum in populo suo crederent sublimi quodam modo regnaturum, et sublimius quàm olim tempore Judicum, aut regis David, et aliorum. Et quidem regnum Messiæ ut jam in terris utcunque cœptum erat, ita mox in Hierusalem magnum profectum et incre-

of Messias was at hand; also to teach His Church that hereafter He would come again in Majesty, and that, meanwhile, all who claimed to be His servants must be diligent and faithful in the trusts committed to them; He spoke the Parable of the TEN POUNDS.[1]

"A certain Nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them Ten Pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' And it came to pass that when he was returned, having received the Kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." One said, "Lord, thy pound hath gained ten pounds;"[2] and he received, as the reward of his faithful service, power over ten cities: another said, "Lord, thy pound hath gained five pounds;" and he was made ruler over five cities. But another, who was slothful and disobedient, disregarding the privilege of serving such a master, who, he presumed to say, was "an austere man," had laid up

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mentum accepturum erat, verùm non erat ita ut illi putabant manifestandum, ut instar aliorum regnorum, in gloria et majestate appareret." Jansenius, cap. cvii. p. 777.

"Ne ambigui quæreremus quorsum tendit subjuncta parabola, declarat Evangelista quò tendit, scilicet, ad tollendam falsam existimationem quam habebant discipuli de manifestatione regni Dei quantum ad tempus. Putabant enim quòd statim post illum in Hierusalem ascensum, manifestandum esset regnum Dei, hoc est regnum Christi: idem est enim regnum Dei, regnum Christi, et regnum Cœlorum in evangelio prædicatum. Quod in veritate non manifestabitur publicè usque ad secundum Christi adventum: et tamen isti (ut dictum est) putabant tunc esse manifestandum Christi regnum. Ad hanc itaque erroneam existimationem tollendam explicat Lucas subjunctam dici parabolam." Cajetan, Lucæ Evang., fol. 148 B.

[1] See Alford's Greek Test., Luke, xix. 11—27, showing that this Parable is quite distinct from the former one of THE TALENTS: "the whole structure and incidents of the two are essentially different."

[2] "It is worthy of note, that the two faithful servants do not say, *We* have made so much, and so much, out of one pound: but, 'Lord, Thy pound hath gained ten pounds,' and, 'Thy pound hath gained five pounds.' In like manner we are to ascribe all our blessings entirely to the divine favour, not to our own careful management and industry; for we receive every good gift as seemeth good in God's sight." Chemnitius, vol. i. cap. CXXXVIII. p. 1410.

his pound in a napkin. This last the lord reproached as a wicked servant, and ordered his pound to be taken away from him, and given to the other who had ten pounds. Thus bountiful are the gifts of the King of kings to His servants, who have been "faithful in a very little." Ten cities, and five cities, for one pound rightfully employed in His service, represent the exceeding great rewards in the Kingdom of His Glory. But the slothful and wicked servant, who dared to call in question his lord's justice and goodness, was stripped of all. And for those citizens who sent the presumptuous message after him, denying his title to reign over them, his sentence was, "Bring them hither, and slay them before me."

This Parable is clearly prophetic. The Nobleman represents Christ Himself. Not to speak of His Divine attributes; but simply viewed in His Humanity, He was truly noble in every aspect;[1] noble by descent from the royal Tribe of Judah the lawgiver, of the root of Jesse, a lineal Son of David, born in David's city; the subject and centre of the prophecies, Himself the greatest of Prophets; in personal dignity, and self-endowed with miraculous powers, higher than Moses or Elijah; in holiness, wisdom, and every virtue that can adorn our nature, beyond example. The Nobleman "went into a far country:" Christ ascended into the highest Heavens to the right hand of Glory, to receive the investiture of a Kingdom;[2] a Kingdom which was not His till then, because until

[1] "Homo hic nobilis Christum adumbrat, omnium hominum nobilissimum. Deus enim est et Homo: nihil Deo nobilius, nihil nobilius Homine qui Deus est. Hominem generosum Se introducit Christus (ait Theophylactus); nam licet Homo fuerit, mansit tamen in fastigio, et nobilitate Divinitatis. Et Euthymius; Seipsum significat Christus hominem quidem, ut qui humanitatem assumpsit; præclarum verò genere, utpote Filium Dei. Beda nobilem intelligit, id est, Filium regis David; Homo (inquit) nobilis Ille est, cui cæcus clamabat, 'Fili David, miserere mei.' Divus Basilius, Isaiæ 13, Quemadmodum (inquit) generosos dicimus eos, qui ex regali sanguine prognati sunt, sic prænobilis et generosus Is est qui ex essentiâ Patris subsistit. Item; Dominus non ob solam divinitatem agnosci debet nobilis, sed et secundum humanum genus omninò generosus est, per assumptionem carnis ex semine David." Barradius, vol. iii. lib. vi. cap. 16, p. 470.

[2] "Videamus quem hic homo genere clarus, in longinquam regionem ad accipiendum regnum profectus, adumbret. . . . Clarus ille homo est Dominus noster Jesus Christus. Is enim proficiscitur nunc ad Hierusalem, non ut ibi accipiat regnum externum et corporale, quemadmodum apostoli somniabant, sed ut ab eo loco proficisceretur in longinquam regionem ad accipiendum spirituale

then He had not established it,—His Mediatorial Kingdom. Nevertheless its foundations had been laid in the Divine counsels from the beginning of the World. The Nobleman in the Parable, by virtue of his lordship over his own servants, had an undoubted right to their obedience; and none could misunderstand the duties which were to occupy them until his return *as King*. The Pounds were his own, and given to them only for a while, on trust for his service.

The citizens who hated their Lord, and sent after Him, saying, "We will not have this man to reign over us," represent, in the first instance, the Jewish nation. So far the Prophecy was shortly to be fulfilled; for the Rulers would reject their Messiah: they had already resolved to put Him to death; and "had given commandment, that if any man knew where He were, he should show it, that they might take Him." Strange infatuation! they longed for the coming of their promised King, the Son of David; and behold, when He stood in the midst of them, they cried out scornfully against Him, "We have no king but Cæsar;" "We will not have this man to reign over us." What other sentence, therefore, could they expect but that in the Parable? the Lord will execute His righteous judgments upon them. Again, the rebellious citizens are a figure of the unbelieving and re-

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et perpetuum regnum. Mors Christi, profectio Christi est. Longinqua regio. spirituale seculum est, quod quia longè alias et dissimilimas habet conditiones quam corporale seculum, longissimè ab ipso distare dicitur. Hoc enim est visibile, illud est invisibile; hoc est caducum, illud perpetuum. Porrò, resurrectio Christi à morti, et ascensus Ejus in cœlum, est acceptio regni cœlestis, quod regnum Christus ita accepit, non quod dereliquerit ecclesiam suam; dixit enim, 'Ecce Ego vobiscum sum omnibus diebus, usque ad consummationem seculi;' sed quòd non administret in hoc seculo regnum corporale. Cùm ergo Christus hanc profectionem susciperet, vocavit decem servos suos, et dedit eis decem minas, singulis singulas, ut interea dum abesset negotiarentur. Hi servi primùm intelligendi sunt apostoli, et concionatores Evangelii. Per Evangelion enim, ut ædificatur Ecclesia, ita augentur opes Christi, quæ sunt homines consequentes salutem per fidem in Christum. 'Unicuique, inquit Paulus, nostrum data est gratia juxta mensuram donationis Christi. Quapropter dicit, Cùm ascendisset in altum, captivam duxit captivitatem, et dedit dona hominibus.' Ac mox, 'Idem dedit alios quidem Apostolos, alios autem Prophetas, alios autem Evangelistas, alios autem pastores et doctores, ad instaurationem sanctorum, in opus administrationis, in ædificationem corporis Christi.'" Brentius, Hom. xxix. in Lucam. See Daniel, vii. 13, 14. 27.

probate in every age, who put the Messiah to open shame, and reject His Kingdom.[1] It were well for all such to be converted ere the day of grace be past; lest, when He returns in His character of Judge, they hear the sentence, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." On Earth He was the gentle Teacher, comforting the sorrowful, strengthening the weak:—in the Last Day He will appear on His Throne as rightful King of kings, to bring all things to light, and to punish the disobedient.

Our Lord had passed the night at Jericho; and the next day, as He departed, "a great multitude followed Him. And, behold, two blind men sitting by the way side, when they heard that Jesus of Nazareth passed by, cried out, saying, 'Have mercy on us, O Lord, Thou Son of David!'" St. Mark says, "And as He went out of Jericho with His disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, 'Jesus, Thou Son of David, have mercy on me.'" Thus Bartimæus was one of the two, and no doubt especially named by St. Mark, because well known in the city as "Blind Bartimæus." When they cried out to Jesus, "the multitude rebuked them, because they should hold their peace: but they cried the more, saying, "'Have mercy on us, O Lord, Thou Son of David.' And Jesus stood still, and called them, and said, 'What will ye

[1] "The meaning of the whole Parable is, that Jesus is Himself King of Israel, as of the whole World: but that His dominion on Earth was not at once to be made manifest; because, He must first depart into the Heavens, and there for a while rule over His heavenly Kingdom, far away and very different in its nature from that of the Earth, where meanwhile His servants would live in the exercise of every virtue, but His enemies be left to their own devices. In the end, however, He shall come again from Heaven surrounded by His holy angels, and shining in His royal majesty (*stipatus angelis sanctis, regiâque fulgens magnificentiâ*), not to resign His dominion in Heaven, but to unite to it His Kingdom on Earth, and proclaim to the World that He is Lord of Heaven and Earth. Then at length the reign of God and of Christ shall be openly revealed before the Universe; and Christ's faithful disciples, who have carefully and wisely used His gifts to His Glory, and the benefit of their neighbour, shall be made inheritors of His Kingdom and of perfect bliss: but His enemies shall perish at His Presence, 'as wax melteth at the fire.'" Lucas Brugensis, Luke, xix. 27.

that I shall do unto you?' They say unto Him, 'Lord, that our eyes may be opened.' So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him."[1] They had called to Him in faith, as the Son of David, not seeing Him:—now they beheld Him visibly as a Saviour, and were permitted to be of the number of His disciples. Bartimæus would leave his father Timæus, and his humble home, where he had been nurtured, and led by the hand. He had found One Who was "eyes to the blind;" the "Light of the world." Of what avail to him had been all the splendour of his native city? its magnificent palace and theatres, with its palm-groves, and balsam-trees? As he was accustomed to beg by the wayside, some passers-by might drop perchance occasional alms; and yet when he cried for mercy, many in the crowd "charged him to hold his peace." Jesus alone had stood still, and commanded him to be called, and had healed him. No wonder, therefore, that Bartimæus followed the Great Prophet. He would enter with Him into Jerusalem, and join in loud "Hosannas to the son of David."

[1] Various comments have been made by the fathers, and other writers, on these miracles. See Maldonatus, Matt. xx. 30. Euthymius was of opinion that four blind men were healed. See Barradius, vol. iii. lib. vi. cap. 17, p. 474. Thus also Osiander thinks that one was healed on Christ's entrance into Jericho; then Bartimæus, as He went out of the gate on the other side; and afterwards the two mentioned by St. Matthew, somewhere on the way to Jerusalem. Annotat. in Harmoniam Evang., lib. iii. cap. 23. Tostatus Abulensis is very clear in his explanations, that one blind was cured as Christ entered into the city, and two as He went out, of whom Bartimæus was one. In Matt. Evang., xx. Quæst. 106. Augustin is equally plain: "Nihil aliud restat intelligere, nisi bis esse factum hoc miraculum, semel in uno cæco, dum adhuc veniret [Christus] in illam civitatem, et iterum in duobus, cùm Ille egrediretur: ut illud unum Lucas, illud alterum Matthæus enarraret." Quæst. Evangel., lib. ii. Quæst. 48. Barradius says, "Cum Augustino et aliis dicimus, duas esse historias diversas, tresque cæcos sanatos, unum Lucæ, duos Mathæi; alter horum duorum Bartimæus erat Marci." Vol. iii. lib. vi. cap. 17, p. 474. See also Musculus, in Evang. Matt., vol. ii. p. 443; and De Cons. Evang., lib. ii. cap. 65.

CHAPTER LVIII.

THE MESSIAH COMES TO BETHANY ON THE 7TH OF NISAN, —THE NEXT DAY, BEING SATURDAY, THE JEWISH SABBATH, THE 8TH OF NISAN—A SUPPER IS PREPARED FOR HIM— MARY ANOINTS HIM WITH PRECIOUS SPIKENARD FROM AN ALABASTER BOX.

Matt. xxvi. 6—13. Mark, xiv. 3—9. Luke, xix. 28. John, xii. 1—11.

THE Parable of the Ten Pounds, in which Jesus had foretold His departure into Heaven, to receive for Himself the Kingdom, was probably delivered to the people in the morning as He left the house of Zacchæus, where He had passed the night; for St. Luke says, "When He had thus spoken, He went before [His disciples], ascending up to Jerusalem."[1] But turning a little out of the direct road, He came to Bethany. There He was received into the house of Simon the leper,[2]

[1] "Post parabolam propositam, ex domo Zacchæi discessit Dominus, petiitque Jerusalem. Observat autem Lucas, præcessisse discipulos. Præcedebat Dux ad mortem subeundam alacri cursu. Præcedebat in Jerusalem, non acceptaturus regni sceptrum, gloriam, majestatem, ut multi putabant: sed acceptaturus ignominias, opprobria, alapas, verbera, crucem, ut Ipse prædixerat. Ad hæc alacriter præcedit: regnum vero temporale fugit." Barradius, vol. iii. lib. vi. cap. 16, p. 473. He had a clear view of all that was to happen to Him in Jerusalem; but this did not deter Him; He advanced with a firm step, as a chief leading on his followers; teaching us by example what to do when we receive the Divine call. And in this we shall be the better prepared, because Christ having gone *before*, has made our path easy, and prepared a place for us in His future Kingdom. Chemnitius, cap. cxxxviii. p. 1411.

[2] Lucas Brugensis, Matt. xxvi. 6. "Not at this time a leper, or he could not be at his house receiving guests. It is at least *possible*, that he may have been healed by our Lord. Who he was, is wholly uncertain. From Martha serving it would appear as if she were at home in the house; and that Lazarus was one of them that sat at the table need not necessarily imply that he was a *guest*, properly so called." Alford's Greek Test., Matt. xxvi. 6.

who (as we have already seen[1]) was either the father of Lazarus and his sisters, or the husband of Martha; and perhaps a man whom Jesus had cured of his leprosy:[2] if such were the case, it would be another reason for the devoted attachment of the family to their Benefactor. The difference of character between Martha and Mary has been already noticed.[3] Martha was active and energetic in all the practical duties of domestic life, "troubled about many things," doing all for every one, patient, and painstaking on principle. Mary with all her gentleness was a woman of great depth of character,—silent, quiet, resolved, humble, and loving. She had "chosen the good part;" and her decision once made was final. Jesus was the centre of all her thoughts. As He revealed the mysteries of His Kingdom, and pointed the way and the means to attain it, she listened at His feet in wonder and Love.

When St. John says, that "Jesus, *six days* before the Passover, came to Bethany, where Lazarus was which had been dead, whom He raised from the dead," we may presume that He means six *whole* days before: and as by the law of Moses, the Passover was strictly ordained to be kept on the 14th of Nisan, His arrival at Bethany six whole days before would be on the 7th. Again, it is distinctly known that the Feast of that year fell on a Friday, therefore the 7th was the previous Friday. And because it was not lawful to travel on the sabbath more than a mile (whereas Bethany was two miles from Jerusalem), we conclude that He rested at Bethany on Saturday the 8th, being a Jewish sabbath. St. John says, "There they made Him a Supper;"—probably on the Saturday, after the hours of the legal sabbath, that is, in the evening, when it was the custom of the Jews to entertain each other,[4]

[1] Chap. xliv. of the Narrative, p. 361. See this question discussed by Barradius, who gives the various opinions of the fathers and old commentators. "Nicephorus, lib. i. cap. 27, ait Apochryphos libros tradere, fuisse *patrem Lazari* hunc Simonem leprosum. Et Theophylactus (in Matt. xxxi.) Simonem (inquit) hunc leprosum quidam dicunt *patrem Lazari*, quem Christus à leprâ purificavit." Bar., vol. iii. lib. vii. cap. 1, p. 476.

[2] Archbishop Newcome, Harmony, Notes, p. 41.

[3] Chap. xliv. of the Narrative, p. 362.

Whatever differences of opinion may exist on other circumstances of this supper at Bethany, almost all are agreed that it was on Saturday, the Jewish

Behold then, on Saturday the 8th of Nisan, the Messiah sits at the Supper prepared by those who were so dear to Him. "Martha served;[1] but Lazarus was one of them that sat at table with Him:" the disciples also were present,[2] and of course Simon, the master of the house, that he might do honour to their Guest. Whilst all others were thus engaged, Mary had a purpose in her own mind, unthought of by any. Foreboding the evil day, so near at hand, she feared that it might be the last time she should behold Him. She had attentively considered His many predictions; and could only view them in the light of a simple faith,—as certain to be accomplished. Living within two miles of Jerusalem, she must have heard that the Rulers had a design to destroy Him; for it was already made public.[3] She knew, moreover, that the miracle of raising her brother Lazarus from the grave, which had deeppene her own gratitude, was a new motive to their implacable hatred: thus all things concurred to assure her that the time of His death was at hand.[4] What tribute, then, of

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sabbath. Barradius, vol. iii. lib. vii. cap. 1, pp. 475, 476. See Cornelius à Lapide, in Joan., p. 332.

[1] "Hæc circumstantia insinuat non vero dissimile esse, tam arctam fuisse Lazari sororumque ejus et Simonis inter se familiaritatem et cognationem (quibus pariter familiaris fuit Christus) ut in eodem viculo habitantes, domum unam et communem, solâ contignatione [a partition, or floor] divisam ac partitam haberent. Dedicerant enim multæ familiæ ex ritu patrum (quos in deserto tabernacula ab aëris injuriâ protegebant) sub eodem tecto degere: neque solùm inter hos, sed etiam inter omnes Domini discipulos tam arcta fuit familiaritas, et Martha in ministrando Domino tam fuit sedula, ut mirum non sit eam et in Simonis domo ministrasse Domino." Guilliaudus, In Joan., pp. 353, 354. He also quotes Theophylact to the same purport as Barradius. (See Note last page.)

[2] And, according to St. John, xii. 9, many others. "Much people of the Jews therefore knew that He was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead."

[3] "Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where He were, he should show it, that they might take Him." John, xi. 57.

[4] "Offert se quæstio hoc loco, an Maria cognoverit, Christum paulo post mortem subiturum, ac sepeliendum: ideoque nunc unxerit in sepulturam?" "Probabile mihi videtur, Mariæ Christum mortem suam propinquam esse aperuisse: ideoque illam veluti paulo post sepeliendo unctionem exhibuisse. Quod ipsa Christi verba significant. Aliis placet hoc fecisse Spiritûs Sancti afflatu permotam; quamvis de sepultura Christi non cogitaret. Hæc est Divi

her affection could she pay, ere He departed to return no more? She bethought her of the alabaster box of ointment of spikenard, very precious, which she had treasured up for Him;—As Jesus Himself said, "Against the day of My burying hath she kept this." Regardless of all but her dear Lord, and yielding to the fervour of her feelings, she drew near to the couch on which He reclined; and without a word to any one, she broke, or unsealed the box, and poured the precious ointment on His head and feet, and wiped His feet with her hair;—the whole action being expressive of her faith, and love, and humility.

That which she did in secret was quickly known to all; for "the house was filled with the odour of the ointment." "And there were some ["of His disciples"] that had indignation *within themselves*, and said, why was this waste of ointment made? for it might have been sold for three hundred pence,[1] and have been given to the poor." It would appear that this murmuring was not openly expressed, but passed round in an under tone among themselves. If they all concurred in the feeling, it only served to mark more pointedly the wavering and feeble faith of the chosen Twelve, to whom even now His Divine attributes were but imperfectly disclosed. If sometimes, for a moment, a ray of light beamed on their minds, and faintly revealed the great truth, that He was the Son of God, it was too soon obscured; and again all was uncertainty. They could never penetrate the mystery so often declared. In passing censure on this costly anointing,—why was it not sold and given to the poor? they did not perceive that the same objection might be raised against all the magnificence of the Temple.[2] The plea was groundless in either

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Thomæ sententia (in Joan. xii). Dicendum (inquit) quòd Maria non præscivit mortem Christi. Non enim intelligebat quod fecit. Sed quodam instinctu interiori mota est ad hoc faciendum. Placet etiam hæc opinio." Barradius, vol. iii. lib. vii. cap. 3, pp. 481, 482.

[1] The Jewish penny being of the value of 5½*d.* the box of ointment was worth seven pounds of our money.

[2] We may all imitate Mary's devotedness, if we have her willing spirit. "Money laid out upon Christ's Church seems, in some sense, like the embalming of His own Body below; and even when expended on the material fabric it may partake of this blessing." The covetous begrudge all gifts; and even weak

case: for how can that which is expended to the honour of God ever be a detriment to His poor? He alone, out of the boundless resources of His creation, provides for them, as He does for the rich; and surely the Lord of this beautiful World, Who gave to the balsam its healing, and to the spikenard its fragrance, might claim its best offerings as a parting token of devotion and love.

But one there was,—"the son of perdition," to whom especially "this waste of ointment" was offensive. He spoke out more boldly than the rest, perhaps was the first to suggest their more silent murmurs. "Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, 'Why was not this ointment sold for three hundred pence, and given to the poor?' This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." These few words present to us a fearful picture of the traitor, whose name beyond every other that is named, lives an odious by-word in every land,—Judas! The hypocrite pleaded the cause of the poor, whom he systematically robbed. Could such a man have a spark of charity, who almost immediately afterwards sold his Master and Divine Benefactor for thirty pieces of silver? The fragrant ointment, poured on the head of Jesus, carried the bitterness of gall to his avaricious soul. Such is the estrangement from all that is pure and lovely, which any one long-cherished sin produces in a man; blinding him to all that is good, and hardening him against every generous impulse.

Though Jesus might be grieved at the unworthy thoughts of His disciples, how calm and gentle was His reply to their murmurs! Not a word of reproach escapes His lips even to

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disciples are apt to murmur at the costliness of such offerings as superfluous. But such acts of faith, be they great or small, have been stamped with our Lord's approval, as in the case of the rich Centurion, the builder of a synagogue, and of the Widow's mite cast into the treasury of the Temple. "Costly offerings to Almighty God of themselves are as nothing; the meanest or the noblest temple ever built to His glory are equally acceptable to Him, if both be alike according to the means of the worshippers. But to be so accepted, it must be the case that they have done what they could. It is accepted according to what a man hath, and not according to what he hath not." See Williams's Gospel Narrative, The Holy Week, p. 20.

the traitor, whom He had permitted to remain in the number of the Apostles, though all along He scanned the depth of his iniquity.[1] Judas was still on trial, having before him day by day the Example of all perfection. If it wrought in him any desire of holiness, it might even now, at the eleventh hour, be to him "the savour of life:" but if he delivered himself up fully to the possession of Satan, his very opportunities, and office of trust, all the rich promises made to him as one of the favoured Twelve, would be ten-fold more "the savour of death unto death." Jesus knew full well the feeling which prevailed among the disciples regarding the box of ointment: to Mary herself they expressed their "indignation at this waste." But He said to them, "Why trouble ye the woman?" "let her alone:" "she hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. She hath done what she could: she is come aforehand to anoint My Body to the Burying." St. Matthew expresses it, "For in that she hath poured this ointment on My Body, she did it for my Burial;" and St. John, "Against the Day of my Burying hath she kept this."[2] These

[1] "Gravis morbus est avaritia, gravis inquam, qui et oculos cæcat, et aures obstruit, et ferâ sæviores reddit; non conscientiam, non amicitiam, non consuetudinem, non propriæ animæ salutem cognoscere sinit; sed semel ab omnibus dirimens in servitutem sibi quos cepit, more sævissimi tyranni, vendicat. Et quod in hac asperâ servitute gravissimum est, quòd etiam gratias sibi habendas persuadet, et quanto ei magis serviunt, magis lætantur, et majori afficiuntur voluptate. Et ita maximè incurabilis morbus, ita fera insuperabilis efficitur. Hic Giezi, pro discipulo et prophetâ, leprâ perfudit: hic Ananiam et Sapphiram perdidit: hic Judam proditorem effecit: hic Judæorum principes corrupit, cum dona acciperent, et furibus communicarent: hic innumera bella induxit. Vias sanguine, fletibus et lamentis civitates implet. Hic mensas sceleste reddidit, et cibos iniquitate aspersit. Ideo idololatriam (εἰδωλολατρεία) eum appellavit Paulus (Col. iii. 5, Eph. v. 5): non tamen tam formidabilis est idololatria. Sed cur ita appellavit? Habent nonnulli pecunias, et his uti non audent, sed nepotibus reservant, et intactas ad alios transmittunt; tunc et tanquam dona Deo dedicata tangere minimè audent: quòd si quando coguntur, tanquam ad nefas aliquod timidè veniunt: præterea tanquam quis idolum lapideum, aurum et claustris et vectibus cohibent, pro templo arcam præparant, et argenteis vasis recondent, nonne ita aurum adorant ut ille idolum? Ille et oculos et animam traderet potius quam idolum. Non aliter affecti sunt auri amatores." Chrysostam, Op. Ed. Lat., Tom. ii. p. 264, Hom. lxiv. in Joan.

[2] "Bene quidem de Me sentitis, quod hujusmodi delicias vivus semper respui, et luxum damnavi: sed impensa hæc non perit, quam hoc honoris sepulturæ

expressions clearly intimate that Mary had laid up the spikenard in store for His last anointing, although she was now prompted by the ardour of her affection to use it beforehand, and in a sense more spiritual than she had intended. "*She hath done what she could:*" if she had had no costly gift to bestow, and could only have bathed His feet with her tears, they would have been no less acceptable, as a testimony of her faith and love. But they would not so well have expressed the depth of her prophetic thoughts; and the history would have lost much of its beauty and interest.

Mary had an abundant reward; for Jesus blessed her simple act;—"Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that this woman hath done shall be spoken of, for a memorial of her."[1] The builders of the Pyramids, of Thebes, and of Babylon,—who were they? their names have perished: whilst Mary, by her faith, her pure and humble love for Jesus of Nazareth, seeking no reward, undesignedly raised to herself a far more enduring monument. Her name would be handed down to all ages with this simple memorial, "She came beforehand, and anointed her Lord's Body for His Burial." It will be written in every language throughout the World:

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meæ (quam illa prævenit) tribuatur. Ungi solent mortui, et Ego jamjam ad mortem rapiar. Quare id honoris nolite Mihi mox abituro invidere: sepulturam meam honorificam esse volo, in quâ consepelientur electi omnes, ut mecum resurgant; eò enim omnes traham quum exaltatus fuero. Dignior planè haberi vobis debebam, quàm ut tantulum officii impendi Mihi ægrè ferretis. Proinde voluit mulier unctione illâ manifestare Me moriturum aliquando, et resurrecturum a morte." "Observa; singulari consilio et ordinatione voluit Dominus hoc opus fieri, ut esset typus certus passionis et sepulturæ Christi." Guilliaudus, In Joan., p. 356.

[1] "Sic igitur ubique prædicandum hoc prædixit Christus, ut laudandum et commendandum ab omnibus, tanquam opus bonum et egregium, a Dei instinctu et mulieris pietate profectum. Discipulorum igitur et præsertim Judæ murmurationi atque obtrectationi totius orbis terrarum judicium, defensionem, et laudem opponit, affirmans quòd omnes omnium sæculorum homines magnis laudibus celebrabunt, et gentium omnium consensu apud exteros et in remotis mundi plagis laudabitur, quod domesticis visum fuerat damnandum." Lucas Brugensis, Matt. xxvi. 13. "Æternam fœmina hæc memoriam propter hoc habebit præclarum factum. Duo his verbis continentur Christi vaticinia: alterum est, prædicandum Evangelium in toto mundo; alterum prædicandum Magdalenæ factum." Barradius, vol. iii. lib. vii. cap. 3, p. 482.

—for such is the Divine promise. The happy day will come, when the poor Hindoo, the Calmuc Tartar, the wandering Arab, and the dark African, shall be baptized, and be gathered into their Churches under bishops and pastors, to kneel at the altar of Christ. They shall gather themselves at the door of their huts and tents, in the cool of the evening, and teach their children to read, in their native tongue, the Parables of the Lost Sheep, and of the Good Shepherd, and the history of Mary, who broke the alabaster box of ointment, which she had kept against the Day of His Burying. She is embalmed in all memories for this her act of devotion; and mankind may well learn to follow the example of the woman whom Jesus loved, and of whom He declared, as her highest praise, "*she hath done what she could.*"

But what had all this availed to Mary,—to have her name honoured of the world? she already inherits an unspeakably higher reward. Her only desire on earth was to be with her Lord: and now she has the joy of His nearer Presence, with those other Maries, the blessed Virgin, and Magdalene, and all the faithful women who "ministered unto Him of their substance." Moreover, the promise that her name should be remembered "Wheresoever this Gospel shall be preached throughout the whole world," was a sure Prophecy, that the word of God delivered by the Evangelists can never perish. How vain do all the long annals of empires, and the histories of the boasted progress of arts and sciences appear, side by side with the few chapters of St. John, the fisherman of Galilee, and St. Matthew the Publican! All the thrilling messages that are borne about the World with the rapidity of lightning, and all the varied learning of succeeding generations, will be forgotten;—but the imperishable Gospels never. "Heaven and Earth shall pass away, [the Messiah said] but My words shall not pass away."[1]

[1] Matt. xxiv. 35.

CHAPTER LIX.

PALM SUNDAY, THE 9TH OF THE MONTH NISAN—CHRIST IS BROUGHT INTO JERUSALEM IN TRIUMPH, THE PEOPLE CRYING, "HOSANNA TO THE SON OF DAVID; HOSANNA IN THE HIGHEST."—HE ENTERS INTO THE TEMPLE—THEN RETURNS TO BETHANY FOR THE NIGHT.

Matt. xxi. 1—11. Mark, xi. 1—11. Luke, xix. 29—44. John, xii. 12—19.

WE enter now on the great events of Holy Week:—a time of most deep and solemn interest, which the Church commemorates in her appointed services, that all may turn to God "in weeping, fasting, and praying." Each day of this sacred season brings us on, step by step, towards Calvary, where the Lord of all our hopes will yield Himself up to Death, and thus accomplish the work of man's Redemption.

On the first day of this "Great Week,"[1] being Palm

[1] "By the favour of God we are come to the week which closed the Life of Christ in the flesh. On the first day of this week He entered into the city, as it were in triumph; but on the sixth day breathed forth His Spirit on the Cross. Well, therefore, does the Church call this the 'GREAT WEEK:' for it is greater than all other weeks by reason of the wonderful doings of our Lord. 'Why do we call it the Great Week?' asks St. Chrysostom in his 30th Homily on Genesis: and he answers, 'Because in it great and unspeakable benefits were conferred upon us. In it the long warfare was accomplished, death abolished, the curse taken away, the tyranny of Satan destroyed, his weapons broken: God was reconciled to man, the way to Heaven was opened, angels took up their abode among men, the God of peace made all things peaceful which are in Heaven, and in Earth.' St. Bernard says, 'Nothing in the world more excellent could have been done than that which our Lord did in this Week. Wonderful indeed

Sunday, and the day after the Supper at Bethany, Jesus proceeded on His way to Jerusalem. The excitement among the people became more intense, as He drew nigh to the Holy City. From the most remote ages,—ere yet the infant town was girt about with walls, until now, it had never witnessed such a day as this, when the Messiah was entering in as King of the Jews. The rumour of His approach went before Him. When the people heard that the wonder-working Prophet was at hand, coming up to the Passover, they must needs go out to meet Him. The contrast between the former occasions of His coming into the city, and His triumphal entry to-day, is remarkable. St. John mentions another special reason for this great gathering of crowds from the city. They had gone out even the day before, as far as Bethany; "not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead." To the mind of the Jews, that miracle, so well attested, and so publicly known, surpassed all others in the display of His power. They knew not that it would be followed by the higher mystery of His own Resurrection. "But the Chief Priests consulted that they might put Lazarus also to death: because that by reason of him many of the Jews went away, and believed on Jesus." They could not deny the miracle; for "the people that was with Him, when He called Lazarus out of his grave, and raised him from the dead, bare record. *For this cause the people also met Him*, for that they heard that He had done this miracle."

When Jesus and His disciples, and the people that were with Him, drew nigh to Bethphage, at the Mount of Olives, "He sent two disciples, saying unto them, 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her;' [or as St. Mark and St. Luke say, 'a colt whereon never man sat;'] loose them, and bring

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were the works of the first week of the World: but more wonderful the works of this. In that God created the heavens, and the stars, the elements, man, and all living creatures: in this He Himself, the Creator of the Heavens and of the stars, willingly endured, for the sake of mankind, dishonour, scourging, the Cross, and Death. O Week, worthy of all praise.' O Week, most fittingly to be employed in humility, prayer, and penitence." Barradius, vol. iii. lib. vii. cap. 7, p. 491.

them unto Me. And if any man say aught unto you, ye shall say, 'The Lord hath need of them;' and straightway he will send them." "And they went their way, and found the colt tied by the door without; in a place where two ways met;[1] and they loose him. And certain of them that stood there said, 'What do ye, loosing the colt?' And they said unto them even as Jesus had commanded; and they let them go." It is remarkable that everywhere Christ's commands were instantly obeyed: some secret impulse prompted each heart to submission:—He spake and it was done. Had He so willed, "twelve legions of angels" would have attended Him into Jerusalem, to proclaim the coming of the King of Israel. Then the Rulers would have had the sign which they so often demanded, that He was indeed the Christ: but the prophecies would not have been accomplished. He came in the lowly garb of a teacher of humility; "that it might be fulfilled which was spoken by the prophet," "Rejoice greatly, O daughter of Sion: shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."[2] He came as a Spiritual King, Whose dominion was not to be bounded by the walls of Jerusalem, but to extend "from sea to sea, and from the river unto the ends of the Earth."[3] He came in robes of meekness and righteousness, that all men might humble themselves after His example. He came in His twofold character of authority and humiliation, of power and condescension; the Prince of Peace, the Man of Sorrows; exalted as a King, humbled to the Cross.

"And they cast their garments upon the colt, and they set Jesus thereon; and as He went, a very great multitude spread

[1] See Bethany, a Pilgrimage, by the Rev. S. C. Malan, p. 45.

[2] Zech. ix. 9.

[3] Ps. lxxii. 8. "Ratio igitur facti est ut impleretur oraculum Zachariæ, qui hunc ingressum Messiæ Regis sic fore prædixit. Et quia Christus verus est Messias, ideo debuit per omnia veri Messiæ decus servare. Hinc in Bethlehem nasci voluit, quia prophetæ prædixerant: ideo sub Augusto nasci, ablato imperio Judæis, quia sic Jacob Patriarcha futurum dixerat: ideò ex virgine et nasci: ideo humilis obambulare; a discipulo prodi; Jerosolymis occidi. In summa totus Christi cursus sic à prophetis delineatus fuit, cujus non est minima pars ingressus hic gloriosus. Porro locus Zachariæ, ix. 9, indicat plures causas hujus consilii, &c." Aretius, Comm. in Matt., fol. 134.

their garments in the way; others cut down branches from the trees, and strawed them in the way." This was the crowd of disciples and people who had accompanied Him from Bethany. But they were joined by another multitude from the city, who, "when they heard that Jesus was coming to Jerusalem, took branches of palm trees,[1] and went forth to meet Him, and cried 'Hosanna: Blessed is the King of Israel That cometh in the name of the Lord.'" When, therefore, the two crowds met on the road, those coming from Jerusalem turned back to head the procession,[2] whilst the others from Bethany came after. "And they that went before, and they that followed, cried saying, 'Hosanna; Blessed is HE That cometh in the Name of the Lord: blessed be the Kingdom of our father David, that cometh in the Name of the Lord: Hosanna in the Highest.'" "Blessed is the King of Israel that cometh in the name of the Lord:" and again, "Blessed be the King That cometh in the Name of the Lord: peace in Heaven, and glory in the Highest."

The Hebrew "Hosanna" was the expression of religious joy and praise. It was part of the Antiphons, sung on the high day of the Feasts, when the priests and Levites went round the altar in procession, with branches of willow, palm, and myrtle, singing alternate chants.[3] Perhaps the people now used it as a prayer to the Highest to preserve their Messiah:[4] for many had a misgiving of the danger that threatened

[1] Hence the Christian Church celebrates the day as Palm Sunday.

[2] "Multi Christum à tergo sequebantur, alii à fronte antecedebant, medius incedebat Rex Messias." Barradius, vol. iii. lib. vii. cap. 6, p. 490. "Qui ex urbe obviàm Christo venerant, illi præcedebant; qui ex Bethania ipsum comitati fuerant, sequebantur; Christus erat in medio tanquam verus omnium Mediator, sicut etiam reges in solenni ingressu nec primi nec postremi, sed in medio agmine solent conspici." Chemnit. Lyserus, vol. ii. cap. cxliv. pp. 94, 95. Stanley's Sinai and Palestine, p. 188.

[3] Lightfoot, vol. ii. p. 223. Lewis's Orig. Heb., vol. ii. pp. 172, 173. Calmet's Dictionary of the Bible.

[4] "Vocando eum filium David vocant Messiam, quia filius David est Messias; quia de semine ejus futurus prænunciatur, et promittitur." "Regnum David erat regnum Messiæ." "Messiam regem Israel vocabant, quia ita futurum esse putabant: et non dixerunt eum regem Judæ, sicut ante hoc esse solebant illi reges, qui regnabant in Jerusalem, eò quòd credebant, quòd Messias congregaturus esset omnes Judæos dispersos per orbem de omnibus tribubus in terram suam, in qua prius fuerant: et ibi regnaret super eos sicut regnaverant David et Solomon qui soli super omnes duodecim tribus regnaverunt post Saulem; sed non erat

Him;—"Is not this HE Whom they seek to kill?"[1] In this character the people beheld Him, full of grace, gentleness, and dignity. He was, for the moment, the desire of all hearts, the object of their "Great Hosanna." Save now, we beseech Thee, O Lord,[2] "Peace in Heaven; and glory in the Highest." He cometh in the Name of the Lord to establish the Kingdom of our father David.[3] And in this character David himself, a thousand years before, in the spirit of prophecy, seems to speak of this royal entry; "My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into Thy lips: therefore God hath blessed Thee for ever. Gird Thy sword upon Thy thigh, O most mighty, with Thy Glory and Thy Majesty. *And in Thy Majesty ride prosperously, because of truth, meekness, and righteousness.*"[4]

Amidst this general joy the envious Pharisees mingled with

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tale regnum Ejus futurum, sed spirituale." Tostatus in Matt. xxi., Quæst. 43. "Vox illa erat et gaudii in Spiritu Sancto, et laudis, et bonæ imprecationis: laudis quidem et Patris, et Christi quatenus erat Deus: bonæ autem imprecationis, identidem Christi quatenus erat homo. Neque unquam ulli alii regi Hebræorum laus ea data est, sed soli Christo peculiaris erat: et ex spiritu prophetico, qui Spiritus Sanctus est, debita." Stapulensis, In Matt., p. 154.

[1] John, vii. 25.

[2] See Barradius, vol. iii. p. 490, for the meaning of the "Hosanna." Jansenius, Maldonatus, and others are of opinion that the Jews meant, "O God, save our King, the Son of David, our Messias." "Salvum fac, O Deus, hunc regem nostrum, Davidis filium, prosperare ipsius regnum, concede ei felix incrementum." Chemnit. Lyserus, vol. ii. cap. cxlv. p. 97. "Agnoscentes benedictum Domini Christum ipsum esse, qui regnum Davidis esset restiturus, acclamant, 'Benedictus qui venit, non in nomine proprio, non ad gloriam propriam, sed in nomine Domini, hoc est, ad gloriam Patris: quasi dicerent, Hactenus variis tyrannis pressi sumus: nunc gloria Deo; sit laudatus, felix, augustus, fortunatus, et victoriosus hic noster Rex et Messias, qui venit, sive qui venturus erat, non adversarius Deo: venit enim in nomine Domini, hoc est, à Deo destinatus et unctus nobis advenit. Salus et prosperitas sit huic nostro regi. Fave nunc, juva, et salva Qui habitas in altissimis." "Pax in cœlo et gloria in altissimis: quo significare volebant, nunc demum in cœlis veram pacem donatam hominibus, et magnam Dei misericordiam, ac immensam bonitatem effulsisse. Ex his colligimus hanc acclamationem esse invocationem ad Deum Patrem, ut Filii sui regnum fortunare et prosperare velit." Guilliandus, in Joan., p. 359.

[3] Lucas Brugensis, Matt. xxi. 9.

[4] Ps. xlv. 1—4.

the crowd:—*they* did not raise their voices in Hosannas: they vainly ascribed the whole scene to the phrenzy of a deluded populace.[1] They knew not that through this triumph of the people, all joining to proclaim their King, the counsels of the Lord were fulfilled. But it was hopeless to reason against the zeal and devotion of thousands, thus singing praises to their Great Messiah. They might as well have tried to stay the sea at flowing tide. The people were convinced that Jesus was coming into Jerusalem as their King, to accomplish the promises of Isaiah, and of the other prophets, which were read to them in every synagogue. The Pharisees, therefore, seeing that they had no influence over the rejoicing multitudes, appealed to Jesus:—"Master, rebuke Thy disciples." But the time for reserve had passed away: Christ was riding in as a King, a royal Prophet, a royal Priest, with a purpose pre-ordained: and He answered, "I tell you, that if these should hold their peace, the stones would immediately cry out."[2] Hitherto, when the people would have taken Him by force to make Him a King, He withdrew from them. Often He had sought retirement from the crowds; and when He performed miracles on the blind, and others, had charged them, "See thou tell no man;" for His hour was not then come. But now "all things that were written by the prophets concerning the Son of Man shall be accomplished."[3] Blind Pharisees! would ye that My people should keep silence? I tell you, rather, "The stone

[1] "Sacerdotes, scribæ, ac Pharisæi qui contra Christum implacabile odium conceperant, tanto vehementius affligebantur, indignabantur et murmurabant ac detrahebant, quanto Christus pluribus miraculis refulgebat, sublimiusque extollebatur à vulgo." Dionysius Carth., in Matt., art. xxxv. fol. 72.

[2] "Significat Christus his verbis, acclamationes illas non ab humano affectu aut arbitrio, sed ab occulto Spiritûs Sancti impulsu et instinctu proficisci. Hoc enim vult dicere; Quia divinitûs decretum est, ut regium meum ingressum hodie celebrem, et Me promissum Messiam esse publico documento testatum faciam, ideo quidvis potiùs fiat necesse est, quàm non fiat, quod Deus fieri decrevit, proinde lapides id hujusmodi laudes potius erupturi essent, quam conticescerent homines, qui ad illas acclamationes Dei decreto et instinctu veluti necessitate quâdam impelluntur. Quemadmodum per naturam fieri nequit ut lapides clament; ita filiis Dei gloriam Christi tacere est impossibile: adest enim tempus, quo filium hominis oportet glorificari." Chemnit. Lyserus, vol. ii. cap. cxliv. p. 100.

[3] Luke, xviii. 31.

should cry out of the wall, and the beam out of the timber should answer it."[1]

In this manner the tumultuous crowds from Bethany and Jerusalem were already "come nigh, even at the descent of the Mount of Olives," from whence the eye could range over the city of palaces. Here they make a halt;—the shouts of Hosanna, and all voices, are hushed; for behold, Jesus weeps! They listen;—for He speaks words of sorrowful import: weeps and laments in the moment of triumph![2] He answers to the Hosannas with prophecies of woe! Had His Kingdom been of this World; or if any earthly honours could have dignified the Son of God, He might have rejoiced in the splendours that burst upon His view from the brow of the hill. It was "The City that men called the perfection of beauty."[3] But far other thoughts occupied His mind than the glory of the strongholds of Sion, the citadel of David, and the Temple on Moriah. Beneath Him lay the Garden of Gethsemane; and the valley of Jehoshaphat, once the rocky bed of the brook Kedron; yonder is the house of Caiaphas, which is to be His prison on the night before His Crucifixion; and there beyond the wall, on the farther side of the city, is Golgotha, already well known to HIM Who laid the measuring line to the walls, and stretched over Jerusalem the plummet. To-day the people offer Him the throne of David, and the homage due to a King: but the hours might be counted,

[1] Habak. ii. 11.

[2] "The Blessed Jesus had never but two days' triumph in His life; the one was on His Transfiguration upon Mount Tabor, the other this His riding into the Holy City. But that it may appear how little were His joys and present exterior complacencies, in the day of His Transfiguration Moses and Elias appeared to Him, telling Him what great things He was to suffer; and in this day of His riding to Jerusalem He wet the Palms with a dew sweeter than the moistures upon Mount Hermon or the drops of Manna: for, to allay the little warmth of a spring joy, He let down a shower of tears, weeping over undone Jerusalem in the day of His triumph, leaving it disputable whether He felt more joy or sorrow in the acts of love; for He triumphed to consider that the Redemption of the world was so near, and wept bitterly that men would not be redeemed; His joy was great to consider that Himself was to suffer so great sadness for our good, and His sorrow was very great to consider that we would not entertain that Good that He brought and laid before us by His Passion." Jeremy Taylor's Life and Death of the Holy Jesus; Part III. sec. xv. p. 359, Fol. Cave's Ed. 1675.

[3] Lament. ii. 15.

when they would deliver Him to the Gentiles, who should clothe Him with a purple robe in mockery; and put a reed in His right hand for a sceptre; and on His brows, instead of a diadem, a crown of thorns; and enthrone Him on the Cross.[1] For a wine cup they would give Him vinegar to drink; instead of Hosannas, derision and wagging of the head; for attendants, a thief on either side. Though now they cried out, "Blessed is He That cometh in the Name of the Lord," they would set up a title over His head, as "His accusation," "JESUS OF NAZARETH THE KING OF THE JEWS." All this was plain before Him, as though written on a tablet.

But other sorrows than His own weighed upon the mind of the Son of Man. He was come to the Passover that He might offer Himself of His own accord as the Paschal Lamb, ordained of old; freely to give His life, that a sinful World might be saved. Therefore He wept not for Himself, but for the doom which was hanging over Jerusalem. The bitterness of her coming desolation was clearly known to Him. In vain had David sung, "Beautiful for situation, the joy of the whole earth, is Mount Sion, on the sides of the north, the City of the Great King: God is known in her palaces for a refuge."[2] Jesus foresaw the hour when Jeremiah's prophecy would pass into reality; "How doth the city sit solitary that was full of people! how is she become a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! The elders of the daughter of Sion sit upon the ground, and keep silence: they have cast up dust upon their heads: they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground."[3]

Alas! for Jerusalem: these words of the prophet were to be accomplished in her total destruction, ere many years were

[1] "Ab eodem populo, in eodem loco, et ipso tempore, paucis diebus interpositis, primò cum tanto triumpho susceptus, postea crucifixus est. O quam dissimile est, 'Tolle, tolle, crucifige eum;' et 'Benedictus qui venit in nomine Domini,' Osanna in excelsis: quam dissimile 'Rex Israel;' et 'Non habemus regem nisi Cæsarem:' quam dissimile rami virentes, et crux: flores, et spinæ; cui prius vestimenta prosternebantur aliena, ecce suis exuitur, et sors mittitur super ea." Ludolphi, Vita Christi, pars 11, cap. xxvii. p. 487.

[2] Ps. xlviii. 2, 3.

[3] Lament. i. 1, and ii. 10.

passed. Therefore it was that, "When He was come near, He beheld the City, and wept over it, saying, 'If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.[1] For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, *because thou knewest not the time of thy visitation.*"[2] The people must have wondered to see the Messiah weep in this day of Jubilee, as He rode amidst their Hosannas into the high places of the city. Still less could they understand the full depth of His prophetic words against the

[1] "Appellat Dominus diem Jerosolymæ illam qua Messias Rex venit, cœlestesque Judæis opes obtulit. '*In hac die tua;*' hâc autem die, ejusque opibus, quas Messias offerebat, frui plerique ex Judæis noluerunt, illasque repudiarunt. Similem in modum, dies nostra dies hæc est, qua vivimus in Ecclesia, thesauris divinisque sacramentis opulentissima: ex quibus æternas opes facile depromere possumus. Et quidem in hac die nostra, ad locupletandam animam, cœlestesque divitias comparandas, sumus ignavissimi: cùmque divitias in thesaurum congregare debeamus, iram Dei peccando thesaurizamus; juxta illud Pauli ad Rom. ii. 5. 'Secundum duritiam tuam, et impœnitens cor, thesaurizas tibi iram in die iræ, et revelationis justi judicii Dei.' Est dies nostra, est dies Dei. Dies nostra hæc est, in qua cœlestes divitias, et quidem maximas, possumus congregare: Dies Domini illa est, in qua nos judicat ac punit, juxta illud. Isai. xiii. 6. 9. 'Ululate quia prope est dies Domini, quasi vastitas à Domino veniet;' 'Ecce dies Domini veniet crudelis, et indignatione plenus!' Diem Domini indignatione plenam, ejusque supplicia ante oculos ponat, quicumque in die sua gnaviter opes cœlestes vult congregare." Barradius, vol. iii. lib. vii. cap. 10, p. 500.

[2] "The Lord wept over Jerusalem: He wept, but He would punish her severely. The Lord is merciful, as His tears express: but holy and righteous, as His judgments declare. Those tears will not prevent the condemnation of Jerusalem; for mercy does not arrest the arm of justice. The Lord had rather spare than smite, or slay: therefore whilst He strikes He weeps. 'Have I any pleasure at all that the wicked should die? saith the Lord; and not that he should return from his ways, and live.'" Ezek. xviii. 23. Barradius, vol. iii. lib. vii. cap. 10, p. 561.

"Duo circa hanc Domini fletum sunt observanda. Primùm, quam Dominus nihili fecerit mundanam illam gloriam et honorificas populi acclamationes, cum inter eas etiam flere libuerit. Secundò, quantâ charitate civitatem ingratam, et Se persequentem prosecutus fuerit, cùm inter tam faustas populi aggratulationes recogitans mala civitati nobilissimæ et florentissimæ ob ipsius cæcitatem obventura, adeo est misericordiâ commotus, ut etiam lachrymas profuderit, non super Se occidendum a Hierosolymitanis, sed super illam, id est, propter illam et illius exitium." Jansenius, cap. cx. p. 799.

proud walls of Jerusalem. But from the moment of those tears on the Mount of Olives till the hour when He went up to Calvary, bearing His Cross,—when He said to the women who bewailed Him, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children," [1]—all His Parables, discourses, and Prophecies abound in fearful warnings of Divine vengeance, reserved for the rebellious nation. He could not prophesy unto them "smooth things:" for they had been weighed in the balance, and been found wanting. And now the time of grace is well nigh passed. If by the morning of Friday next, the 14th of Nisan, Jerusalem will repent, and acknowledge Jesus of Nazareth to be her Messiah, foretold in the prophecies,—she may be spared: after that, no power of man or angel can turn the dial back. The first sound of the accursed hammer at Golgotha will be her death knell:—then "Woe to the bloody city!" [2]

After this short interruption to the rejoicings of the people, the long train of tens of thousands, singing Hosannas to the Son of David, streamed slowly round the terrace road on the west brow of the Mount of Olives: then trailing down the deep valley of Jehoshaphat, by the Garden of Gethsemane, and crossing the brook Kedron, wound its way up the steep ascent on the other side; whilst, perhaps, the people of the city, gathering in groups along the ramparts, and upon the grassy mounds under the walls, watched its advance with wondering inquiry. The procession must have entered by the east gate, opposite to the mount of Olives, and close to the Temple. "And when He was come into Jerusalem, all the city was moved, saying, 'Who is this?' and the multitude said, 'This is Jesus, the Prophet of Nazareth of Galilee.'" All hearts were stirred within them: from the Chief Priest, to the poor man born blind, they who had witnessed His miracles, and they who had heard the fame of them, felt a deep interest in the event,—the unbelieving, and the faithful, according to their several tempers of mind. As the multitudes with one voice cried Hosanna, the envious Pharisees said among themselves, "Perceive ye how ye prevail nothing? Behold, the world is

[1] Luke, xxiii. 28. [2] Ezek. xxiv. 9.

gone after Him."[1] Such, for the moment, was the confident expectation of the fickle people, that He was the great Messiah, who should deliver them from the Roman yoke.

"And Jesus entered into Jerusalem, and into the Temple;" —that Temple so sacred to the affections of every Jew, the object of his daily wonder and pride, and his fixed star of hope wheresover he might be in distant lands. The fortunes of the Jewish people seem to be chronicled in the history of their Temple: its first splendour, and its after defilements and destruction by the heathen, and its several restorations, go hand in hand with the rise and fall of the nation. And where, if not in their temples, can nations seek, and hope to find, a blessing? where offer up daily prayers for national safety? where, if not by God's altar, do His ministering angels gather round? where can the penitent, the sick at heart, the oppressed, the world-weary, pour forth their desires, and gather comfort, if not in His House? The Temple in Jerusalem was not like many Christian churches,—shut up, and closely locked, as if all worship, except at times few and far between, were an intrusion,—whose walls resound but once a week to the voice of praise; but between whiles are silent, and grow cold. The Temple was ordained by God to be "a House of Prayer," wherein He would be worshipped morning and evening. There His Priests ministered daily to many or to few: and no sooner did our Lord come to Jerusalem in His Kingly character than He entered in. How solemn and sacred His thoughts! passing our reach.[2]

[1] "Verisimilime est hos Pharisæos, invidiâ contra Dominum commotos, his verbis indignationem et desperationem expressisse, qua sibi ipsis indignabantur, quòd præ segnitie nihil proficerent, suosque complices, quibus ex autoritate incumbebat impedire gloriam Jesu, his verbis excitare voluisse ad majoribus conatibus, præsidiis, et dolis, adoriendum Jesum. Ut sit sensus, '*Dixerunt ad semetipsos*,' hoc est ad sese mutuo; Videtis quod variis edictis propositis contra hunc Hominem, variisque consiliis tractatis, nihil proficiamus? Ecce enim, cùm priùs paucos tantum habuerit discipulos, nunc totus mundus post Eum abiit, hoc est, Eum sequitur: proinde si rebus nostris bene consultum velimus, omnis fugienda dilatio est, omninoque hoc agendum ut brevi e medio tollatur." Jansenius, cap. cx. p. 801.

[2] "Observat Auctor Imperfecti Operis, Cum in urbem venit, statim petiisse templum, idemque nobis faciendum docet, cum civitatem aliquam ingredimur. Hoc (ait) erat proprium boni Filii, ut et veniens ad domum curreret Patris, et Illi honorem redderet qui genuit. Ut tu imitator Christi factus, cum in aliquam

"And when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the Twelve; and He lodged there."[1] He looked round the courts and porticoes of the Temple area; and beheld the sheep-market already crowded with cattle for the approaching Passover, and turned into a mart of unholy traffic. To-morrow the Priests will learn His judgment of this profanation of His Father's House;—meanwhile He sought retirement in Bethany. There was no place on Earth He could call by that cherished name of "home," which gives rest from the unquiet world, and peace, and love. But He would find a welcome in the house at Bethany. Martha would prepare the supper; Mary would sit at His feet and listen; Lazarus, raised from the grave, would love and admire, and perhaps worship Him, as the Apostles had done. Thus HE Who had wept in the midst of Hosannas returned to those who were dear to Him. In His human sympathies He could

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ingressus fueris civitatem, primum ante omnem actum, ad ecclesiam curras." Barradius, vol. iii. lib. vii. cap. 11, p. 503.

[1] "Etsi Christus maximo sit honore Jerosolymis exceptus, et multos labores concionando, et sanando infirmos toto die sustinuerit, tamen, quia Pontifices et magistratus videbantur iniquissimo animo ferre ejectionem numulariorum è templo, et conciones Ejus, idcirco non invenerit inter cives vel unum, qui Ipsi unà cum discipulis suis præbuerit hospitium, sed necesse habuerit vespere in Bethania hospitium quærere. Hæc magna quidem est ingratitudo, sed in hoc seculo tam usitata, ut etiam proverbiis celebretur: solenne enim est, pro summo beneficio summam ingratitudinem præstare. Quæ in humanâ societate ingratitudo, referenda est inter supplicia peccati, et eas calamitates, quæ humano generi propter peccatum accidere solint, pertinetque ad hoc dictum; 'Terra proferet tibi spinas et tribulos. Cùm igitur Christus venerit in hunc mundum, ut, susceptis in Se peccati suppliciis, expiaret peccata nostra, expertus etiam est summam ingratitudinem, idque ab iis, de quibus optimè erat meritus. Quid ergo? Num hæc de mundi ingratitudine idcircò recensentur, ut nos excitent ad indignationem, et avocent ab officio benefaciendi etiam ingratis et inimicis? Nihil minus: turpe quidem est, et detestatione dignum, ingratum esse; sed non est nobis propter alienam ingratitudinem ab officio recedendum: non est servus major Domino suo. Si cives Ierosolymitani fuerunt tam ingrati in Christum, ut post tot exantlatos labores non præbuerint Ei hospitium unius noctis, quid nos de aliorum in nos ingratitudine querimur? Num volumus in hoc seculo feliciores esse Domino nostro, Filio Dei? et, si mundus ingratus est, Deus tamen Ipse non erit immemor nostrorum benefactorum. Quid enim? an non quærimus futuram civitatem, nec habemus hîc manentem? Non expectemus igitur beneficiorum remunerationem in hoc, sed in futuro seculo." Brentius, Comment. in Matt., Op. Tom. v. p. 380.

mourn and rejoice,—weep and love: He could partake of rest and food: He could suffer agony, bleed, and die.[1] What more would any one desire to prove Christ's Manhood? Again, He could control the powers of nature by His voice, still the tempest, walk on the waves of the sea; overawe the spirits of darkness, and cast them out; call back the departed soul from the unseen world to inhabit again its fleshly tabernacle;—promise the repentant thief that his soul should be with Him in the realms of Paradise. By His own power He could raise Himself from the tomb,—for forty days walk mysteriously on Earth with the tokens of His passion still upon His risen Body, and then ascend up on high through the everlasting gates. What more could be required to prove His Godhead? In these Natures united He exalts mankind to a spiritual union with the Blessed Trinity. Such is the Love of God to fallen man! too high, too vast for tongue to express, too deep for heart to conceive.

Solemn and sad must have been the few evenings which our Lord passed either at Bethany or on the Mount of Olives, ere the last black night should come, when He would be a prisoner, in the house of Caiaphas. Could they be nights of repose? or were they long watchings in prayer to His Father in Heaven? We know not.

[1] "Turbatus est Christus, quia voluit. Esurivit Jesus, verum est, sed quia voluit; dormivit Jesus, verum est, sed quia voluit; contristatus est Jesus, verum est, sed quia voluit: mortuus est Jesus, verum est, sed quia voluit: in Illius potestate erat sic vel sic affici, vel non affici. Verbum enim animam suscepit et carnem, totius hominis Sibi coaptans in personæ unitate naturam." Augustin, In Johan. Evang., Tract. xlix. § 18.

CHAPTER LX.

MONDAY IN HOLY WEEK, 10TH OF NISAN—CHRIST, COMING AGAIN FROM BETHANY TO JERUSALEM, CAUSES A FIG-TREE TO WITHER AWAY—DRIVES THE BUYERS AND SELLERS OUT OF THE TEMPLE—THE CHILDREN CRY "HOSANNA TO THE SON OF DAVID"—HE RETURNS AT NIGHT TO BETHANY.

Matt. xxi. 12—17. Mark, xi. 12—19. Luke, xix. 45, 46.

On Monday, the 10th of Nisan, being the day after His public entry, the Messiah returned from Bethany to Jerusalem with His disciples. And on the way "He was hungry: and seeing a fig-tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, 'No man eat fruit of thee hereafter for ever.' And presently the fig-tree withered away." "And His disciples heard it." It was the God of Nature Who spoke those few words;—and immediately the Earth refused her nourishment to the tree: it inhaled death through every fibre, and was shrivelled up. This solemn and impressive incident foreshadowed the doom of Jerusalem: the blight of the fig-tree was a symbol of the ruin that would overwhelm the faithless City, which at this moment was within view on the heights of the four hills. The Lord comes to His chosen people, if so be He may find the fruits of justice, truth, and faith,—but behold, barrenness. He looks for figs; but behold, leaves only. Woe to thee, Sion! already the canker is at thy root.

Passing on from thence, "they came to Jerusalem, and

Jesus went into the Temple." On this 10th day of Nisan,[1] being four days before the Passover, the lambs intended to be offered at the Feast were brought to the Priests for approval, that none might be sacrificed but such as were "without blemish," according to the Divine command,—fit emblem of Christ, Who "offered Himself without spot to God." The historian of the Jews records, that 250,000[2] lambs were required at the Passover to feed the immense crowds which came from all parts to attend the Feast. This ceremonial was appointed under the ancient law by Moses; and there is no just ground to suppose that the number is exaggerated: and vast flocks were brought together into the sheep-market of the Temple, where the inhabitants of the city, and strangers from various distant lands, assembled,—some to sell, others to purchase. In these various bargains the visitors with their foreign money had recourse to the exchangers for Jewish coin, that they might be able to buy their lamb. All this traffic, amidst the din and crowd of thousands, made the Temple a scene of general confusion,—like "a den of thieves," as our Lord described it.

[1] "This month shall be unto you the beginning of months: it shall be the first month of the year to you." "In the tenth day of this month they shall take to them every man a lamb," &c. "And ye shall keep it up until the fourteenth day of the same month."—Exod. xii. 2, 3, and 6. The critical reader will observe, that in fixing this second cleansing of the Temple on the *day after* the triumphal entry into Jerusalem we follow the Gospel of St. Mark, who says expressly, that it was "*on the morrow* when they were come from Bethany;" that is, on the Monday, the morrow after the public entry, on the evening of which Jesus went out again to Bethany. According to St. Matthew it might seem to have been on the day of His public entry into Jerusalem. Some commentators follow the order of St. Matthew, others that of St. Mark. Lyserus is of opinion that our Lord cleansed the Temple twice in this week, which is contrary to the majority of writers. Chemnit. Lyserus, vol. ii. cap. cxlvi. pp. 118, 119. Jansenius Gand. adopts the order of St. Mark, and gives satisfactory reasons. Comment. Evang., cap. cxi. pp. 802, 803. See Townson's Works, vol. ii. pp. 74, 75: he considers that the cleansing of the Temple was on the day after the entry, according to St. Mark. Also Archbishop Newcome, Notes, pp. 37, 38. Lamy says, that the day had been taken up by the events of the public entry: it was now too late in the evening for such an occurrence, and therefore it took place the day after. Lamy, Comment. in Harm., p. 448. Tostatus thinks that the question may be settled either way. Comment., In Matt. xxi., Quæst. 64: but inclines to the opinion that it was the next morning, on our Lord's return from Bethany. Matt. xxvi. Quæst. 6.

[2] Josephus, Bell. Jud., lib. vi. 9. 3.

When therefore He entered in, "He began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the Temple. And He taught, saying unto them, Is it not written, 'My House shall be called of all nations a House of Prayer?' but ye have made it a den of thieves." "Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."[1] This truth the Priests in Jerusalem, like Saul in Gilgal, utterly disregarded. Their whole system of religion, and all the teaching of the Scribes and Pharisees, were a perversion of God's simple word. They had degraded to their own covetous purposes the sacred rites, appointed by God Himself: they turned the Temple, consecrated to His service and glory, into a place of merchandize. The Messiah could not endure the sight of this desecration; and He drove them out. Thus at the end of His public ministry, as He had before done at the beginning, He claimed the highest authority in His Father's house.[2]

In all His public acts and sayings, from the time of yesterday's entry into Jerusalem, He seems to exhibit Himself as the indignant Lawgiver and Prophet, pronouncing judgment and woe. He more and more solemnly foreshows the downfall of the rebellious City. Yesterday He prophesied that her enemies should cast a trench about her, and lay her even with the ground. To-day, by the withering of the unfruitful fig-tree, and by His driving away the buyers and sellers, He intimates the coming of the more terrible day, when the Priests, with all their Temple ordinances, should be cast out. Too long they had polluted the sanctuary of the Highest, and done violence to the law; but their time of reckoning was at hand. It appears little less than a miracle that He should now escape the

[1] 1 Sam. xv. 14 and 22.

[2] "The vindication of God's house from profanation was with our Blessed Saviour Alpha and Omega, the first and the last of His care: ubi incipit, ibi desinit." Archbishop Newcome's Harm., Notes, p. 7, quoting Mede.

indignation of the Priests, and Levites, porters, door-keepers, and other officials,—almost without number.[1] But they could no more slay the Lord's Anointed before the 14th day of the month, which was His time appointed, than they could put the sun four days forward in its course. On this 10th day of Nisan He was come to His Temple, as if to fulfil the legal ordinance of Preparation of the Paschal lamb, of which He was the antitype. Him they would ignorantly sacrifice on the day appointed for the Passover: until then they were powerless. And that which now came to pass was full of deep meaning. All things testified to the Presence of the Shechinah: for "the blind and the lame came to Him in the Temple; and He healed them." Moreover the very children were impelled by some irresistible emotion to cry out, "Hosanna to the Son of David." Most probably they belonged to the singing choirs, which composed a part of the four thousand musicians,[2] attached in courses to the service of the Temple. On this day an important Jewish ceremony took place in the outer courts of the Temple; for, being the 10th of Nisan, the Paschal lambs were to be chosen, and set apart for the Feast on the 14th. The children of the choirs would be in attendance on this day of preparation for the greatest of the Jewish festivals; and if it were about the time of evening sacrifice, they would be singing the appointed portions from the Book of Psalms. But the sight of Jesus raised their young hearts to a higher strain; moved by a Divine im-

[1] "St. Jerome expresses an opinion that this was the greatest of Christ's miracles: he says, 'Many persons think that the raising of Lazarus was the greatest miracle, or the man born blind receiving his sight, or the audible Voice of the Father at the Jordan, or the Transfiguration on the Mount, when Christ displayed His glory as of one in a triumph. But, to my mind, of all His miracles this is the most wonderful, that one man so despised, and held to be so vile that He was afterwards put to [an ignominious] death on the Cross, should be able, in the midst of the Scribes and Pharisees, enraged against Him at seeing the loss of their gains, to drive out such a multitude with one small scourge, overturn their tables, break down their seats, and do what an army could not have done. It was because a heavenly fire flashed from His eyes, and the majesty of Deity shone in His face.' From this we may understand that a divine radiance shone forth in Christ, when He so willed; but was hidden when He wished to be taken prisoner, to suffer and to die." Guido Carmelita, Quatuor Unum, p. 742. See also Tostatus Abulensis, In Matt. Evang., cap. xxi. Quæst. 79.

[2] Lewis's Orig. Hebræa, vol. iii. p. 257.

pulse, they could only attune their voices to the notes of "Hosanna to the Son of David."[1] Now came to pass, the prophecy of Haggai, regarding the Temple, "The desire of all nations shall come," "The glory of this latter house shall be greater than of the former." If in Solomon's Temple the visible testimony of the Shechinah of the Deity rested on the mercy seat, in this second Temple the Son of God, by Whom the worlds were made, was personally manifest, vindicating His Father's glory.

"And when the Chief Priests saw the wonderful things that He did, and the children crying in the Temple, and saying, 'Hosanna to the Son of David,' they were sore displeased." Nothing could satisfy the hard spirit of those Rulers; they construed everything amiss. Divine truths, which are plain to simple minds, perplexed the subtle Scribe; the proud Pharisee rejected the testimony of the Messiah's miracles; the doctrines of a spiritual world moved only the contempt of the cold doubting Sadducee; there was a root of envy in those Chief Priests, which embittered all their thoughts. Christ had so won the admiration of the people that their Rulers were jealous of His influence: even their own officers refused to take Him, saying "Never man spake like this Man:" therefore each visit that He made to Jerusalem increased their hatred. And now, disregarding the miracles which they had just witnessed on the blind and the lame, and moved to indignation by the praises of the children, they contemptuously asked, "Hearest Thou what these say?" They thought the Temple was profaned by these Hosannas; for God only is to be praised in His Temple:[2] and so far they

[1] "Remark the contrast. Infants sing praise to Christ, like the angels in Heaven. Christ is the Author of nature. He makes children speak wisdom in harmony with prophecy, while wise men become fools."—Wordsworth's Greek Test., Matt. xxi. 15, 16. It does not appear what number of children were singers in the Jewish Temple; but it has been well observed, that this incident in the Life of our Saviour teaches us to practice the young voice to sacred hymns. If at the time they are not deeply impressed with the sense of this religious service, it is a training in the right direction, and being a tribute of praise to God, we know not how much it may be blessed to them. "Discimus hinc teneram ætatem, mox ut loqui incipit, formandam ad sonandas laudes Dei, etiamsi non satis intelligat ea quæ loquitur." Lucas Brugensis, Matt. xxi. 16.

[2] "Indignati sunt Pontifices, quia iste clamor fuit intra templum. Nam si foris fieret non ita indignarentur: nam intra templum solus Deus colitur, et

were right;—to glorify any other than God in His own House *is* a profanation: but their eyes being blinded, they could not penetrate the present mystery.[1] "And Jesus saith unto them, Yea; have ye never read, 'Out of the mouths of babes and sucklings Thou hast perfected praise?'" This memorable answer clearly shows that the viii. Psalm of David was a prophecy of Christ, as the Creator of all things. The opening of the Psalm is in these words, "O Lord, OUR LORD, how excellent is Thy Name in all the earth! WHO HAST SET THY GLORY ABOVE THE HEAVENS. *Out of the mouth of babes and sucklings Thou hast ordained strength*, because of Thine enemies, that Thou mightest still the enemy and the avenger."[2] This *glory* Jesus assumes to Himself,[3] and

laudatur. Quòd ergo Christus in templo publicè laudaretur, erat dicere Ipsum Deum, vel aliquid Deitatis habere, de quo valde dolebant pontifices: et hoc videbatur cedere in eorum injuriam cùm præsentibus eis diceretur." Tostatus In Matt. xxi., Quæst. 87. "Principes sacerdotum et doctores legis non solum abstinent à laudando Jesum, visis etiam miraculis, sed indignantur, impotentes occultare venenum internum. Interrogant Jesum si audit; ut crimen aut læsæ majestatis aut usurpantis Messiæ nomen in Ipsum Jesum retorqueant, tanquam Ipse Se acclamari Messiam procuret." Cajetan, Evang. Matt., fol. 57 A.

[1] "Potuit illis Christus dicere, Videtis hæc admiranda quæ facio opera? Auditis turbam puerosque ipsos Me Messiam conclamantes? Videtis vos nihil proficere, totumque mundum post Me abire? Cur igitur non creditis, sed invidetis et indignamini? Sed illos non curat: rogatus tamen respondet Se audire puerorum voces." Barradius, vol. iii. lib. vii. cap. 11, p. 504.

[2] "Probè notandum, ut in repurgatione templi ex oraculo prophetico, '*Domus mea domus precationis vocabitur*,' varias facti sui rationes desumsit, ita etiam hoc loco ex unico Davidis dicto multa petit argumenta, quibus hasce puerorum acclamationes defendit. Primò enim allegatione hujus oraculi docet, hanc puerorum acclamationem non ex puerili quâdam consuetudine et insipientiâ, sed à SPIRITÛS SANCTI instinctu et impulsu esse profectum, Qui ante aliquot secula hoc ipsum per os Davidis prædixerit. Secundò, quia Deus Ipse hanc laudem perficere dicitur ex ore infantium, ideò nec Sibi nec ipsis convenire innuit pueros, quorum opera eam in rem Deo uti placuit, prohibere. Vultisne, ut illis ora occludam, quibus Deus ea aperuit? Tertiò, laudem hanc suam, quâ a pueris honorabatur, vocat DEI laudem, quia ad Dei gloriam pertinebat, et quia sit verus cum Patre Deus; extremæ verò impietatis fore laudem Dei prohibere velle. Quartò, in memoriam ipsis revocat, quod in Psalmo statìm additur, 'Perfecisti Tibi laudem propter inimicos tuos, ut destruas inimicum et ultorem,' hoc est, ut hostes gloriæ tuæ confundantur.' Quò enim infirmioribus et contemtioribus organis Deus in operibus suis utitur, eò magis gloria Ipsius potentiæ et sapientiæ elucescit. Metuendum igitur ipsis esse innuit, ne et ipsi inveniantur Dei et gloriæ divinæ inimici, si has puerorum acclamationes velint impedire." Chemnitius, Lyseri, vol. ii. p. 136.

[3] Bernard. à Piconio, Matt. xxi. 16.

asserts His claim to the Hosannas in God's Temple. He gives the Chief Priests to understand that the praise of these simple children was prompted by the Holy Spirit; for "God hath chosen the foolish things of the world to confound the wise."[1]

But although they dared not lay hands on Him in public, they were not the less resolved on His Death. When the Scribes and Chief Priests heard what had passed in the Temple, "they sought how they might destroy Him: for they feared Him because all the people were astonished at His doctrine." From this, and from what will shortly follow, there is reason to believe that they met in council on this evening, to consult how they might put Him to death. After the events of the last two days, they thought that some decisive measures must be taken to allay the public excitement, otherwise all authority would be lost. For three years and a half He has been "teaching throughout all Jewry." His supernatural powers make Him, in their view, all the more dangerous. He can raise the dead, and restore men born blind; and when they attempt to kill Him, He miraculously conveys Himself away. He can feed thousands with a few loaves, and cast out devils. He claims to be the Son of God,—nay, "being Man, MAKETH HIMSELF GOD." He declares that the prophet and lawgiver "Moses wrote of Him;" that "Abraham rejoiced to see His day, and was glad;" that He will "come in the Glory of His Father, with the holy angels," "and the dead shall hear His voice, and they that hear shall live." He professes to be the Great Messiah, foretold by the prophets, Who when He cometh will restore the Kingdom of Israel. Nevertheless, even yesterday, as the multitudes brought Him into the gates with cries of "Hosanna," He foretold the downfall of the city, and threatened that her enemies should cast a trench about her, and keep her in on every side, and lay her even with the ground, and not leave one stone upon another. He sets at nought the traditions of the elders, profanes the sabbath by miraculous cures, and on this very day has once more chased away the purveyors of the Paschal lambs. He boasts that He could

[1] 1 Cor. i. 2.

build the Temple in three days, if it were destroyed,—calls it His Father's House of Prayer; and declares, that the Rulers have made it "a den of thieves!"

This Jesus of Nazareth, therefore, must be put to death, according to the saying of Caiaphas, "It is expedient that one man should die for the people."[1] The difficulty was, how to accomplish this; for they feared the people. They must first endeavour to excite the multitudes against Him through their national prejudices. If they could once persuade them that He was not a Jew at heart, and that He had no intention of restoring the greatness of Jerusalem, they might venture any violence against Him.[2] Therefore they would endeavour to draw from Him some open declaration, which might irritate the populace, or alarm the jealousy of the Roman governor, without whose warrant their sentence of death would be vain. Keeping this in view, we shall understand clearly the subtle purpose of the questions which they will put to Him in the Temple to-morrow. Meanwhile, "when even was come, He went out of the city;" and passed the night at Bethany.

[1] John, xi. 50.

[2] "Mirabilis rerum mutatio, quòd cùm hâc ipsa die tam solenni pompa, et turbæ congratulatione Dominus in Jerusalem sit deductus, nemo jam fuerit qui in hac urbe in suum receperit hospitium, quòdque jam Pharisæorum metu nemo ausus sit Eum invitare in domum suam, cum prius, contempto eorum metu, professi fuissent Ipsum esse Christum." "Magis autem in Christo declaratum est quanto teneretur desiderio salutis hominum etiam ingratorum, et quanta Ejus etiam erga ingratos et hostes esset benignitas, quando sequenti die et aliis item dignatus est etiam summo mane redire ad tam ingratam civitatem, ac totos ibi dies doctrinæ et prædicationi vacare; suo exemplo docens evangelicum pastorem, quanto studio intendere debeat lucrandis hominum animis, idque sine spe temporalis commodi." Jansenius, cap. cxii. p. 817.

CHAPTER LXI.

TUESDAY IN HOLY WEEK, THE 11TH OF NISAN—THE MESSIAH RETURNING ONCE MORE FROM BETHANY TO JERUSALEM, HIS DISCIPLES POINT TO THE FIG-TREE WITHERED AWAY: THE DISCOURSE ARISING FROM IT—HE ENTERS INTO THE TEMPLE; THE PRIESTS AND ELDERS DEMAND HIS AUTHORITY FOR WHAT HE HAD DONE THERE THE DAY BEFORE—HE REBUKES THEM FOR THEIR UNBELIEF—PARABLE OF THE WICKED HUSBANDMEN—JESUS THE ROCK OF HIS CHURCH.

Matt. xxi. 20—44. Mark, xi. 20—33; xii. 1—11; Luke, xx. 1—18.

THE next morning, being Tuesday the 11th of Nisan, as Jesus returned with His disciples from Bethany, they saw the Fig-tree, which He had caused to die so suddenly the day before. "And the disciples marvelled, saying, 'How soon is the Fig-tree withered away.'" The breath of the Lord of Hosts had passed over it: the tree was dried up. And Peter, calling to remembrance, saith unto Him, "Master, behold, the Fig-tree which Thou cursedst is withered away." "And Jesus answering saith unto them, 'Have faith in God; For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them:'" or as St. Matthew says, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Our Lord had once before made the same declaration[1] of

[1] Matt. xvii. 20.

the power of faith. It seems intended to express by a strong figure the great universal truth, that "with God all things are possible" in answer to the prayer of those who trust in His promises. But the true disciple of Christ, conscious of his own weakness, will never overrate his pretensions to faith, which is the gift of God, by the Holy Spirit, and not springing from any fountain of grace within himself.[1] If any should literally ask to move mountains, it would argue irreverence,—not faith. We are to make all our prayers subject to HIS wisdom and providence, Who only knoweth what is good for us. "And this is the confidence that we have in Him, that if we ask any thing ACCORDING TO HIS WILL, He heareth us."[2] This at least is certain, that faithful prayer for *spiritual gifts* will be answered with effects equal even to the removal of mountains: then by Divine grace we grow from strength to strength: then each step in the path of duty leads us on to a higher reach of faith, and that again to another beyond, till all our hopes and desires rest upon Christ.

In the words which follow, Jesus exhorts His disciples to a merciful and forbearing temper, as the condition on which prayer is accepted: "And when ye stand praying, forgive, if ye have ought against any; that your Father also, Which is in Heaven, may forgive you your trespasses."[3] Having in the

[1] "Christus est Veritas. Fides est imago veritatis, quæ quanto est veritati Christi similior, tanto potentior est: et ut imago solis non nisi a sole infunditur, neque quævis alia [res], nisi à re cujus fuerit: sic et fides de quâ hîc Christus loquitur, fides infusa intelligenda est, cui semper sua adest veritas: et non quæ ex nobis ipsis nascitur, aut humanitùs per auditum infunditur: neque quâ [fide] fit quod volumus, sed quod Deus Ipse vult: qualis erat in Heliâ, quando clausit cœlum, quando ignem elicuit de cœlo, quando percussit Giezi leprâ. Et ideo potens est, ut nihil sit illi impossibile: quia Deo nihil est impossibile. Et qui in illâ fide orant, obtinent quicquid petunt; ut Helias, qui cum illa fide oraret, obtinuit tot annis et mensibus cœlum claudi: nam tunc orat spiritus fidei, non homo ut hujusmodi, sed ut plenus Spiritus Dei. Verum ut metus spem, id est, fiduciam impedit esse efficacem, et odium erga aliquem charitatem ad Deum esse consummatam: sic etiam humana hæsitatio interveniens impedit infusæ fidei efficaciam. Proinde dicit Dominus; 'si fidem habueritis, et non hæsitaveritis.' Fides enim à Deo est: hæsitatio à nobis. Sic et de fide, cùm oramus: etenim nisi Deus tollat quod à nobis est, parum etiam possunt sua in nobis dona." Stapulensis, In Matt., p. 155.

[2] 1 John, v. 14.

[3] See Alford's Greek Test., Mark, xi. 25, 26, for the distinction drawn between our Lord's condemning the unfruitful tree, and the duty of disciples to *forgive*.

former words exalted the power of Faith in prayer, He now seems to say that all prayer is vain, unless sanctified by Love. As St. Paul afterwards declared, "Though I have all faith, so that I could remove mountains, and have not Charity, I am nothing."[1] For how can sinners look for mercy, unless they are forgiving and lenient to others, with whom they share the same infirmities of nature? All claim to faith in Christ is a mere pretence, if not subject to His law of Love, which lies at the very root of the Gospel. His many Parables, and all His Divine injunctions to righteousness, combine to represent this as an especial grace of the Christian character. He has joined together Faith and Love in a holy bond of union, and they may not be put asunder: they strengthen and adorn each other. Twine them together, and they never droop;—part them, and they wither. Both have their strength and their life in the same Holy Spirit.

After this Discourse at the withered Fig-tree, the Messiah with His disciples once more entered Jerusalem. "And as He was walking in the Temple, there come to Him the Chief Priests, and the Scribes, and the Elders." They began at once to question Him; "By what authority doest Thou these things? And who gave Thee this authority to do these things?" This attempt to ensnare Him in His words had immediate reference to His casting out the traders and money changers the day before; but conveyed also the more general question, Who art Thou? He might have replied, I say unto you, that in this place is One greater than the Temple: but He puts them at once to silence by a short and simple question;—"The Baptism of John, was it from Heaven, or of men? answer Me."[2] He well knew they would not venture in public to deny the Divine mission of John: and if they confessed to *that*, they must needs acknowledge Himself to be greater, because so John had declared Him to be. If the Baptist was a prophet of the Lord, and spake by

[1] 1 Cor. xiii. 2.

[2] See Tostatus, Comment. In Matt., cap. xxi. Quæst. 152 and 153, for valuable remarks on Baptism, which was unknown to the Jews before John, as may be implied by his name, the Baptist. The very fact of his baptising led them to think that he must either be Messias, or Elias, or the prophet like unto Moses. John's baptism had not the same spiritual efficacy as Christian baptism: yet it was Heavenly, because John received authority from God.

inspiration, then Christ was "the Lamb of God which taketh away the sin of the world,"[1] and "the Father had given all things into His hand,"[2] because He was "THE SON OF GOD;"[3]—for such was John's record of Him. "The Chief Priests, therefore, reasoned among themselves, 'If we shall say, From Heaven, He will say, Why then believed ye him not? But, and if we say, Of men, all the people will stone us: for they be persuaded that John was a prophet.'" These crafty teachers in Israel dared not to speak their real thoughts for fear of their own flock! They answered with a falsehood, "We cannot tell."[4] "And He saith unto them, 'Neither tell I you by what authority I do these things.'"

Their plea of ignorance as to the real character of John would not avail them: and to expose their hollow pretensions to righteousness, whilst they despised the Baptist, who was a messenger of God, He spake this Parable; "What think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not:' but afterward he repented, and went. And he came to the second, and said

[1] John, i. 29. [2] *Ibid.* iii. 35. [3] *Ibid.* i. 34.

[4] "Timentes lapidationem, sed plus timentes veritatis confessionem, responderunt mendacium veritati; et mentita est iniquitas sibi. Dixerunt enim, 'Nescimus.'" August., in Johan. Evang., Tract. ii. § 9.

"'Baptismus Joannis unde erat? à cœlone, aut ex hominibus?' Quæstio perspicuum habet dilemma, quod illi in sua quæstione occultarunt, quo etiam fraudis convincuntur. Christus ingenuè proponit duo membra, respondeant illi ad utrumque, vel unum concedant. Deinde in officio Joannis et suo aliquam similitudinem indicat, nam de jure vocationis ipsi quæsiverunt: illud ex hac quæstione à simili discant. Joannes à Deo missus est, sic Christus. Habes solutam quæstionem, verùm illi hoc nolunt. Præterea in persona Joannis ostendit quid Christo etiam sit eventurum: ut ille in causa veritatis tandèm occiditur, idem eventus manet Christum, ab iisdem etiam auctoribus Judæis. Denique quæstio utrinque illis minatur periculum. Nam cum duæ sint partes, prior utique vera est, quòd sit è cœlo: posterior falsa quòd ab hominibus sit: tamen vitio suo hostes neutram possunt concedere." "Duo vident proposita, sed in utroque est periculum." "Superest igitur tertium, quod etiam falsum est et cum ignominia conjunctum: tamen superioribus omnibus levius ipsis videtur. Respondent igitur, '*Nescimus.*' Mentiuntur autem, nam cogitationes eorum testantur notam illis fuisse veritatem. Demonstrant hîc iterum, ut in interrogando fecerunt, suam malitiam. Dolose instruxerunt, *ἐρώτησιν*: nunc, cùm respondendum sit, eâdem utuntur fraude, et mentiri placet potius quàm verum fateri, quod est malitiosi hominis." Aretius, Comm. in Quat. Evang. Matt., fol. 138.

likewise. And he answered and said, 'I go Sir:' and went not." The first son represents the Publicans and sinners who were converted by the preaching of John, when he cried in the wilderness, "Repent ye: for the Kingdom of Heaven is at hand." The second son, who was a hypocrite, is an exact type of the Priests and Rulers in Jerusalem: they professed obedience, but obeyed not. Still they were too blind to perceive that the Parable had a direct application to themselves: for when Jesus asked, "Whether of them twain did the will of his father?" They answered, "The first;"—he who refused, and then repented, and went into his father's vineyard. Behold then, ye are all self-condemned: and "Verily I say unto you, That the Publicans and harlots go into the Kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

To bring closer home to them this warning of their future punishment, when they should have perpetrated the last act of fatal violence, which they had already decreed in their council against Him, He delivered the Parable of the WICKED HUSBANDMEN, holding up, as it were a glass to their consciences, that they might see their own likeness, and repent in time. "Hear another Parable: There was a certain householder, which planted a Vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to Husbandmen, and went into a far country." In these words He clearly reminds them of the prophecy of Isaiah, who compares the Lord's Vineyard to "a very fruitful hill," taken out of the choicest of the Earth, and made His own Vineyard. And "He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein."[1] It was a royal Vineyard, which His right hand had planted. Its wine-press, and the tower which He had made so strong for Himself, are figures of a great city with strong bulwarks, and represent Jeru-

[1] Isai. v. 1, 2.

salem. "What could have been done more to My Vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" "The Vineyard of the Lord of Hosts is the House of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry."[1]

The Parable proceeds; "And when the time of the fruit drew near, he sent his servants to the Husbandmen, that they might receive the fruits of it. And the Husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise." This is an exact picture of the Hebrew nation, from the earliest times, as all their history, and their prophets testify. Hear the complaint of holy Elijah; "The children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword: and I, even I only, am left, and they seek my life, to take it away."[2] They "put Jeremiah in the stocks," and "smote him, and put him in prison."[3] And Jehoiakim the king, fetched forth Urijah out of Egypt, and "slew him with the sword, and cast his dead body into the graves of the common people."[4] "Moreover all the chief of the Priests and the people transgressed very much, after all the abominations of the heathen; and polluted the House of the Lord, which He had hallowed in Jerusalem."[5] "They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy."[6]

[1] Isai. v. 4 and 7. "Servi patrisfamilias sunt Prophetæ qui urgebant condictos fructus. Horum alios cecidcrunt, v. g. Hananum, Michæam, Jeremiam: alios lapidaverunt, v. g. Zachariam, Jeremiam: alios alio modo occiderunt, ut Isaiam, Ezechielem, Amos, et tot alios, Heb. xi. 36 et seq." Tirinus, In Scrip. Comment., p. 954.

[2] 1 Kings, xix. 10.

[3] Jer. xx. 2 and xxxvii. 15.

[4] *Ibid.* xxvi. 22, 23.

[5] "Peccaverunt [principes sacerdotum] quia toto tempore hoc noluerant reddere fructum justitiæ, neque inducere populum ad hunc fructum Deo reddendum, sed avaritiæ studebant extorquentes quidquid poterant, et detinentes populum in hac umbrâ cæremoniarum, ut semper ipsi lucra de his caperent." Tostatus in Matt., Quæst. 188.

[6] 2 Chron. xxxvi. 14. 16.

Again, The Princes of Judah "left the House of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. Yet He sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not give ear." And they conspired against Zechariah, the son of Jehoiada the Priest, "and stoned him with stones, at the commandment of the King, in the court of the House of the Lord."[1] The Jews were a cruel and blood-thirsty people, insomuch that St. Stephen afterwards challenged them in their council to say which of the prophets they had spared;—"Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of Whom ye have been now the betrayers and murderers."[2] So far we see the remarkable exactness of the Parable in describing the depravity of the Jews under the image of the Wicked Husbandmen, who slew the messengers of the Householder.

We might suppose, that the patience of the Lord of the Vineyard being exhausted, he would send forth his ministers of vengeance, and destroy the rebels who defied him. But no;—he would fain spare them yet a while, that they may repent and obey: not until the last resource has failed will he pour out his indignation against them: and there is One by his side, whose long suffering is equal to his own, and who would not that they should perish. The parable speaks a marvellous thing! He has One Son, "well beloved," who is willing himself to bear a message to the

[1] 2 Chron. xxiv. 18—21.

[2] Acts, vii. 51, 52. "Omnium maximè Dei benignitas et patientia commendatur per hoc, quòd in parabola paterfamilias post occisos et injuria affectos omnes suos servos, tandem etiam filium suum, quem habebat et unicum et charissimum, misisse dicitur, in quo procul dubio Seipsum Dominus significavit, indicans proinde Se longe diversum à reliquis prophetis, quantum scilicet in familia aliqua differt filius à servis." Jansenius, cap. cxiv. p. 826. "Servi à Deo in vineam, id est, ad Synagogam missi, ut fructus ejus colligerent, fuere Isaias, Jeremias, Ezechiel, cæterique prophetæ, quos Judæi ut vitiorum suorum castigatores occiderunt, ac nonnullos, ut Jeremiam, lapidarunt." Cornelius à Lapide, Comment. in Matt., p. 313, Ed. Fol. 1717.

Wicked Husbandmen, that the sword of justice may be turned aside,—if so be they will hearken unto him. "Then said the Lord of the Vineyard, 'What shall I do? I will send my beloved son: it may be they will reverence him, when they see him.' But when the Husbandmen saw him, they reasoned among themselves, saying, 'This is the heir: come let us kill him, that the inheritance may be ours.' So they cast him out of the Vineyard, and killed him."[1]

This extreme outrage of the Husbandmen clearly pointed to the schemes of the Rulers, already matured against their Messiah, Who had proclaimed Himself the Son of God. But as it is the nature of all sin,—and of unbelief especially, to deaden the moral feeling, and extinguish the light of conscience, they did not at first perceive their own image reflected in the Parable: for, in answer to Christ's question, "When the Lord, therefore, of the Vineyard cometh, what will he do unto those Husbandmen?" they replied, "He will miserably destroy those wicked men, and will let out his Vineyard to other husbandmen, which shall render him the fruits in their seasons." Thus, by their prompt condemnation of others, they unconsciously gave judgment against themselves as rebels and murderers.

Jesus "*beheld them*,"—looked stedfastly at them, to point His words with the more force to their hardened hearts,[2]

[1] "Et apprehensum eum ejecerunt *extra vineam*, et occiderunt: videlicet Filium Dei sacerdotes ejecerunt extra urbem Hierusalem Judæ Metropolim, in qua erat templum, et occiderunt Eum crucifigentes Ipsum in loco Calvariæ. Unde ad Hebræos dicit apostolus, 'Jesus, ut sanctificaret populum, extra portam passus est.'" Dionysius Carth., In Matt., Art. xxxv. fol. 74. "Nam bajulans Sibi crucem exivit in eum locum qui dicitur Calvariæ locus, Joan, xix. 17; et hoc Christus facere voluit, quia Ipse offerebatur pro peccatis nostris in hostiam Deo: hostia autem, quæ pro peccato populi occiditur, extra castra crematur. Lev. iv. 12. 21. Propter quod et Jesus, ut sanctificaret per suum sanguinem populum, extra portam passus est: et iste est verus sensus." Tostatus in Matt. xxi. Quæst. 186. "Christum occiderunt et crucifixerunt [scribæ] extra civitatem, id est, extra Jerusalem in monte Calvariæ." Corn. à Lapide in Matt., p. 313.

[2] "Plus subjungit quam parabolà pateret; parabola enim usque ad vindictam duxit: sed hac additione suppletur quòd occisio filii non privavit filium hæreditate, hoc enim significat adjuncta prophetia de Messia sub metaphora lapidis. Lapis namque Christus est qui reprobatus ab ædificantibus, à primatibus, sacerdotibus, Pharisæis, senioribus (qui velut constructores vivæ fabricæ erant inter Judæos) factus est, per resurrectionem à mortuis, in caput, in summum locum anguli, jungendo utrumque populum Judæorum et gentilem in unum: ut rei probavit eventus." Cajetan in Matt., fol. 58 c.

and said, "What is this then, that is written, 'The Stone which the builders rejected, the same is become the head of the corner.'" This is a quotation from the cxviiith Psalm,[1] which prophesies "the coming of Christ in His Kingdom;" it is one of the many types under which the Psalmist, by the inspiration of the Holy Spirit, represents our Lord, Who is the Corner Stone of the new Kingdom of Heaven;—rejected indeed, of the Jews, but to be the chief Corner Stone of a more glorious Temple than that of Jerusalem. He is "the head Corner Stone," spoken of by David; and "the tried Stone, the precious Corner Stone, the sure Foundation," foretold by Isaiah;[2]—and "the Rock" proclaimed by Moses to the Elders of the Tribes, and their officers, when He called Heaven and Earth to witness against them.[3] He is all in all to His Church;—the chief Corner Stone, the crowning Key-Stone, Foundation, and Rock.[4] And thus the Parable concludes, "Whosoever shall fall on this Stone shall be broken: but on whomsoever It shall fall It will grind him

[1] Ps. cxviii. 22. [2] Isai. xxviii. 16. [3] Deut. xxxii. 4.

[4] "Est Christus lapis summus, quia in summo et celsiori loco ædificii locatus est. Est autem ædificii locus honore celsissimus ac præstantissimus fundamentum: lapisque Ille est præstantissimus, qui primus est angularis in fundamento. Fit igitur lapis in caput anguli, lapis ille qui caput est, et initium ædificii totius in fundamenti angulo. Factus est Christus in caput anguli fundamentalis, quia ecclesiæ est fundamentum primum ac principium: quod sequuntur Apostoli reliquique Christiani." Barradius, vol. iii. lib. viii. cap. 4, p. 541. See also Ferus, Comment. in Matt., lib. iii. p. 302.

"Non est discrimen singulare inter eos, qui cadunt super lapidem illum, hoc est, impingunt et offenduntur; et inter eos super quos ipse lapis cadit. Ibidem enim esse videntur, nec differunt, nisi quòd de primis adhuc spes aliqua esse possit. Siquidem solùm impingunt offensi, non autem corruunt. De posterioribus autem planè nulla. Nam quos ira Domini opprimit, casu illius lapidis delentur." Aretius, Comm. in Matt., fol. 140.

"Est in hoc versu Psalmi pulchra allegoria, quâ (sub similitudine lapidis alicujus quem ædificantes cementarii, inutilem, et nullo loco in suo ædificio dignum judicantes, rejiciunt, qui tamen in alio ædificio efficitur lapis præcipuus, nimirum angularis, imò caput anguli, hoc est, angularis summus, qui duos parietes inter se connectat, et conjunctos retineat,) significatur Christum solidam petram, quam in fundamentis Sion Pater jecit, à primoribus Judæorum, quorum erat ædificium Dei ex vivis lapidibus construere, rejiciendum veluti inutilem suo ædificio, hoc est, synagogæ, sed eundem futurum in Dei ædificio præcipuum, et veluti lapidem summum angularem, qui duos populos conjungat et retineat veluti duos parietes in unum ædificium." Jansenius, cap. cxiv. p. 827. To the same effect, see Aretius, Com. in Matt., fol. 140.

to powder."[1] Christ would be "a Chief Corner Stone, elect, precious" to them that believe on Him; but "a Stone of stumbling, and a Rock of offence, even to them which stumble at the word, being disobedient."[2] As in the time of the Jews, so now every day the Prophecy comes to pass: Christ is a Rock of offence, and a Stone of stumbling to the proud and unbelieving. The Rulers in the Temple might have remained blind to the real purport of these two Parables of the Wicked Husbandmen, and the Stone rejected of the builders, had He not clearly pointed the application to themselves; "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."[3] They could now no longer doubt;—"they perceived that He had spoken this Parable against them."

[1] "Quasi dicat, Qui restiterit Christo, Eumque persecutus fuerit, uti facitis vos, O Scribæ, frustra id faciet, ac sibi in animo, æquè ac in corpore perniciem accersit: ita tamen, ut adhuc per pœnitentiam reparari et restaurari possit. Super quem vero Christus totus gravi sua ultione incubuerit, huic nulla supererit spes eum reparandi et restaurandi: sicut si lapis grandis in testam decidat, eam in minutissima frustra comminuit, ut nullo modo reparari et redintegrari queat." Corn. à Lapide, in Matt., p. 314.

[2] 1 Peter, ii. 7, 8.

[3] "Regnum Dei in Evangelio passim vocatur Ecclesia, quia in eâ regnat Deus in fidelibus per fidem et gratiam, eosque deducit ad regnum cœleste, ut in eis regnet per gloriam." "Omnes hæ Christi parabolæ eò tendunt, ut significent reprobationem Judæorum et electionem Gentium, eò quòd Judæi repulerint Christum, quem Gentes acceptârunt." Corn. à Lapide, in Matt., pp. 313, 314.

CHAPTER LXII.

TUESDAY IN HOLY WEEK, THE 11TH OF NISAN, CONTINUED —THE PARABLE OF THE MARRIAGE FEAST OF THE KING'S SON AND THE WEDDING GARMENT.

Matt. xxi. 45, 46, and xxii. 1—14. Mark, xii. 12. Luke, xx. 19.

When the Chief Priests and Elders heard our Lord's Parables, and perceived clearly that His warnings were directed to themselves, "they sought to lay hold on Him, but feared the people," "and they left Him, and went their way." Having failed to entangle Him in His words, they probably returned to the council to report what had passed, and devise some new snare. After they were gone out, the people remained in the Temple to listen; and to them our Lord addressed another Parable, in which He declared the future punishment of the nation, if they should reject the Kingdom of Heaven, which He had so long preached to them. The Parable of the Marriage Feast of the King's Son representing the Kingdom of Heaven on Earth, that is, the Church of Christ, and its consummation in Heaven,[1] is full of royal images, the scene being laid in the King's palace, and a royal Feast prepared. The principal characters are the King; and His Son, that is, the Bridegroom; and the Bride; for, although she takes

[1] "Nuptiæ Filii Dei, mysterium est Incarnationis: tunc Deus fecit nuptias Filio suo quum Verbum caro factum est ad habitandum in nobis: hoc est ad copulandum Sibi ejusdem jam naturæ sponsam, ecclesiam fidelium hominum Jesu Christi, namque sponsam esse ecclesiam, Paulus sæpe testatur ad Ephesios et Corinthios. Unde nuptiæ istæ durant usque ad consummationem seculi." Cajetan, In Matt., fol. 58 G.

no part in the action of the Parable, she is the object of the whole ceremonial:—without the Bride there could be no Marriage Feast.[1]

"The KINGDOM OF HEAVEN[2] is like unto a certain King, which made a marriage for his Son." In considering the Personages represented in the Parable, who shall find fitting words to describe the Great King,[3]—God the Father, "Whom no man hath seen at any time?" He is from everlasting; "let all the Earth keep silence before Him." He is King of kings, and Lord of lords, "Which removeth the mountains, and they know not: Which overturneth them in His anger:" "Which commandeth the sun, and it riseth not; and sealeth up the stars." "Lo, He goeth by me, and I see Him not: He passeth on also, but I perceive Him not."[4]

The King's Son is the Messiah, the Bridegroom: as such He has offered Himself to His Church. He is the Princely Bridegroom, the appointed Heir of all things, by Whom also God made the worlds; Who being "the brightness of His Father's Glory, and the express Image of His Person, and upholding all things by the word of His power,"

[1] See Tostatus for nineteen reasons why this Parable of the Marriage Feast is different from the Parable of the Great Supper, given in Luke, xiv. 16—24. Comment. Matt. xxii., Quæst. 3. "Maldonatus censet hanc parabolam esse eandem cum illa, quam recenset Lucas, cap. xiv. 16. Veriùs, S. Aug. lib. ii. de Cons. Evang., cap. 71. S. Gregorius, S. Thomas, Jansenius et alii censent aliam esse." Corn. à Lapide, in Matt., p. 315.

[2] "Cœleste regnum est Ecclesia, quia cœlestes habet leges, cœlestem Regem, cœlestem doctrinam, cœlestes Scripturas, cœlestes promissiones, omnia cœlestia. Similis autem est Ecclesia homini Regi, qui fecit nuptias filio suo: quoniam in Ecclesiâ similitudo quædam hujusmodi extat. Rex summus Pater, regum omnium, terrarum, cœlorumque dominator, fecit nuptias celeberrimas Filio suo (ut placet D. Gregorio homil. 38, in Evangelia) cùm humanam naturam Verbum divinum assumpsit; tunc (inquit Gregor.) Pater Filio nuptias fecit, quando hunc in utero Virginis humanæ naturæ conjunxit." Barradius, vol. iii. lib. viii. cap. 8, p. 552. "'Simile est *regnum cælorum*; secundum præsentem statum usque ad præsentis statûs terminum inclusivè; nam ad terminum præsentis statûs spectat damnatio hominis sine veste nuptiali.'" Cajetan, In Matt., fol. 58 c.

[3] "Per hominem regem parabolicè significari Deum Patrem certum est, qui rex est universi, quique nunc non simpliciter per hominem, ut alibi quoties, sed per hominem regem significatur commode: tum quia postea de vindictâ dicitur quæ pertinet ad regem: tum ad significandum nuptias, de quibus in parabola, non vulgares fuisse, sed magnificas, utpote regias, ut regis filio præparatas." Jansenius, cap. cxv. p. 628.

[4] Job. ix. 5—11.

sitteth on the right hand of the Majesty on high; and all the angels of God worship Him.[1] The language of Scripture alone can worthily describe the spiritual apparel of the Heavenly Bridegroom; for He is clothed in His Father's attributes: "all Thy garments smell of myrrh, aloes, and cassia out of the ivory palaces."[2] "He hath clothed Me with the garments of salvation, He hath covered Me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."[3]

And thirdly, the happy Bride represents the Church of Christ,[4] elect, betrothed, beloved, "not having spot or wrinkle, or any such thing; but . . holy and without blemish."[5] She is richly adorned for the Bridegroom; and by Himself adorned, as described in the glowing language of Ezekiel; "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work: thou didst eat fine flour, and honey, and oil: then thou wast exceeding beautiful, and thou didst prosper into a Kingdom. And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I did put upon thee, saith the Lord God."[6] Thus also she is described in the Book of Revelation; "'Come hither, [said one of the seven angels to St. John in his vision] and I will show thee the Bride, the Lamb's Wife.' And he carried me away in the spirit to a great and high mountain, and showed me that Great City, the Holy Jerusalem, descending out of Heaven from God,

[1] Heb. i. 2—8. [2] Ps. xlv. 8. [3] Isai. lxi. 10.

[4] "Hic *Rex* est Deus: *nuptiale convivium* est mensa doctrinæ Evangelicæ, sacramentorum (præsertim Eucharistiæ) et omnis generis gratiarum, inquit Origines, Auctor imperfecti, et Euthymius. *Sponsus* est Christus: *sponsa* Ecclesia, adeoque anima cujusque invitatorum, si velit. In terris celebrantur sponsalia, et osculis fidei, spei, charitatis adglutinatur anima Christo; sed perfectum matrimonium consummabitur demum in cœlo, beata, plena, æternaque Sponsi fruitione. Primi invitati sunt Judæi per Prophetas, per Joannem Baptistam, per Apostolos, per ipsummet Sponsum." Tirinus, In S. Script. Com., p. 954 To the same effect Corn. à Lapide, in Matt., p. 315.

[5] Eph. v. 26, 27. [6] Ezek. xvi. 11—14.

having the Glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." . . "And the wall of the City had twelve foundations, and in them the names of the Twelve Apostles of the Lamb." . . "And I John saw the Holy City, New Jerusalem, prepared as a Bride for her Husband." . . "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, 'Hallelujah: for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honour to Him: for the Marriage of the Lamb is come, and His Wife hath made herself ready.' And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."[1] Such is in part the representation of the Church of Christ,—His Bride in glory. But the Parable in the first instance speaks of the Church His Bride on Earth. Scarcely any other image could so strongly express the love which He bears to it as His betrothed Bride. He came down to the Earth that He might bind her to Himself by His plighted word, until He should complete her blessedness in Heaven. John the Baptist, that "more than a prophet," called Him the Bridegroom;[2] and twice our Lord so described Himself.[3]

At the time appointed "the King sent forth his servants to call them that were bidden to the Wedding."[4] God had sent

[1] Rev. xxi. 9—12. 14; xix. 6—8.

[2] John, iii. 29.

[3] Matt. ix. 15; and xxv. 1—10.

[4] "'Ecce prandium meum paravi,' id est incarnationis mysterium perfeci, sacramentum Eucharistiæ per Christum institui, diversa sacræ Scripturæ alimenta proposui." "Omnia parata sunt, id est, cœlestium gratiarum charismata Spiritûs sancti dona, et quicquid ad salutem exigitur, jam per passionem et meritum Christi vobis disposita sunt, imo et offeruntur, quatenus de plenitudine Ejus omnes accipiatis." Dionysius Carth., in Matt., Art. xxxvi. fol. 75. "Alii dicunt intelligi de mysterio redemptionis nostræ, quæ fuit per passionem Christi." "Consummata omnia, vel parata, id est, perfecta vel completa, quæ pertinent ad mysterium redemptionis. Omnia parata (dicit Chrysostomus) quæ pertinent ad mysterium Dominicæ passionis, et nostræ redemptionis." Tostatus, in Matt. xxii., Quæst. 41.

"'*Ecce*, inquit, *prandium paravi*.' Prestò est remissio peccatorum, justitia, pax, gaudium in Spiritu; scilicet vita, salus, adoptio filiorum, beatitudo. Hæc sunt fercula hujus prandii, verè pulchra, vere delectabilia ac desiderabilia super aurum et lapidem preciosum multum, et dulciora super mel et favum." Ferus, in Matt., lib. iii. p. 304.

forth His servants in every age,[1] to prepare His chosen people for the coming of His Well-beloved Son. And now all things being ready, He bids them to the Marriage Feast. "But they would not come." "Again the King sent forth other servants, saying, Tell them which are bidden, 'Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage.' But they made light of it, and went their ways, one to his farm, another to his merchandize: and the remnant took his servants, and entreated them spitefully, and slew them."[2] In a former Parable of the "Great Supper," our Lord had prophesied the rejection of the Jews;[3] and in that of the "Wicked Husbandmen,"[4] their final destruction for rebellion. This Parable also conveys the same solemn warning: the Bridegroom being come to the espousals of his Bride, and those who were bidden despising the invitation, the King delivers the dread sentence of his anger;—"When he heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and *burned up their city*."[5]

The application of this part of the Parable to the Jewish

[1] "The invitation first went forth at the constitution of the Jewish nation, as God's elect people, and ran through all their history. It was taken up, and repeated by each succeeding prophet, as he prophesied of the crowning grace that should one day be brought to Israel in the actual Presence of its Lord and King, and summoned the people to hold themselves in a spiritual readiness against the day."—Trench's Notes on the Parables, p. 217.

[2] These servants who were spitefully used and slain represent first the prophets of old, then perhaps John the Baptist, the Twelve Apostles, the Seventy Disciples, and by anticipation the early disciples, beginning with the martyrdom of St. Stephen. Maldonatus says, "Qui fuerint servi quos Deus ad invitandos primùm Judæos misit, non est difficile: tamen non omnino auctores consentiunt. Hilarius enim solos Apostolos fuisse dicit. Alii omnes auctores, ut Origines, Chrysostomus, Auctor imperfecti, Hieronymus, Gregorius, et Beda, Prophetas, et Apostolos." Matt. xxii. 3—6. See Dionysius Carth., in Matt., art. xxxvi. fol. 75.

[3] Chap. xlix. of the Narrative, p. 417.

[4] Chap. lxi. *ibid.*, p. 524.

[5] "Dicendum quòd isti exercitus fuerunt Romanorum, qui sub duce Vespasiano, et Tito filio ejus superatis Judæis diruerunt urbem, et succenderunt." "Sed dicetur, quomodo Romani vocantur exercitus Dei. Dici potest uno modo, quod hoc est; quia omnia sunt Dei, et inter omnia erant Romani exercitus: ideo illi erant exercitus Dei. Secundo potest dici, et melius, quòd vocantur exercitus Dei, qui Deo incitante venerunt contra Jerusalem, et non venissent, nisi Deus illos incitasset." Tostatus, in Matt. xxii., Quæst. 51.

nation is perfectly clear: the Prophecy literally came to pass, when the siege of Jerusalem brought such a flood of calamities on her pent up inhabitants, as would surpass all belief, if they had not been revealed beforehand by the clear predictions of the prophets, and by the frequent denunciations of Jesus Himself; and if the undisputed histories of the time had not recorded their fulfilment. The untameable multitudes were kept in on every side by the Roman armies. Fire and sword, and direful famine, spared neither sex nor age. Amidst all the horrors of that evil time the Jews were left to their own devices and bitter quarrels: furious zealots, urged by a more implacable hatred against each other than even against their foreign foes, with sacrilegious hands set fire to God's Temple; and thus "those murderers" were made the instruments of their own destruction,—to "burn up their city."

But the purposes of Divine Love could not be hindered. Although faithless Israel would be visited for her ingratitude, mercy was reserved for the meek and believing: all who would accept the invitation to the mystical Wedding of the Lamb might freely enter in. "Then said the King to his servants, 'The wedding is ready; but they which were bidden were not worthy. Go ye therefore into the highways; and as many as ye shall find bid to the marriage.' So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests." Those "highways," as in the former Parable of the Great Supper, are a figure of the heathen nations, lying in darkness, to whom the Gospel should be preached throughout all lands, after it had been rejected by the Jews. This was the promise, which Isaiah had long before seen in the visions of prophecy;—"I will gather all nations, and tongues: and they shall come and see My Glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, ... to Tubal and Javan,[1] to the isles afar off, that have not heard My fame,

[1] See Bishop Lowth's Notes on Isaiah, and Wells' Geog. of the Old and New Test.

. . . and they shall declare My Glory among the Gentiles."[1] Egypt, Ethiopia, Libya, Tartary, and the then unknown continents of the far West, should have their Christian priests, and Christian altars, and offer oblations with "the spirit of wisdom and revelation" in the knowledge of our Lord Jesus Christ.[2] This Universal Church of the Messiah is the Bride of the Kingdom of Heaven, having one law,—the Law of Love; one worship,—the worship of God alone; One Intercessor,—Himself; One Comforter,—the Holy Ghost. And God hath not left Himself without a witness in His revealed Word, by which His Will is made plain to all nations. His exceeding great Love is represented under the image of this Marriage Feast, wherein He declares the spiritual union of the Church with His Son,—her royal Bridegroom.[3]

"And the wedding was furnished with guests." From this point the Parable reaches into a more remote future. As there is a Marriage Feast on Earth to which all are invited in the Church Visible, so there is a more glorious Heavenly Feast prepared for them in the Church Invisible, at the consummation of all things. But not every one will be found clothed with the grace which God freely offers to all, who would partake of the Divine banquet. "And when the king came in to see the guests,[4] he saw there a man which had not on a WEDDING GARMENT: and he saith unto him, 'Friend, how camest thou in hither, not having a Wedding Garment?' *And he was speechless.* Then said the King to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be

[1] Isaiah, lxvi. 18, 19.

[2] Eph. i. 17.

[3] "Homo rex est Deus Pater: filius regis sponsus est Filius Dei incarnatus, puta Jesus Christus, cujus sponsa est Ecclesia: utriusque nuptiæ inchoatæ sunt in Christi incarnatione: in eâ enim Christus humanam naturam Sibi hypostaticè, et per eam ecclesiam, id est, cæteros homines fideles, quasi sponsam mysticè Sibi despondit, per gratiam; sed in cœlo hæ nuptiæ consummabuntur per gloriam. Ita Origines, S. Hilarius, Hieron, S. Gregorius, et alii." Corn. à Lapide, in Matt., p. 315.

[4] "'Intravit autem rex ut videret discumbentes,' eosque lustraret et examinaret. Hoc fiet, cùm Deus veniet ad judicium universale in fine mundi, ut omnes examinet, judicet, præmiet vel puniat, beet vel condemnet. Ita Origines, S. Chrysost. et alii." Corn. à Lapide, in Matt., p. 316.

weeping and gnashing of teeth.'" The man was dumb: for his own conscience condemned him. Having neglected to put on the wedding dress which was provided for each guest at royal marriages in the East, he had no excuse to plead. He knew that He was unworthy to appear in the King's presence. If there be one deep horror of the soul in a baptized man more dark than another, it must be despair, when the whole being shudders to find itself a castaway from the God of justice and truth, unable to plead even the Atonement of the Blood of Christ,—and left to the powers of darkness.

And what is this WEDDING GARMENT, in which all must be clothed, who aspire to be guests at the Marriage Supper of the Lamb? Every heart instructed in the Gospel will make answer, the Robe of Righteousness, washed in the Blood of Jesus, and adorned with His own gifts of grace, after His own law and pattern. It is in Scripture language being "clothed with Christ," in faith and love.[1] Having been

[1] "Vestis nuptialis, id est, munda, pretiosa et splendida, non est fides, ut volunt hæretici; omnes enim in hoc Ecclesiæ convivio habebant fidem, imò non nisi per fidem in illud ingredi poterant; ergo vestis hæc est charitas morumque probitas et sanctitas: vita enim pura et sancta est instar vestis mundæ et cycladis splendidæ, ex virtutibus et bonis operibus contextæ, quæ mirè hominem exornat. Ita S. Hier. Hilar. Chrys. Tertull. et alii. Unde S. Greg. non habentem vestem nuptialem explicat, fidem habentem non opera charitatis, per quam Dominus ad sociandæ Sibi Ecclesiæ nuptias venit. Sanctus Augustinus verò, lib. ii. contra Faust., cap. 19, explicat, suam non Domini gloriam quærentem." Corn. à Lapide, in Matt., p. 316.

"Petes, Quænam hæc [vestis nuptialis]? Respondeo cum Tertull. Origen. Hieron. Hilario, Irenæo, esse conscientiam mundam à peccatis, pretiosarum virtutum monilibus splendentem, maximè vero charitate, Coloss. iii. 12." Tirinus in Scrip. Com., p. 954. "Dicunt aliqui vestem nuptialem istam esse fidem, per quam nuptiæ fiunt." "Sed fides non est vestis, sed charitas, et vocatur vestis nuptialis, id est pulchra, sicut enim in nuptiis homines induuntur vestibus pulchris, ita et omnes vestes pulchras nuptiales vocamus, talis autem est charitas, quæ totum hominem pulchrum reddit, et Deo acceptum, quod non facit fides. Nam etiam in malis est fides, et Dæmones credunt, et contremiscunt." "Dicunt alii, quòd vestis nuptialis est gratiâ Spiritûs sancti, et istud etiam verum est, quia charitas nunquam est sine gratia, et gratia nunquam est sine charitate, licet non sint idem. Sic dicit Hilarius; Vestis nuptialis est gratia Spiritûs sancti, et candor habitûs cœlestis, qui bonæ interrogationis confessione susceptus, usque in cœtum regni cœlorum immaculatus, et integer est reservandus." Hieronymus dicit, 'Vestis nuptialis præcepta sunt Domini, et opera quæ complentur ex lege, et Evangelio, novique hominis efficiunt vestimentum.'" Tostatus, in Matt. xxii., Quæst. 61.

baptized into Christ, we must put on Christ.[1] St. Paul frequently uses this metaphor to express the entire conversion of man's will to the Will of God; "Put off, [he says] concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness, and true holiness."[2] And again, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."[3] Behold then, the beauty of the Wedding Garment is *the renewed nature of Man;* which was the great work to be accomplished by Christ, the Redeemer of the World, coming in the flesh. Man, made in the image of God, placed in the garden of Eden, but through sin fallen from his allegiance to HIM Who so created him, driven forth to suffering and to sorrow, was to be restored to his original likeness by virtue of the Incarnation of the Son of God, according to the eternal purpose of Divine Wisdom; to be transformed by the grace of Jesus, the beloved Bridegroom, into His righteousness; that His disciples may love Him for Himself; believe and obey, because they love; wash their robes in the blood of the Lamb; follow Him whithersoever He goeth. Then at the Marriage Supper they shall be "before the Throne of God, and serve Him day and night

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"Quæ autèm est illa vestis, quam habens à Deo agnoscitur ut filius: quâ carens reprobatur, etiamsi omnia alia habeat? Ea nimirùm est, de quâ Paulus, 'Induimini Jesum Christum.' Hæc autem vestis dupliciter induitur. Primò internè per fidem, cùm tuis peccatis superinduis Christi justitiam, tuis demeritis Ipsius merita, tuæ inobedientiæ Ipsius obedientiam. Deinde cùm externè charitatem Ejus æmularis, quemadmodum Ipse dicit; 'Hoc est præceptum meum, ut diligatis invicem:' 'in hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis invicem.' Et Paulus, 'Induite sicut electi viscera misericordiæ,' &c. Hac veste qui caret, certè audiet quod homo ille audivit, 'Amice, quomodo huc intrasti, non habens vestem nuptialem.'" Ferus, in Matt., lib. iii. fol. 305.

[1] Gal. iii. 27. [2] Eph. iv. 22—24. [3] Col. iii. 12—14.

in His temple, and HE That sitteth on the Throne shall dwell among them."[1]

If such be the dignity of the Marriage Feast, it seems wonderful that we are not all for ever living in happy preparation for it, having our minds fixed on the joy that is set before us. Although the Messiah's invitations to His Kingdom in Heaven are freely made to each, "without money and without price," and the Garment of Salvation is offered to all who will put it on, yet, alas! it is to be feared that many will be found unworthy to enter in. Therefore our Lord concludes the Parable in these memorable words, "For many are called, but few chosen."[2] This is a great mystery, wrapped in hidden counsels, to be made known only in the Last Day, when the Heavenly Wedding shall be furnished with guests, and the Bridegroom and His spiritual Bride shall be revealed openly in Glory, before the assembled Universe. It is beyond our powers to know who of the many "called," will then be among the "chosen." Sufficient for each of us, one by one, if through the favour of Christ we live unto Him in His Visible Church on Earth, that we may be found among the chosen in His Church Invisible, when He appears in the full array of the Royal

[1] Rev. vii. 15.

[2] "Vocati dicuntur omnes illi, ad quos prædicatio fidei pervenit: Electi autem dicuntur omnes, qui ad fidem per prædicationem convertuntur: et recte electi dicuntur, quia Deus eligit illos, qui ad Eum venturi sunt; nam licèt Prædicator foris clamet nemo convertetur ad fidem, nisi Deus interiùs corda tetigerit; sic dicit Christus, Joan, vi. 44, 'Nemo potest ad Me venire, nisi Pater meus traxerit eum:' et istud trahere est per gratiam, et vocatur gratia electionis, et quoniam ita est, quòd multis prædicatur fides, qui ad illam non convertuntur, dicitur quòd multi vocati sunt, sed non sunt omnes electi." Tostatus, in Matt. xxii., Quæst. 69.

"Non satis est itaque (quod veteres plerique Græci ac Latini hîc annotant) in Christum credere, et baptismo ablutum, inque Ecclesiam admissum, nutriri pabulo doctrinæ cœlestis, et participem esse divinorum Sacramentorum ac munerum; verùm etiam oportet gratiæ vocationis respondere, exutis veteris hominis exuviis, et charitatis innocentiæque Christianæ veste assumtâ. Non satis est in Ecclesiâ à cæteris fidelibus tolerari, aut quietè cum eis conversari, vel etiam ipsis placere, immò primum inter eos locum tenere, si indutus veste polluta sordibus peccatorum, si deditus operibus tenebrarum, et charitatis vacuus, inter eos agas. Facile quidem est homines specie pietatis decipere, ut frequentèr impossibile est hominibus discernere malos à bonis: sed Deum perlustrantem Ecclesiam fallere aut latere non poterunt hujusmodi, sive multi sive pauci fuerint, etiam unus inter mille." Lucas Brugensis, Matt. xxii. 11.

Bridegroom.[1] The Apostle tells us how this blessedness is to be attained; "make straight paths for your feet:" "follow peace with all men, and HOLINESS, WITHOUT WHICH NO MAN SHALL SEE THE LORD: looking diligently lest any man fail of ["or fall from"] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."[2] And he shows what privileges we have even now in the Marriage Feast, which is ever prepared for us in Christ's Visible Church; for he says, "Ye *are come* unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the firstborn, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, [which is the Communion of Saints] and to Jesus the Mediator of the new covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel. See that ye refuse not Him that speaketh."[3] This is the admonition of St. Paul, that we may hereafter see the blessedness, which now we believe by faith; and then possess securely the inheritance, which now we are liable to forfeit.

[1] "Quo verbo ostendit non unum aliquem solùm hâc sententiâ plectendum, sed plures inter eos qui vocati sunt. Quid igitur? Num desperandum nobis? nequaquam. Imò quò pauciores audivimus salvandos, eò magis curandum et invigilandum, ut et nos inter illos paucos inveniamur. Hoc enim faciunt et hi qui in stadio currunt. Eò quidem fortiùs quilibet eorum currit, quò certius sit, quòd unus solus accepturus sit brabium. Sic nobis quoque faciendum. In hunc igitur finem hæc parabola proposita est, quam etiam aliquanto penitiùs introspiciemus." Ferus, in Matt., lib. iii. fol. 306.

[2] Heb. xii. 13—15.

[3] Heb. xii. 22—25.

CHAPTER LXIII.

TUESDAY IN HOLY WEEK CONTINUED—CHRIST AVOIDS THE SNARE OF THE PHARISEES AND HERODIANS, WHO ASK IF IT WAS LAWFUL TO PAY TRIBUTE TO CÆSAR—REFUTES THE SADDUCEES, WHO DENIED THE RESURRECTION OF THE BODY —CLAIMS TO BE THE LORD OF KING DAVID.

Matt. xxii. 15—46. Mark, xii. 13—37. Luke, xx. 20—44.

THE Chief Priests and Elders, having been put to silence by the wisdom of the Messiah, had gone away to consult together what they should do;[1] and during their absence He had delivered to the people the Parable of the Marriage Feast. But it was not long ere the Rulers despatched other questioners to the Temple, charged with a vain device, that they might find accusation against Him. "They watched Him, and sent forth spies which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor"—Pontius Pilate. As St. Matthew says, "The Pharisees took counsel how they might entangle Him in His talk. And they sent unto Him their disciples with the Herodians." These proficients in the school of hypocrisy were to try the wisdom of the Son of God in His own Temple! The crafty scheme of joining the two opposite parties of Pharisees and Herodians in this message is at once made manifest by the question, which they were instructed to ask;—"Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest

[1] See last Chapter, p. 530.

not the person of men. Tell us, therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?" Hypocrites! well versed in guile, they tempt Him with flattery! Had He replied, it *is* right to pay the Roman tribute, the Pharisees and the multitude would have taken offence; for they hated this obnoxious tax, which was at once a burthen, and a badge of their being a conquered nation. On the other hand, if He had denied Cæsar's claim to tribute, the Herodians, who were the open and avowed friends of the Romans,[1] would have hastened to the governor, and accused Him as a teacher of sedition. They hoped a direct answer, yes or no, would place Him in one or other difficulty.

But what says Ezekiel? "Shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you." "Jesus perceived their wickedness;" and knowing how they differed among themselves on this subject of tribute, He quickly put them to confusion: "'Why tempt ye Me, ye hypocrites? Show Me the tribute money.'[2] And they brought unto Him a penny." Then He demanded, "Whose is this image and superscription?" "This image," —perhaps holding it up before them with a look, hard to endure. And when they replied, "Cæsar's," He said, "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things which are God's." He left them to settle this often-disputed point of the Roman tribute among themselves,—Pharisee against Herodian, and Herodian with Pharisee. His answer was as the dark saying of an oracle to sceptical questioners; but to His Church it is a proverb of Divine wisdom. As Christians we are to "render to all their due;" tribute and obedience to the ruling powers; justice,

[1] Chap. xviii. of the Narrative. See Barradius, vol. iii. lib. vii. cap. 12, p. 564, for the various opinions of the fathers regarding the Herodians as a class or sect.

[2] "Corda interrogantium adulatorum intuebatur Dominus: quid vellent, quid machinarentur, noverat, laqueos quos tendebant cernebat, quò spectaret captiosa quæstio intelligebat. Idco hypocritas illos vocat, qui larvam assumpserint justitiæ et benevolentiæ: sub larvâ autem animum gererent malevolum, vulpinum, fraude et tentandi, atque irretiendi aviditate plenum. 'Quid (inquit) Me tentatis hypocritæ?' Novi quo animo Me interrogetis, capere Me vultis in sermone. Non proderunt laquei vestri quidquam. Neque enim illaqueant laquei qui à volucre cernantur.'" Barradius. *Ibid.*, p. 565.

love, and gentleness to all men; unto God all we have, for of Him all our blessings come; alms to His poor; our whole being, heart, and spirit, and affections, honour, glory, and thanksgiving;—our religious homage to Him only. "When they heard these words they marvelled, and left Him, and went their way," to give an account to the Rulers of their want of success.[1] They marvelled at His wisdom, which in the fewest possible words broke through their fine-spun webs of hypocrisy.

"Then came to Him certain of the Sadducees, which deny that there is any Resurrection." Here was another set of casuists and disputers, sent on the vain errand to sound the depths of Divine wisdom.[2] They were hard-hearted, superficial, coarse-minded men, Epicurean deists, full of confident trust in their own shallow learning. They disbelieved the doctrines of the Resurrection of the body after death, of future rewards and punishments, of angels and spirits, and the immortality of the soul. They admitted the truth of the Five Books of Moses; but could not penetrate their spiritual meaning. They presumed to think that they could perplex the Great Teacher, Who offered to their acceptance a Kingdom in Heaven, which they believed to have no existence. To this end they invented a pretended history, or supposed case[3] of a woman married to seven brothers; and desired Him to tell them, if He could, whose wife of them she should be in the Resurrection. But He at once exposed the *igno-*

[1] "Hoc igitur responso Christus gloriam suam singulariter illustravit, coactis adversariis pudore confusis discedere, qui adversùs semetipsos cuncta fabricati, vecordiam malitiamque suam tanquam in theatro evulgarunt." Lucas Brugensis, Matt. xxii. 22.

[2] "Hi animas simul cum corporibus extingui, hominemque pecudis instar mori, impie putabant, atque stulte. Spiritus, angelos, resurrectionem negabant." "Quales fuerint, indicat Josephus, Bell. Jud., lib. ii. cap. 7; 'Pharisæi (inquit) sociales, et qui studeant se mutuâ dilectione complecti: Sadducæi vero et inter se feris moribus discrepantes: et conversatio eorum circa cæteros inhumana.'" Barradius, vol. iii. lib. viii. cap. 16, p. 579.

[3] "Aliqui dicunt quòd non fuit in veritate, quòd septem fratres successivè acciperent eandem uxorem, sed finxerunt illud Sadducæi ad arguendum contra Christum. Sic dicit Hieronymus, 'Qui resurrectionem corporum non credebant, recte istiusmodi fabulam fingunt, quæ deliramenti arguat eos, qui resurrectionem asserant mortuorum.' Sic etiam dicit Theoph., 'Calumniantes Sadducæi dogma resurrectionis, hanc narrationem fingunt.'" Tostatus, In Matt. xxii., Quæst. 197.

rance of their unbelief, and established the truth of a future and blessed state of existence in the realms of spirits. He calmly replied, "Ye do err, not knowing the Scriptures, nor the power of God. The children of *this* world marry, and are given in marriage; but they which shall be accounted worthy to obtain *that* world, and the Resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: FOR THEY ARE EQUAL UNTO THE ANGELS, AND ARE THE CHILDREN OF GOD, being the children of the Resurrection."[1] Here was a profound revelation of the future state, which the wisest of the ancient philosophers had never been able to fathom! Here a rich promise, beyond all the promises hitherto revealed as to man's future destiny! And to prove to them that this great truth of the Resurrection might be gathered out of their own admitted Scriptures, He added, "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'[2] *He is not the God of the dead, but the God of the living:* ye therefore do greatly err." Doubtless the stiff-necked Sadducees, though silenced and confused, remained as before rooted in their ignorance: but the multitude "were astonished at His doctrine;" and certain also of the Scribes answered, "Master, Thou hast well said."

One of these "having heard them reasoning together, and perceiving that He had answered them well, asked

[1] "Futuræ vitæ felicitatem ostendere voluit. Hîc enim quid aliud quam homines sumus, hoc est, omnibus malis et miseriis repleti: imò ad labores nati, sicut avis ad volatum? ut interim taceam quod internè, quoad animam, multo miseriores sumus. Sed quid igitur? Erunt, inquit, non angeli, neque enim in angelorum naturam transibimus, sed, '*sicut angeli*,' hoc est, quoad corpus felices, liberi à miseriis et morte: quoad animam, puri, simplices, illuminati, in bono confirmati, Deo proximi et inseparabiliter adhærentes. His itaque verbis præsentis vitæ fastidium, ac æternæ vitæ desiderium nobis injicere voluit." Ferus, Comm. in Matt., lib. iii. fol. 312.

[2] "'Deus Abraham, Deus Isaac, Deus Jacob;' hoc nomen est Mihi in æternum, et hoc est memoriale meum in generationem et generationem. Quod autem ex his verbis sequatur patriarchas hos vivere, et aliquo modo subsistere, animas rationales immortales esse, et corpora fore suscitanda, probat insuperabilis atque infallibilis argumentator. Non est Deus mortuorum, id est, eorum qui nullatenus sunt, nec aliquo modo vivunt, sed viventium." Dionysius Carth., In Matt., art. xxxvi. fol. 77. See Tirinus, in Scrip. Com., p. 955.

'Which is the first commandment of all?' And Jesus answered him, The first of all the commandments is, 'Hear, O Israel; the Lord our God is One Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:'[1] this is the first ["and great"] commandment. And the second is like, namely this, 'Thou shalt love thy neighbour as thyself.'[2] There is none other commandment greater than these. On these two commandments hang all the law and the prophets."[3] Love to God, and love to man, are the fulfilment of the law of Moses, as also of the law of the Gospel: both have their foundation in the Divine wisdom and goodness, that the Glory of the Highest, and the happiness of His creatures, may be the chief joy of our lives.[4]

[1] Deut. vi. 4, 5. [2] Lev. xix. 8.

[3] Our Lord declares Love to be the great commandment: for it outweighs and surpasses all the rest. Therefore St. Paul says, "And now abideth faith, hope, and charity, these three: but the greatest of these is charity." 1 Cor. xiii. 13. To this Christ now points as the way by which He would lead us to Heaven. For love to God and our neighbour is the way above all others: by that we ascend up on high. If we turn aside from that to any other paths, we shall never reach Heaven. "In omnibus (inquit Augustinus) Scripturis supereminentissimam viam, præeminentissimum locum charitas obtinet." St. James says, "If ye fulfil the royal law, according to the Scripture, 'Thou shalt love thy neighbour as thyself,' ye do well." James ii. 8. Love therefore is the royal law, the royal way, which leads to the court of the Great King, a palace in the Heavens. In this royal way the righteous hold their course: in this path of love they travel on step by step till they reach the end of their earthly journey. "This is Jacob's high ladder, 'set up on the Earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it.' On this angels, and men like angels, ascend and descend: they ascend to the love of God, and descend to the help of their neighbours. By this 'more excellent way' man draws near to God; by this God draws near to man. For by Love God was moved to come down into the world, that He might be the Redeemer of mankind." Barradius, vol. iii. lib. viii. cap. 21, p. 586.

"Charitas Regina est virtutum, omnes ornat, omnes regit, imperat omnibus, omnibus splendorem confert; si adest, dat pulchritudinem; si vero abest, ornatum splendoremque amittunt, quo oculos Dei alliciant. Sol est charitas, stellæ sunt virtutes reliquæ. Ut sol stellis, sic charitas fulgorem præbet virtutibus. Stellæ omnes absque Sole diem efficere non possunt; eundem in modum, virtutes omnes absque charitate in animâ divinum fulgorem efficere nequeunt. Attamen solus Sol diem efficit: stellarum lucem sua luce obscurat. Charitas vero diem in animo efficit, virtutibus veluti stellis fulgentibus comitata: non enim luce sua lucem reliquis virtutibus eripit, sed lucem donat." *Ibid.* p. 586.

[4] "Et utinam sic purè cognosceretur, et coleretur ubique terrarum Christus

Thus with all wisdom, gentleness and forbearance, our Lord had put to silence, one after another, the Chief Priests, Pharisees and Sadducees, Herodians and Scribes. And seeing the Pharisees still gathered together in the Temple, He would fain show them the vanity of all their speculations regarding the Messiah, Whom they so anxiously expected. In His turn He questioned them;—"What think ye of Christ? Whose Son is He?" They replied, "The Son of David." Such was the highest reach of all the learning of the narrow-minded Jews. They felt no interest in anything beyond the extension of their own power. All their hopes and longings rested on a glorious temporal dominion over the Gentiles. They had no notion of a spiritual Kingdom on Earth. Their Christ was to be a Prince of the House of David,—of their great David, the hero of their fondest recollections, whose reign formed the bright epoch of Jewish history. They recounted to their children out of the books of Samuel, Kings, and Chronicles, how the son of Jesse, the youth of a ruddy and beautiful countenance, slew the lion and the bear as he kept his father's flock; and with his sling and five smooth stones of the brook, and a staff in his hand, went out against Goliath "in the Name of the Lord of Hosts." They loved to read of his return from the slaughter of the Philistine, when the women went out from all the cities, singing and dancing with tabrets, and answered one another, "Saul hath slain his thousands, and David his ten thousands."[1]

David, too, was anointed by Samuel to be king of Israel; and he made the princes of the Gentiles pay tribute to the Jews; the Syrians became his servants, and he brought their shields of gold to Jerusalem as a trophy; and "the Lord preserved

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Deus homo, Deus proximus, ut in omni homine cognosceretur proximus, et esset omnis homo omni homini in Eo quodam modo proximus, ut omnia unius corporis membra sibi invicem proxima sunt et amica. Tunc enim impletur hæc gemina, quam Dominus tantopere probat, saluti necessaria, dilectio, quæ tota secundum spiritum intellegenda est, et quæ nunquam implebitur, donec Christus purè annuncietur, donec Pater adoretur in spiritu et veritate, et solum Dei Verbum honoretur omnino: cætera autem veluti adjectitia et superflua, si non etiam noxia, rejiciantur. Christus est omnia, Verbum Dei omnia: cætera tanquam nihilum et inane." Stapulensis in Marcum, p. 285.

[1] 1 Sam. xviii. 7.

David whithersoever he went."[1] Moreover, he was "the sweet Psalmist of Israel," and a prophet of God; and had chosen the place where Solomon should build the Temple, and prepared his treasures for it. He sang those songs of Sion which foretold their triumphs in victory, and their sorrows in the lands of their captivity. And above all this, David was exalted and blessed in the oath which the Lord sware unto him, that the Messiah should be born of his family;—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper:" "and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."[2] Moreover Isaiah, and Daniel, and Amos had clearly foreshown that the restoration of Israel as a free people, should be through the line of David, by "Messiah the Prince,"—"the most Holy:" and although the Jews were so far mistaken, that they looked only to a great temporal conqueror, who should give them victory over their enemies, and re-establish their ancient throne, they perfectly understood that He was to be born of the royal house.

When therefore Jesus demanded, "What think ye of Christ? Whose Son is He?" they answered at once, "The Son of David." To which He replied, "How, then, doth David in spirit call Him Lord? saying, '*The* Lord said unto *My* Lord, [that is, *the* Lord of Heaven said unto *my* Lord the Messiah] sit Thou on My right hand, until I make Thine enemies Thy footstool.' If David then call Him Lord, how is He his Son?" He quotes the opening verse of the cxth Psalm, the title of which is "*The Kingdom, the Priesthood, the Conquest, and the Passion of Christ.*" The whole is a glowing Prophecy of the Messiah, the spiritual King, sitting on His Throne, and bearing the Sceptre of Sion, to rule over all His enemies, who shall lie at His feet, to be as His footstool. In that day of His power His people shall be willing to acknowledge Him. It also describes Him as "a Priest for ever after the order of Melchizedek;" and God shall "strike through kings in the day of His wrath." Christ clearly identifies HIMSELF with the words of the prophecy. The Lord whom David calls "*My* Lord," is Christ; and "*the* Lord"

[1] 1 Chron. xviii. 13. [2] Jer. xxiii. 5, 6.

is God the Father, Who saith unto the Son, "Sit Thou on My right hand,"—which in Scripture language expresses all power and dominion in Heavenly places.[1] He asserts the

[1] "Si Christus Davidis est filius, et per consequens minor illo, quomodo David in Spiritu, id est instinctu Spiritûs sancti, vocat Eum Dominum suum, ac proinde se servum Illius? Inculcat hîc Pharisæis ex claris Scripturis, Messiam non esse purum hominem, ut ipsi credebant, sed esse simul Deum; et sic filium quidem Davidis secundum humanam naturam, sed Dominum ejusdem secundum Divinam naturam." Tirinus, In Scrip. Corn., p. 955.

"Hoc exponitur de Christo dupliciter: primo, secundum Ejus divinitatem, hoc modo, Sede à dextris meis, id est, Mecum residendo esto Mihi æqualis, et ad majestatis meæ æqualitatem consiste. Secundo, quantum ad Ejus humanitatem; Sede à dextris meis, hoc est, præ cunctis creaturis, esto Mihi vicinior, et in potioribus bonis meis quiesce, repletus gratia, honore, et gloria præ universis creaturis omnibusque prælatis." Dionysius Carth., In Matt., Art. xxxvii. fol. 78.

"Dicendum, quòd ista sunt verba David loquentis de Christo ad ostendendum Ejus honorem et dignitatem in hoc, quòd Filius Dei est, et æqualis per omnia Deo Patri, et ideo ait; 'Dixit Dominus,' id est, Deus Pater, 'Domino meo,' id est, Messiæ sive Christo, 'sede à dextris meis.' Vocatur autem Pater Dominus non quidèm Dominus Filii, sed Dominus omnium; quia Dominus ad servum dicitur, et ideo Pater non dicitur Dominus ad Christum, nisi Christus servus sit; sed non est servus, cùm sit Dominus et Hæres universorum, per quem fecit et sæcula." "Cùm autem [David] dixit 'Domino meo,' id est, Christo vel Messiæ, non ostendit esse alium Dominum. Nam licèt Pater sit alius à Filio non est alius Dominus, neque alius Deus, sed unus Dominus, et unus Deus, quia quælibet Persona Divina, quia in Seipsa rationem et perfectionem habet, nullo indigens, recipit per Se prædicationem omnium attributorum, ut dicitur, quòd quælibet earum est Deus, et quælibet omnipotens, et bonus, et cæteræ predicationes, non tamen plures Domini, sed Unus est Dominus qui est Pater, Filius, et Spiritus, Trinitas solus Deus." Tostatus in Matt., cap. xxii. Quæst. 342.

"Utroque modo Christus erat Dominus David, et omnium hominum, nam in quantum Deus est naturaliter Dominus hominum et omnium rerum, quia Ipse fecit omnia. In quantum autem homo, etiam erat Dominus Davidis, quia constitutus est à Deo rex, et judex vivorum et mortuorum." *Ibid.*, Quæst. 345.

"'Dixit Dominus Domino meo.' Christum et Dominum et Deum nostrum [esse], et ad dexteram Dei sedere, credamus: non quòd corporaliter sedeat, qui ubique est. Denique Ipse in Patre est, quia in substantiâ Dei, una virtus, quia una majestas. Ipse ergo in Patre, et in Ipso Pater: quia Verbum in Deo, Deus in Verbo. Ipse in Patre quia Verbum: Ipse ad dexteram Patris, quia Patri consors, nulli secundus. Ipse missus à Patre, qui descendit de cœlo paternum impleturus arbitrium. Tolle hinc perfidiæ quæstiones, et plena est religio. Nec præfertur Filius quia ad dexteram sedet: nec injuriam patitur quia mittitur. Gradus non quæritur dignitatis, ubi plenitudo est Divinitatis." "Deum Christum et hominem esse credamus: unum in utroque, non alterum, cui a Patre subjiciuntur inimici: non per infirmitatem potestatis suæ, sed per unitatem naturæ, quia in Altero Alter operatur. Nam et Filius subjicit inimicos Patri, qui Patrem clarificat super terram: et dedit Pater Filio nomen, quod est super omne nomen, ut in nomine Jesu omne genu flectatur. Sed et Filius Patri dicit, 'Nomen tuum manifestavi hominibus quos dedisti Mihi.' Dando autem nomen quod est super

highest attributes of Divine Sonship. Unto Him the Father saith, "Thou art My Son; this day have I begotten Thee." "And I will be to Him a Father, and He shall be to Me a Son." And again, "When He bringeth in the First begotten into the world, He saith, 'Let all the angels of God worship Him.'" And, "Unto the Son He saith, 'Thy Throne, O GOD, is for ever and ever: a sceptre of righteousness is the sceptre of Thy Kingdom.'"[1] The whole tenour of the ancient Scriptures points to a mystical revelation of the Messiah, as the Lord Who should gather together all nations in a Kingdom of Righteousness. Thus, one after another, the envious gainsayers in the Temple, were completely silenced, though unconvinced; "And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions."[2]

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omne nomen, non plus dedit quam habuit: sed totum quod habuit dedit." S. Ambrose, Commentarii in Evang. Lucæ, lib. x. pp. 146, 147.

"In hoc versu psalmorum cix. colligit evincitque Christus, Messiam (qualis Ipse est) non esse purum hominem, uti credebant Pharisæi, sed esse Deum, ac proinde Davidis Dominum. Sensus ergo est, quasi dicat David; dixit Dominus Deus, Domino meo, puta Christo, sede à dextris meis, cùm scilicet post crucem, mortem, et resurrectionem Christi, Eum resuscitabit, et exaltabit super omnes potestates et principatus, atque proximum sibi in cœlo constituet, ut regnet in summa felicitate, auctoritate, gloriâ et imperio in universas creaturas." Corn. à Lapide, in Matt., p. 323.

[1] Heb. i. 5—8.

[2] "Turbæ sanè videntur admirari Christum respondentem, ex quo spes est multos emendatos fuisse ad Ejus sermones. Improbi autem adversarii duriores semper discedunt. Aliàs commoventur, aliàs convicti omnia adscribunt Satanæ. Porro hîc quia ἀγνοήτικα sunt omnia, ostendit ita perculsos adversarios Ejus, ut semel judicarint pedem ex arenâ esse revocandum, cedendum ex illa palæstra. Omnia autem sunt ἀνεξήτικα: non enim simpliciter inquit, siluisse omnes, sed in tantâ turbâ neminem ausum fuisse Illum interrogare quicquam. Atqui hactenus dicaces fuere. Abundarunt objectionibus. Nunc de censu, nunc de resurrectione, nunc de maximo mandato potuêre quæstiones movere. Videmus igitur in Christi manu situm hostibus imponere silentium; quærente Christo silent, respondente Illo etiam sileant oportet: tamen mox novi subornati succedunt: quærente autem, nemo est dignus repertus, qui solvat. Deinde singulare est illud, quod scribitur, 'ab eâ die neminem fuisse ausum illum interrogare amplius.' Videtur enim hæc esse sententia. Hunc fuisse ultimum conflictum quem liberâ disputatione contra adversarios subierit. Et sanè historia apud Matthæum ita testari videtur. Nam deinceps nullus est conflictus. Simplex est docendi genus quo ad turbas utitur vel ad discipulos." "Est igitur hîc colophon disputationum Christi contra Phariswos." Arctius, Comm. in Quat. Evang. Matt., p. 145.

CHAPTER LXIV.

TUESDAY IN HOLY WEEK CONTINUED—CHRIST DENOUNCES EIGHT WOES AGAINST THE SCRIBES AND PHARISEES—LAMENTS THE COMING DESOLATION OF JERUSALEM—COMMENDS THE POOR WIDOW'S OFFERING OF TWO MITES.

Matt. xxiii. 1—39. Mark, xii. 38—44. Luke, xx. 45—47; xxi. 1—4.

Our Lord, being relieved from the perverse interruptions of the Rulers, still remained in the Temple, as the place of general resort, where He might be heard of all. Though the Pharisees and Sadducees no longer assailed Him with insolent questions, their hatred was not appeased, nor their desire to put Him to death abated: but every attempt to "find an accusation against Him" had brought out fresh display of His wisdom, and covered them with confusion. It is the last day of His public teaching; and the character of His discourse might seem to be even more deep and solemn than ever. In the presence "of the multitude, and of His disciples," He pronounces a final sentence upon this generation of Jews, who were about to perpetrate the most awful act of their national guilt: He delivers His last warning to them in words of terrible import, as it were speaking already in his character of Divine Judge: He utters sublime Prophecies in His conscious Unity with the Father—a consciousness which pervades every word.

He had opened His earthly Mission with gracious invitations to the children of Israel to repent, that they might enter into His Kingdom of Heaven: these having been rejected, He concludes His course of teaching with a series

of denunciations, which must have thrilled to the hearts of the hearers. In His Sermon on the Mount He had pronounced EIGHT BLESSINGS upon the meek and lowly, and pure of heart: but now in the Temple we hear the solemn sentence of EIGHT WOES[1] against the unbelieving hypocrites, extortioners, adulterers, and murderers of Jerusalem. The lips of Love, so prodigal before in promises, gave utterance now to judgments. Christ,—the Pattern of all humility, is, nevertheless, "Head over all things to the Church:" and holiness is His eternal law; and He is "of purer eyes than to behold evil:"—"the soul that sinneth, it shall die." He repeats to Israel the same solemn truths which He had declared in days of yore by the mouth of all His prophets; "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked." "Who can stand before His indignation? and who can abide in the fierceness of His anger."[2]

In the beginning of this Discourse Jesus commanded the people to pay obedience to the Scribes and Pharisees, as the

[1] "Octo *Beatitudines* protulit Dominus in monte: Octo *Væ* nunc profert. Beatitudines complectamur, Væ fugiamus. Duplex est Væ: alterum præsentis sæculi, alterum futuri. Incurrunt [impii] in duplex Væ, carnis et spiritûs, præsentis sæculi, atque futuri." Barradius, vol. iii. lib. viii. cap. 27, p. 617. "Hic incipit et judicium iramque in impios ostendere, qui hactenus nihil nisi speculum misericordiæ, mansuetudinis, et pietatis se exhibuit." "Sicut Moses post datam legem benedictiones observantibus eam, maledictiones autem non servantibus proclamavit, sic Christus beatitudines piis, impiis autem væ eternæ maledictionis. In hoc tantùm differt Lex ab Evangelio, Moses à Christo, quòd benedictiones legis carnales tantùm erant, itemque et maledictiones. 'Benedictus, inquit, in civitate,' 'benedictum horreum tuum,' &c. Deut. xxviii. 1—12. Christi autem et Evangelii beatitudines spiritualia et cœlestia promittunt; 'Ipsorum, inquit, est regnum cœlorum,' 'Ipsi Deum videbunt,' 'Filii Dei vocabuntur.' Matt. v. 3. 8. 9." "Deinde observa, quòd Christus væ illud horrendum non in adulteros, homicidas, scortatores, &c., profert (hos enim et ipsa lex damnat, nemoque non scit eos impiè agere) sed in eos, qui simulatâ sanctitate sese venditant, quos mundus arguere non potest; à crassis enim illis vitiis abstinent, quæ sola mundus damnat: interim tamen majoribus obnoxii sunt vitiis, quæ mundus non videt. Ea igitur aperit Christus, ut et hi sciant se peccatores. Præterea observa, quòd Scribas potissimùm et Pharisæos nominat: ne tamen videretur omnes damnasse, addidit *Hypocritæ*." Ferus in Matt., lib. iii. fol. 316.

[2] Nahum, i. 2—6.

authorized ministers of the Law. This was simply an admonition to reverence all in authority. He had just before said, "Render unto Cæsar, the things which are Cæsar's:" and here again the same general principle is enforced. The Sanhedrim, consisting for the greater part of Pharisees, sat as the high court in Jerusalem, and under their superior rule the laws were administered: therefore they might justly claim obedience. "The Scribes and Pharisees [He said] sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye *after their works:* for they say, and do not." He describes them as making a pretence of religion, "for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.'" These vanities He contrasts with the essential qualities, which were to mark the character of His disciples, as members of His Heavenly Kingdom, having one common relation to God as their Father,[1]—to Christ as their Master. Being, in Him, brethren, and fellow-servants to a Heavenly Lord, they are not to set their hearts on earthly distinction and honours; nor to seek out the highest seats: but rather the lowest. The laws of precedence which govern the worldly, striving to be one above the other, are not the laws of the Kingdom of Christ. The most humble and self-denying, those who do alms in secret, the patient, the gentle and indulgent, preferring others to themselves, are His true disciples.

Having thus admonished the people who were near, He addressed Himself to the Scribes and Pharisees. They had probably retired to a little distance to consult together, after they had been put to silence; but perceiving themselves to be the subject of His discourse, drew near to listen. Well might they be astonished and dismayed, as the awful words of the Messiah fell upon their ears. But although He denounced those EIGHT WOES which follow, we shall see that He did not

[1] "Deus solus verè et plenè est Pater omnium, utpote qui solus animam et vitam singulis aspirat, creat, conservat, auget, cujus comparatione patres terreni abusivè, ait S. Hieron. et umbraticè dumtaxat sunt patres:" . . . 'non enim,' ait S. Chrysost. 'initium vitæ habemus ex parentibus, sed transitum vitæ per eos accipimus." Corn. à Lapide, in Matt., p. 326.

cease to feel compassion for Jerusalem. It was the last appeal, the last sound of the voice of Heaven, beseeching the wicked dreamers to turn, and be saved,—if by any means they might be awakened from their fatal slumber. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh; for it is nigh at hand."[1]

"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

"Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the Temple, it is nothing; but whosoever shall swear by the gold of the Temple, he is a debtor.' Ye fools and blind: for whether is greater, the gold, or the Temple that sanctifieth the gold?"

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess."

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye

[1] Joel, ii. 1.

also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity."

Such were the *first seven* Woes, denounced against the proud Rulers of Jerusalem.

For a moment we may pause to consider this picture historically. Here are described the most influential and honoured men of the most honoured nation of the Earth, sitting in Moses' seat, expounding and administering the Law of God: they were indeed the only nation that worshipped the true God in His holy Temple, which He had caused to be built, that His Name might dwell there.[1] Yet language will scarce express the fulness of their iniquity. Take but one example: when these same sanctimonious, self-righteous Rulers in Jerusalem, whom the Lord so reproves, brought before Him a woman taken in adultery, He said to them, "'He that is without sin among you, let him first cast a stone at her.' And they which heard it, *being convicted in their own consciences*, went out one by one, *beginning at the eldest even unto the last.*"[2] If such as these, the Rulers of the land, were full of extortion, and excess, and all uncleanness, what must have been the immoral condition of the Jewish people under such teachers! And still greater must have been the degradation of the heathen nations, the luxurious and profligate inhabitants of Athens, Corinth, Rome, the effeminate citizens of Damascus, Thebes, and Pompeii; worshipping Jupiter and Venus, Baal Peor, Ashtoreth, and other false gods and goddesses with obscene idolatries. Let their own historians, satirists, and poets speak for them. Josephus, St. Paul, and St. Jude declare the world's shame. It is scarcely too much to say, that Satan and his angels, cast down from Heaven, had taken up their abode on Earth.

The fallen nature of man, when left to itself, and to the mysterious power of evil over him, has ever produced the same fruits of unrighteousness. Hence we see the necessity there was for some new Revelation of God's Spiritual Kingdom,—some new message of His Will,—some new expression of His unalterable law of moral purity, which had

[1] Ezra, vi. 12. [2] John, viii. 1—9.

rom the beginning,—some new connecting link to raise eatures to a nearer communion with Himself,—some new ant, more rich in promise of a Heavenly future than ophets had ever foretold,—some new Pattern of holiness exhibited on Earth as the standard of moral perfection; ve all, some new Fountain of merit and of mercy, ice and Mediatorial Love, flowing forth from the Blood Divine Saviour, as a sacrifice of atonement, to reconcile nt sinners to their justly incensed Creator. Such, and essibly more was the scheme of Redemption, now l to God's chosen people by His Well-beloved Son: ey blindly reject Him. He stands in His own Temple, those wicked Rulers, who are banded together to y Him. But He has the fullest knowledge of their ity; and therefore He reads to them the black cata- of their crimes, and sums up in a fearful climax all ven preceding Woes in this last, and most terrible ciation;

Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets,[1] and garnish the sepulchres of the righteous, and say, 'If *we* had been in the days of our fathers, *we* would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye *are* the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill, and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the Earth,[2] from the blood of righteous Abel

[1] erebantur Pharasæi hanc retortionem suorum operum in malum: quia gioso animo sed ex hypocrisi ædificabant et ornabant sepulchra prophe- ut monstrarent se horrere crimina patrum suorum contra prophetas: et ersequebantur Jesum, Caput omnium prophetarum." Cajetan, in Matt. , fol. 63 E.

[2] gnificat Christus mensuram nondum esse plenam: sed ita ut mox tura sit. Præterea ostendit illos justâ serie puniendos. Similium delic-

unto the blood of Zacharias, son of Barachias,[1] whom ye slew between the Temple and the altar. Verily I

torum similes sunt pœnæ: Horum et parentum ipsorum similia sunt delicta: ergo etiam similes debent esse pœnæ. Nec est cur illi conquerantur propter parentes puniri, cùm et illi tales sint. Solum in eo differunt, quia parentes initia posuêre scelerum, et propagationis sunt fons: hi autem colophonem imponunt, et ab his ut à fine, tota series mali dependet." Aretius, Comm. in Quat. Evang. Matt., fol. 148.

"'*Ut veniat super vos omnis sanguis justus;* Non solùm quem vos effudistis, sed qui effusus est ab initio mundi: quasi dicat, Sicut nullum peccatum gravius peccato vestro, sic nulla pœna major unquam fuit quam ea quæ vobis infligeretur. Item, sicut his qui Christum receperunt, semel omnia donata sunt, quæ prioribus sanctis per partes donata fuerunt; sic occidentibus Christum simul superveniet omnis ira Dei, quam impii priores ex parte senserunt. Item sicut omnis justitia præcedentium sanctorum tantum mereri non poterit, quantum gratiæ datum est hominibus in Christo; sic omnium peccata impiorum tantum mereri non potuerunt iræ et supplicii, quantum Judæis supervenit." Ferus, Comm. in Matt., lib. iii. fol. 320.

[1] Commentators are divided in opinion whether the Zacharias, here spoken of, was the Prophet, the son of Jehoiada, slain by Joash 840 years before our Lord, or Zacharias the son of Baruch, related by Josephus [Bell. Jud., lib. iv. 5. 4.] to have been killed by the Jews shortly before the taking of Jerusalem. See Lightfoot, vol. ii. pp. 237—239. Wordsworth's Greek Test., Matt. xxiii. 35. Barradius, vol. iii. lib. viii. cap. 28, pp. 624, 625. Tirinus, in Scrip. Comment., p. 957. Cajetan, in Matt. Evang., fol. 63 K. If the ancient Zachariah, son of Jehoiada, were alluded to, the saying would not include the many murders of prophets afterwards. It more probably applied to the later Zachariah, and is to be numbered among the prophecies of our Lord, fulfilled after His Death. See Williams's Holy City, vol. i. p. 173.

"Quæres, quis hic Zacharias? Triplex est hic sententia. Prima est S. Chrysostomi hom. de S. Joanne Baptista, Vatabli, Ariæ Montani, Gasparis Sanchez, et Francisci Riberæ præfat. in Zachariam, qui censent Zachariam hunc esse illum, qui inter duodecim prophetas est penultimus: hic enim fuit filius Barachiæ, sed quòd occisus sit inter templum et altare, nusquam legimus. Secunda et verior certiorque est, Zachariam hunc fuisse filium Jojadæ pontificis, qui à Joas rege ingrato occisus est immani sacrilegio in loco sanctissimo; scilicet in atrio sacerdotum, quod erat inter templum et altare, sive Sanctum et altare holocaustorum: hoc enim altare erat in atrio sacerdotum, 2 Paral. xxiv. 21. Ita Abulensis, quæst. 215. S. Hieronymus, Beda, et passim alii, cum Jansenio et Maldonato, Tertullianus in Scorpiaco, cap. viii., quem audi, 'Zacharias inter altare et ædem trucidatur, perennes cruoris sui maculas silicibus assignans.' Licèt enim alii prophetæ post hunc Zachariam à Judæis occisi sint; tamen hic ultimus est, cujus S. Scriptura meminit, sive cujus cædem commemorat. Adde; solius Abelis et Zachariæ hujus sanguinis ultionem exprimit S. Scriptura; Abelis Genes. iv. 10. '*Quid fecisti? vox sanguinis fratris tui clamat ad me de terrâ;* Zachariæ, 2 Paral. xxiv. 22. '*Qui* (Zacharias) *cùm moreretur ait, Videat Dominus et requirat.*' Abelis meminit, ait Chrysostomus, ut ostendat illos ex invidia Christum et Apostolos occisuros, sicut ex invidia Cain occidit Abelem; Zachariæ vero quia Sanctus in loco sancto interfectus est." Corn. à Lapide, in Matt., p. 331.

say unto you, All these things shall come upon this generation."

Strange, solemn, and startling to the Jews must these words of their coming woes have sounded, proceeding from the Lips of Divine Love: and they are written for our learning. If sin be hateful in the sight of a holy God, they could not but suffer for their incorrigible disobedience. Their dread crime in shedding the Blood of Christ, God's own Well-beloved Son, was more hateful than that of the murderer Cain, or of those who slew the prophets; therefore it would bring down upon them the collective guilt of all who had shed innocent blood from the time of Abel to that of Zachariah. Had they been less daring in wickedness than their fathers, they would have escaped; but being themselves still worse, whilst they condemned their fathers, the inheritance of evil was their just retribution: the entail of curses was by themselves perpetuated.[1] The last words of the ancient prophet Zachariah, as the Jews were stoning him in the court of the Lord's House in Jerusalem, by order of Joash, King of Judah, were now about to be fulfilled: for, "when he died, he said, 'The Lord look upon it, and require it.'"[2] And behold, the curse was at this moment hastening to its consummation in the murder of their Messiah. He would shortly be betrayed, and sold into the hands of the Rulers, for thirty pieces of silver; they would hang Him on a tree with malefactors: but His prophecies of their punishment would come to pass. Hence nations and individuals may well take warning how they plant iniquity unto their children's children; for at some time or other it never fails to bring forth fruit unto judgment. Sooner or later God vindicates the wisdom, truth, and holiness of His moral government of the World.[3]

[1] See Jeremy Taylor's Sermon, "The Descending and Entailed Curse cut off;" 1652. Heber's ed. of Works, vol. v. pp. 432—462.

[2] 2 Chron. xxiv. 22.

[3] "Our Lord's words of awful judgment seem to anticipate the dreadful voice of His final sentence. The circumstance is the more impressive as being the closing scene of His public ministry, which commences with Beatitudes and ends with Woes; like too many passages of human life, which go forth in promise and terminate in self-reproach. These judgments are delivered for the non-fulfilment of those things to which those blessings are attached, and describe in

As if His own fearful picture of Judah's Woes were too much for the merciful Saviour to endure, He broke forth once more into that remarkable exclamation of tenderness, mingled with rebuke, which we have already heard on another occasion; "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"[1] This image of a bird fostering her young brood, is one of the most beautiful in Scripture, expressing the Love of Jesus Christ in His earnest desire to be the Redeemer of all sinners, if they will only turn to Him. His Divine compassion as God, is brought nearer to them in His sympathies as Man, which seem to be called forth in a combined intensity by this prophetic view of the sufferings of the condemned City.[2]

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most instances the reverse in character. Indeed the Woes have many points of comparison and of contrast with the Beatitudes. They are both given by the same Evangelist alone; they are both eight in number; the former are at the commencement of our Lord ministry, His first words recorded in public; the other at its close, His last words in public: the one to the poor on a mountain in the humble and retired Galilee; the other to the chief of the Jews in the Temple in proud Jerusalem. The one, addressed more particularly to disciples, pass from them to a more general discourse; the other from expressions more general, pass to a personal address to Jewish Pharisees. They correspond with the literal Mount Gerizim and Mount Ebal of the law, and with the spiritual Mount Gerizim and Mount Ebal, *i.e.* the blessings and imprecations which abound throughout the Prophets and the Psalms. One part of Scripture sounds in unison with the other; and those both together form links of a chain which reaches forward to the full consummation of the two on the Day of Judgment." Williams's Gospel Narrative, The Holy Week, pp. 221, 222.

[1] Luke, xiii. 34, 35.

[2] "Fons et origo pietatis, hominumque redemptio, et dispersorum revocatio CHRISTUS, profunda humilitas, eximia et ineffabilis charitas, ut hominem perditum revocaret, contumacem argueret, non dedignatus est in Se gallinæ imaginem demonstrare, quam assumpsit, ferè per omnia exercuit indefessè pro omnibus, cum Jerusalem argueret, ostendit quod fecerat per prophetas, quod in Se faciebat, quod per futuros etiam facturus erat." Simon de Cassia, vol. i. lib. vii. cap. 32, p. 473. "Similitudo idonea est ad exprimendam curam Dei pro populo suo. Nam gallina tria præstat pullis. Primum alis fovet implumes. Deinde de victu provida est. Non edit ipsa, nisi videat saturos pullos. Tertio tuetur eos contra rapaces aves: ita ut ad sanguinem etiam depugnet contra milvum pro pullis. Similia præstabat Deus huic populo. Tuetur contra hostes, alit, fovet: nihil tamen horum agnovit Jerusalem." Aretius, Comm. in Quat. Evang. Matt., fol. 148.

Christ had moved in and out amongst them, hungered, and wept, and prayed on their behalf, taught in their streets and synagogues, healed them of all their sickness, and spoken to them in tender accents of *His* Father, and *their* Father. Being "in all things made like unto His brethren,"[1] His heart yearns towards them in the very moment of their cruel designs to put Him to death. The breadth, and length, and depth, and height of the Love of Christ pass knowledge.[2] Even now, whilst He tells them of their just punishment, He holds out the promise of their future restoration, when He will come again in Glory;—"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, 'Blessed is HE that cometh in the name of the Lord.'"[3] Such was the promise of hope to Israel, until the day when her people shall be gathered out of all nations on the face of the Earth, whithersoever they are scattered amidst contempt and persecution.

Having concluded this most solemn Discourse, the Messiah turned towards that part of the Temple where the alms-chests

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"O querelam misericordiæ plenam! Conqueritur de peccatore Deus, quòd oblatam salutem non amplectatur, et perire malit, quam ad alas Dei venire. Evertere mox potest populum, gravissimeque punire, et omisso nunc supplicio, querelam adhibet, quòd ad oblatas alas venire noluerit. Videlicet, congregare vult et servare potius, quam evertere: ideoque puniturus flet." Barradius, vol. iii. lib. viii. cap. 29, p. 627. [1] Heb. ii. 17. [2] Ephes. iii. 18.

[3] "De novissimo suo adventu intelligo, ad cujus tempus Israelis cæcitas videtur duratura. Interea Gentium plenitudo ingreditur, et ira Christi Judæos premit, donec sub finem etiam Israel salvus fiat, secundum vaticinium. Apost. Rom. xi. 25." Arctius, Matt., fol. 148.

"Hoc est, usque ad meum adventum gloriosum, quando conversi ad veritatem, credentes in Me, dicetis, confitendo Me verum Messiam, 'Benedictus qui venit in nomine Domini.'" Cajetan in Matt., fol. 64 c.

"'Dico vobis non Me videbitis ab amodo, [a tempore passionis] donec dicatis [in secundo adventu] Benedictus est [in quo non est nisi benedictio] qui venit in nomine Domini;' in quo nihil nisi nomen et notitia Dei apparuit quem Pater misit ad nomen suum clarificandum. Et tunc tardè dicetis.' Luke, xxiii. 'Amodo videbitis Filium hominis venientem in nube.' Zach. xii. 'Aspicient ad Me quem confixerunt.' Apocal. i. 'Ecce venit cum nubibus, et videbit Eum omnis oculus et qui Eum pupugerunt.' Isai. xxx. 'Ecce nomen Domini venit de longinquo: ardor furens ejus et gravis ad portandum.' Hæc est expositio Chrysostomi. Hieronymus autem exponit de ultima conversione Judæorum quando videntes se ab antichristo esse deceptos concurrent et confitebuntur Filium Dei esse Jesum, et benedictum qui venit in nomine Domini." Albertus Magnus, in Matt. Evang., fol. 178.

were placed, to receive the offerings of the people. This gave occasion to another of those forcible lessons, which abound in the Gospel, declaring that the *dedication of the heart* is the most acceptable offering to God. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and saith unto them, 'Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.'" The widow's mite availed, because it was an earnest of her confiding love. She gave back to God, for His Glory, the last of His gracious gifts to her. He had been her consolation in the sorrowful past, and was her hope for the future. But acceptable also to Him are the charities of any rich who, with their wealth, have large and generous hearts, ever forward in all good works for His Church and for His poor. "And a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. 'And they shall be Mine,' saith the Lord of Hosts, 'in That Day when I make up My jewels.'"[1]

From the story of the Widow's Mite we learn that God judges of our actions by the motives which prompt them. The most humble testimony of faithful willing obedience, not only gifts of Charity, or offerings to His Church, but any religious duty, well performed out of love to Him, is an acceptable service.[2] The declaration of our Lord, "Verily I

[1] Mal. iii. 16, 17.

[2] "Revera, qui in Deo non confidunt pauca dare possunt: nam plurima sunt illis necessaria; quandoquidem quibus providentia Dei, qui omnia implet, non sufficit, quid sufficiat? Itaque quantum confidis, tantum das: tantum, inquam, pro tuo virili: et quantum te providentiæ submittis, tantum non indiges. Ergo ut verè divites simus, et nullis egeamus, providentiæ nostræ nihil tribuamus, etiam si facultates nobis adsint, sed illam omnia ambientem, continentem et gubernantem suspiciamus et admiremur, et ex illâ solâ pendeamus: affectum totum, et animi pietatem in Deum refundentes, et audiemus a Salvatore nostro, plus nos misisse in thesaurum Dei quam omnes divites seculi. Qui nos et nostros bonos affectus, quos ipse infundit, pro munere acceptare dignetur." Stapulensis in Marcum, p. 288.

"Docet nos Christus neminem nostrûm esse, quantâvis sit tenuitate fortunæ,

say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury," is in perfect keeping with the whole tenour of the Sermon on the Mount. Her offering was in the spirit of self-denial. 'She did what she could" with her two mites, like Mary with her alabaster box of costly spikenard, when she anointed her beloved Master at the Supper in Bethany. Both were equally precious in His sight. He graciously receives into His own hand, the largest and the least tribute as bestowed on Himself, and layeth it up in His Heavenly treasure house.

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qui dignam Deo oblationem devovere non possit: in donis enim vel minimis, quæ Deo offerimus, supremum Ei tanquam authori cultum reddimus." "Ante Dei oculos nunquam est vacua manus à muneribus, si fuerit arca cordis repleta bonâ voluntate. Hinc etiam Psalmista dicit, 'In me sunt, Deus, vota tua.' Ac si apertè dicat, Et si exterius munera offerenda non habeo, intra memetipsum tamen invenio, quod in arâ tuæ voluntatis impono, utpote qui nostrâ oblatione cordis meliùs placaris; nihil quippe Deo offertur ditius, aut eo dignius liberâ voluntate bonâ. Quid ergo ipso holocausto locupletius, quando, per hoc quod Deo immolat in arâ crucis, anima seipsam mactat? Sed hoc sacrificium nunquam plenè persolvitur, nisi mundi hujus cupiditas perfectè deseratur." "Maximam hîc solatii segetem pauperibus suppeditat Christus Dominus, et omnem invidendi divitum sorti et abundantiæ ansam præripit. Illi enim dolent et conqueruntur sæpius, à Deo divitibus concessam opum copiam quarum partem offerant Domino, sibi solam esse in sortem indigentiam, quæ ne obolum quidem à se offerri patitur. Errant sanè, errant in hoc egeni: habent in suâ pauperie thesauros, unde digniora et preciosiora imo et jucundiora, si non copiosiora exteriùs, Deo depromant munera, ut offerant: dedit enim illis Dominus cum religione bonam voluntatem, quâ, si se et suam egestatem humili et constanti affectu in sacrificium Deo obtulerint, ita acceptam habet victimam, gratum ita donum, ut illud non tantùm divitum muneribus pluris faciat, sed et in commutationem illorum sit pauperum Regnum cœlorum. Matt. v. 3." Bernardino à Piconio, in Marcum, p. 397.

CHAPTER LXV.

TUESDAY IN HOLY WEEK CONTINUED—THE MESSIAH FORETELS THE DESTRUCTION OF THE TEMPLE, AND OF JERUSALEM—THE SIGNS OF HIS COMING TO JUDGMENT.

Matt. xxiv. 1—42. Mark, xiii. 1—32. Luke, xxi. 5—33.

THE Lord, having delivered His last sorrowful warnings in the Temple, went forth,—to return to it no more. His words of wisdom, and His earnest appeals to the Jews, to believe in Him as the Messiah foretold by the prophets, had fallen on ears that would not hear. Henceforward He will speak only of God's judgments to come. Towards evening, He went out of the city, and abode in the Mount of Olives. It was close by, on the other side of the valley of Jehoshaphat; and from what follows, we may believe that besides the twelve, others came to Him. As He was passing out of Jerusalem, His disciples, in their admiration of the Temple, pointed to the goodly stones of white marble,[1] and costly gifts, with which it was adorned. "Master, [they said] see what manner of stones and what buildings are here." But knowing that all its magnificence, its deep foundations, and strong bulwarks would avail nothing to save it from the Divine wrath, He answered, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." As all Jews inherited from their ancestors a full measure of pride in the glory of their boasted Temple, this terrible announcement must have been a

[1] Josephus, Ant. Jud., lib. xvi. 11. 3.

sad subject of thought to the disciples, as they followed Him to the other side of the valley. And when they came to the Mount of Olives, from whence they could clearly see the Temple, they asked Him privately, "Tell us when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?"

Behold the Messiah seated in full view of the stately city. It could not be far from the spot where, two days before, He had stopped the procession, and wept over Jerusalem, whilst the multitudes cried, "Hosanna to the Son of David." The thronging inhabitants of the city, occupied with their merchandize and revellings, and preparations for the Passover, were unconscious of the solemn words which Christ in the Spirit of prophecy now pronounced against them. It was indeed a dread moment, when all the great distinguishing attributes of Christ, as the compassionate Redeemer, the King of Israel, and the Healer of sicknesses, seemed to merge in the Prophet of Lamentations. He did not give a direct answer to the question of the disciples. Their faith and watchfulness were to be tried in the uncertainty of the future. The only key to unlock the mysteries of prophecy in general is to be found in their fulfilment. Scripture presents them to our view, as parts of the vast scheme of God's providential government; which is a dispensation of reward and punishment: they speak by the Holy Spirit of things to be revealed in their appointed order, but placed at present beyond the reach of man's certain knowledge. To the humble and believing they are as the Voice of the Lord,—at one time drawing them by motives of hope and love to all that is holy, at another solemnly warning them to flee from evil.

We are to regard the following Prophecies on the Mount of Olives under a twofold aspect;—first, the destruction of Jerusalem,—and next, Christ's coming to Judgment in the Last Day. He had just before predicted the fall of the Temple; "There shall not be left one stone upon another:" the disciples asked, "Tell us when shall these things be?" and He replied, "Take heed that ye be not deceived. For many shall come in My name, saying, 'I am Christ;' and shall deceive many. And ye shall hear of wars, and rumours of wars, and commotions . . . . but the end is not yet. For

nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name sake." "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days." "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Such were to be the terrible judgments of a Holy God upon His favoured nation, as the just punishment of sin.

But amidst the great destruction, which was hanging over the false and murderous city, the Messiah would provide for the personal escape of His watchful and believing disciples. He predicts the fearful signs, which would come to pass about forty years afterwards,[1] that they might be on their guard, and not despair of the day of their relief. False Christs, wars and strifes, famine, pestilence, and earthquakes, would tell them of its approach. The safety of many would be provided for by their absence in distant parts, preaching the Gospel of His Kingdom to the Gentiles.[2] But they who remained in Jerusalem would suffer from dissensions and treachery; be deserted, persecuted, betrayed, and put to death; for iniquity would abound; the love of many would wax cold: but all are exhorted to watchful patient endurance, that they might escape.

One great infallible sign there should be, to point to the survivors the exact moment of departure: Jesus said, "When ye shall see Jerusalem compassed with armies, then know that *the desolation thereof is nigh.*" "When ye, therefore, shall see the ABOMINATION OF DESOLATION, spoken of by

[1] Josephus, De Bell. Jud., lib. vii. cap. 12. Jerusalem was taken by the Romans, A.D. 70.

[2] Lucas Brugensis, Matt. xxiv. 15.

Daniel the Prophet, stand in the holy place, ... then let them which be in Judæa flee into the mountains." Then not a moment was to be lost: personal escape was to be the only thought: those in the city, on the house top, or in the fields, were to look neither to the right hand, nor to the left,—take nothing with them, but be gone for their lives. The passages in Daniel's prophecy, here alluded to, point to the Death of Christ, and to the destruction of Jerusalem, and of the Temple;—"And after three score and two weeks *shall Messiah be cut off; but not for Himself:* and the people of the prince that shall come [the army of the Roman emperor] shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." "And they [the Romans] shall pollute the sanctuary of strength and shall take away the daily sacrifice, and they shall place THE ABOMINATION THAT MAKETH DESOLATE."[1]

This "abomination," spoken of by Daniel, and referred to by Our Lord, came to pass, when the Gentile armies effected their entrance within the Holy City; which was to be a sure signal to the disciples to fly. And this opportunity was afforded to them by a wonderful interposition. For Cestius Gallus,[2] the Roman general, having got possession of the wall, and captured that part of Jerusalem which was called the New City,[3] and having made an assault on the Temple itself, an unaccountable panic immediately afterwards seized

[1] Dan. ix. 26, 27, and xi. 31.

[2] Lucas Brugensis, Matt. xxiv. 15. Josephus, lib. ii. 19. 4, 5. The learned researches of Greswell place these events in a clear point of view. See his various ample notes in vol. v. of his Exposition of the Parables, pp. 318 to 338. Also the Works of Dr. Thomas Townson, by Churton, vol. i. pp. 131—133.

"Rectè interpretabimur de Romano exercitu, ejusque vexillis, in quibus imagines erant, quas Judæi abominabantur, quæque in templo steterunt, hoc sensu, cum videritis abominationem desolantem, quæ dicta est à Danicle, hoc est milites Ethnicos, et Romanos, et vexilla in templo stantia, qui legit Danielem intelligat de hac abominatione fuisse vaticinatum. Quòd autem Romani milites in templo vexilla statuerint, Josephus narrat., De Bell. Jud., lib. vii. cap. 13. Barradius, vol. iii. lib. ix. cap. 3, p. 644.

[3] Josephus, Bell. Jud., lib. xi. 19. 4.

the Roman army, and Cestius retreated to a distance. Thus the "abomination" of the Roman eagle, which was the object of an idolatrous worship, being planted within Jerusalem, was the token of her desolation. The immediate flight of the enemy, in the very moment when the conquest seemed already within their grasp, can only be viewed as a special interference of God's Providence, to fulfil the promise of the Messiah, that the believing Christians should make their escape. And this it is certain they did.[1] Had they waited the return of the Romans, under Titus, they must have been pent up with the multitudes, who afterwards perished so miserably. The historians of that age describe the fearful sufferings of the besieged; but all human testimonies

[1] See this described in Williams's Holy City, vol. i. p. 166; and the disasters of the Roman army in the retreat, by Josephus, Bell. Jud., lib. ii. 19. 4—9. "Cestius post hæc, die 30 Octobris, anno xii. Neronis, videns Judæorum discordiam ordinato exercitu introivit in Jerusalem. Nam Judæi videntes ordinem exercitûs timuerunt, et non audentes manere in exteriori civitatis muro, ad interiorem partem et templum se collegerunt. Statim vero si Cestius voluisset interiorem civitatem volenter irrumpere, seditio finita esset, et bellum consummatum. Postea vero Cestius opportunitate perditâ pugnandi infeliciter se habuit." "Tunc erat signum credentibus in Christum, quòd fugere deberent de Jerusalem, et Judæa, et sic non paterentur istas calamitates bellorum cum aliis Judæis. Et hoc verisimile valdè fuit. Nam non solum credentes, qui jam per Christum erant admoniti, fugerent his visis, sed etiam (ut Josephus ait, lib. iv. de Bell. Jud.) multi nobilium, et prudentium colligentes ex hoc regionem et urbem à Romanis desolandam, cùm semel exercitus Romanus obsedisset Jerusalem, et multa à seditiosis Romani passi essent, exierunt de urbe, alias sibi tutiores quærentes sedes. Tunc igitur credentes recedentes de Jerusalem, et tota Judæâ, id est Judæâ, Galilæâ, et Samariâ, irent in regionem trans Jordanem in urbem *Pellam*, quæ erat regis Agrippæ, qui Romanis confœderatus erat, et ita nihil mali paterentur ex bellis, id est, neque cædes, aut vulnera, neque bonorum suorum direptiones." Tostatus, in Matt. xxiv. Quæst. 112.

"Fugisse Christianos, cum Jerusalem obsessa est a Romanis, ait D. Epiphanius hæresi 29, in fine: 'Illius (inquit) initium hæreseos Nazarænorum factum est, post discessum ab Jerosolymis, omnibus discipulis in Pella habitantibus, cùm Christus jussisset relinquere Jerosolymam, ac secedere: quoniam passura erat obsidionem.' Est autem Pella, (ut ait eodem loco, et hæresi sequenti 30), civitas Decapoleos ultra Jordanem. Eusebius, Hist. lib. iii. cap. 5, monitos oraculo Christianos discessisse narrat. Cùm (inquit) populus Ecclesiæ, quæ erat Jerosolymis, per oraculum viris illic virtute et pietate spectatis in visione editum, jussus esset, ut antequàm bellum exardesceret è civitate egrederetur, atque adeo urbem quandam trans Jordanem quæ *Pella* nominata est incoleret, inque eam Christiani migrassent, relictâ Jerusalem, ita ut sancti viri non solum urbem illam regiam, sed etiam universam Judæorum terram omnino deseruissent. Dei ultio Judæos acerbe exagitavit." Barradius, vol. ii. lib. ix. cap. 3, p. 645. To the same effect see Corn. à Lapide, in Matt., p. 336.

are feeble, in comparison of the Messiah's words, which stand out as the dread record of God's anger in the afflictions of the condemned city,—"*such as was not from the beginning of the creation which God created unto this time, neither shall be.*" But even whilst He pronounced this anathema, He declared that the "Gospel of the Kingdom shall be preached in all the World, for a witness unto all nations, and *then shall the end come.*"

Thus passing on from the destruction of Jerusalem, He gave utterance to the greater Prophecy of His coming to judge the World in the Last Day. It discloses the alarming fact that, notwithstanding the example of Jerusalem as a warning, the power of evil in the World should lose none of its malignity. Mankind would still go on in sin. And as the first Prophecy against the Jews opened with a solemn charge to the disciples not to be deceived by false Christs,—but to watch; so now He introduces the loftier predictions of the Judgment Day with the same warning to them, and to all who should come after them, "If any man shall say unto you, 'Lo, here is Christ, or there;' believe it not. For there shall arise false Christs, and false Prophets, and shall shew great signs, and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, 'Behold, He is in the desert;' go not forth: 'Behold, He is in the secret chambers;' believe it not." Those signs and visitations upon the city and Temple of Jerusalem touched only the interests of the people of Israel: but in the distant future all kingdoms and nations, and the whole race of mankind, living from age to age, for weal or woe, would be called to judgment at the end of the World. Such is clearly the lesson to be drawn from what follows.

The disciples had asked, "What shall be the sign of Thy coming, and of the end of the world?" They received for answer, solemn and prophetic warnings of future mysteries, which might well strike them with awe. And now He goes on to say, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be.[1] For wheresoever the carcase is, there will the eagles

[1] "Nam fulgur licet movcatur per aërem, non apparet successivè, id est, quòd nunc appareat in una terra, et post aliquantulum temporis in alia, sed subitò cùm

be gathered together.[1] Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light,[2] and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken: *and then shall appear the Sign of the Son of Man in Heaven:* and then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with Power and great Glory. And He shall send His angels with a great sound of a trumpet,[3] and they shall gather together

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gignitur apparet super totum horizontem illius hemispherii in quo gignitur. Sic Christus, cum venerit ad judicandum, erit manifestus omnibus hominibus. Et hoc propter duo, primò quia veniet in majestate, et apparatu magno, sic dicitur infra scilicet, 'et videbunt Filium hominis venientem in nubibus cœli cum virtute multa, et majestate.' Et ista fuit causa, quare in primo adventu non fuit Christus cognitus ab omnibus, scilicet, quia venit pauper, et sine apparatu aliquo, et nisi fuisset propter magnitudinem miraculorum, qualia nemo ante Eum egit, . . . nemo Eum agnovisset, aut credidisset in Eum. Nam in triginta annis præcedentibus à nemine agnitus est, sed ut simplex homo conversabatur." Tostatus in Matt. xxiv., Quæst. 146.

[1] "Proverbium est, significans facilè ea conjungi quæ naturâ suâ jungi postulant, v. g. aquila et cadaver, prædo et præda. Quasi dicat, Quando Christus veniet ad judicium, non opus erit inquisitione vel signis, ut sciatur ubi sit: nam sicut aquilæ et vultures naturali instinctu atque impetu, solo odore allecti feruntur undique ad cadaver ut ad optatissimam escam: ita electi mei è morte redivivi, et instar aquilarum juventute renovati, simul atque in nubibus apparuero, sentient virtutem præsentiæ meæ, et mox undique ad Me convolabunt, Mihique obviam rapientur in aëre." 1 Thess. iv. 16, 17. Tirinus, in Script. Comment., p. 959. See also Tostatus in Matt. xxiv., Quæst. 148, to the same effect.

This proverb is here used for the second time. The fathers generally consider that the eagles are a figure of the saints, or angels, who shall be assembled together at the signs of the second coming of Christ. See chap. liv. of the Narrative, p. 457. Barradius, vol. iii. lib. ix, cap. 9, pp. 670, 671. "Ubicunque fuero, cùm instar fulguris in nubibus apparuero, eò Sancti mei, nemine indicante, sentientes presentiæ meæ virtutem, tanquam ad escam suam, ex omnibus orbis partibus summo desiderio rapti in nubibus obviam Christo in aëre convolabunt." Jansenius Yprensis Tetrateuchus, Matt. xxiv. 28.

[2] See a beautiful passage, too long to quote, in Tostatus, Comment. in Matt. xxiv., Quæst. 154, last paragraph. "Dicendum igitur, quòd istud erit signum," &c.

[3] "The trumpet of the judgment may be said to be a war-trumpet; for it will be as a proclamation of war [against the wicked] with a terrible voice; but it will also be a signal of a never-ending festival to be kept by the righteous. Especially it will announce the assembling together of all men to be judged. Moreover it will proclaim that God in His majesty is coming to Judgment, as of old the voice of the trumpet proclaimed that the Lord from on high was come to Mount Sinai; 'when there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people trembled.' Ex. xix. 16. This is the trumpet of which St. Paul speaks,

His elect from the four winds, from one end of Heaven to the other." "And [as St. Luke describes] there shall be signs in the sun, and in the moon, and in the stars; and upon the Earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them from fear, and for looking after those things which are coming on the Earth: for the powers of Heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Something of this grand disclosure had been made before, during the Last Circuit in Galilee, in the presence of the Pharisees, who demanded when the Kingdom of God should come.[1] But here the scope is greatly enlarged; and immediately afterwards is carried forward through a chain of figures, by Parables and otherwise, ending in the final consummation of reward and punishment. In this manifold imagery of things in Heaven, and things on Earth,—of events awful to contemplate, as denoting the certainty of a future Judgment, St. Matthew's Gospel sets before us a picture that might well arouse the wicked from their death-like slumber, and terrify them into repentance.

The Last Day will come "as a thief in the night," sudden as the lightning, and startle the World from its heedless pursuits. "The Heavens and the Earth, which are now . . . are kept in store, reserved unto fire against the Day of Judgment and perdition of ungodly men." And "the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also, and the works that are

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'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.' 1 Thess. iv. 16, 17. And again, 'Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.'" 1 Cor. xv. 51, 52. Barradius, vol. iii. lib. ix. cap. 12, p. 680. Of this Trumpet, and of the Voice of the Son of God, Tostatus speaks with great force, in his Commentaria in Matt., cap. xxii. Quæst. 226. Albertus Magnus says of it, "Tubæ clangor est terribilis frangor elementorum, ut quodlibet reddat quicquid habet de corporibus resurgentium." Vide in Matt. Evang., fol. 183.

[1] Luke, xvii. 20.

therein, shall be burned up. Seeing then [St. Peter says] that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the Day of God, wherein the Heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?"[1]

Whether this "SIGN OF THE SON OF MAN in Heaven" shall be the sign of His Cross, or not, we are left in doubt.[2] It is among the secret things, still locked up and hidden in

[1] 2 Peter, iii. 7—12.

[2] "Signum Filii hominis antiquissimi etiam patres intellexerunt imaginem Crucis, unde in hoc loco canit Ecclesia, 'Hoc signum Crucis erit in Cœlo cùm Dominus ad judicium venerit.' Creditur ergo hujusmodi signum cum summa claritate, Sole et Luna obscuratis, appariturum in cœlo, tum in consolationem fidelium, qui agnoscent signum victoriæ quo sunt redempti: tum in condemnationem infidelium, ut agnoscant se impiè rejecisse crucifixum Dominum, et Illum tunc venire qui prædicatus est pro salute hominum crucifixus." Jansenius Gand., cap. cxxiii. p. 878.

"De Crucis splendore Methodius, in orat. de consummatione mundi sic scribit: 'Orietur ab Oriente ad Occidentem, signum Crucis superantis splendorem Solis, denuncians adventum, et apparitionem Judicis.' Chrysost. homil. 77 in Matt.; 'Sol (inquit) obscurabitur, Crux autem apparebit: quod fieri non posset, nisi solares radios splendore superaret.' Existimat Crucis fulgore lucem solis obscurandam.' 'Apparebit (ait D. Ephrem) signum Filii Hominis in cœlo, cum multitudine exercitûs Angelorum, universam terram illuminans, a finibus usque ad fines, super claritatem solis, adventumque Domini annuncians.' Et Theophylactus, 'Crux apparebit supra solem fulgens.' Euthymius, 'Crux longe clariùs sole fulgebit.'" Barradius, vol. iii. lib. ix. cap. 12, p. 680.

"Signum verum et Christi proprium Crux est. Lucidæ Crucis signum Regem precedit, demonstrans Eum qui prius crucifixus fuit: ut videntes qui Eum antè pupugerunt et insidiis circumvenere Judæi, deplorent tribus contra tribus dicentes, 'Hic est qui alapis cæsus est: Hic est Cujus vultum illi conspuere: Hic est quem vinculis circumdedere: Hic est quem crucifixum prius contemptui habuere. Quonam, inquient, fugiemus à facie iræ tuæ? Angelicis vero exercitibus cincti nusquam sane fugere poterunt. Signum Crucis hostibus terror erit; gaudium vero amicis qui in Eum credidere, vel Eum prædicavere, vel pro Eo passi sunt." S. Cyril Hieros., Catech. xv. § 22, p. 235.

"Signum accipitur pro vexillo. Et verum est, quod erit Crux istud vexillum, quia nullum aliud vexillum Christus habet in quo triumphaverit, et glorietur; et ita Ecclesia cantat de Cruce." Tostatus, Matt. xxiv. Quæst. 148.

"Quæres, quodnam est signum Filii hominis, id est, Christi incarnati? Respondeo. Est Crux: hæc enim est signum, quia ipsa est vexillum Christi, et causa victoriæ fidelium; infidelium verò et impiorum olim fuit scandalum, sed eorumdem in die judicii erit condemnatio et tormentum. Ita S. Chrysostomus, Hieron. Hilar. Beda, Theophyl. Euthym. Jansen. Maldonat. et alii passim hìc, ac S. Leo Epist. 97; et fusè S. Angustinus Serm. 13 de Tempore: imò Ecclesia quæ in Officio S. Crucis canit; '*Hoc signum crucis erit in cœlo cùm Dominus ad judicandum venerit.*'" Corn. à Lapide, in Matt., p. 342.

mystery.[1] Sufficient for us to know, that Christ Himself will come in His Glorified Person,—a far richer promise to the faithful than any sign. All types, and shadows, and symbols will cease in that Day, when the Great Antitype is made manifest. When the call of the Trumpet shall sound; and the myriads of imprisoned bodies be gathered out of their graves from one end of the Earth to the other; when the sea shall give up the "dead which are in it," and they shall behold the Messiah face to face; all thought will centre in HIM, to Whom they lived, and in Whom they died. All eyes shall see Him as He is; Parables and analogies will be no more:—Jesus the Beloved will reveal Himself to the World, according to His own promises, in His own and in His Father's Glory. What must have been the aspect of Jesus Christ! with what "frail hearts, and spirits dark," must the disciples have listened to this wonderful announcement, so far beyond all that the ancient Scripture had revealed!

Then He added, "When these things begin to come to pass, then look up, and lift up your heads; for your Redemption draweth nigh. Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye, that the Kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.*"[2] Here is another deep saying, which learned writers have been unable to interpret with any certainty. "This generation" might mean the whole Jewish race, stock, and lineage, which we now see so wonderfully preserved even in their dispersion through the Earth,—but, before the end of all things, to be

[1] See Maldonatus, Lucas Brugensis, Wordsworth's Greek Test., Alford's Greek Test., Matt. xxiv. 30. Stier, vol. iii. pp. 285, 286.

[2] See Maldonatus and Lucas Brugensis, who interpret "this generation" to mean the Church of Christ now about to be established.—Matt. xxiv. 34. Stier's Words of the Lord Jesus, vol. iii. p. 294. Alford's Greek Test., Matt. xxiv. 34. Wordsworth's Greek Test., *Ibid.*; and Jansenius Gandavensis; "Obscurum est quid per generationem hanc Dominus hîc significare voluerit, ideoque valde variè a diversis istud intelligitur." "Nomen '*ætatis*' crediderim hîc accipi debere pro toto tempore quod fluet inter primum et secundum Domini adventum, quod novissima dicitur mundi ætas, et a Joanne dicitur novissima hora." Jansenius, cap. xxiii. p. 881.

gathered together again as one people. Or is it rather the Kingdom of Heaven, which the Messiah so constantly preached?—His Visible Church, which shall not pass away till all be fulfilled? We cannot tell.

One thing is certain,—the great mystical accomplishment, as a whole, advances step by step, from age to age. As Christian nations and races pass on in their ever-changing course, they unconsciously fulfil the prophecies, for evil or for good, having as the unerring guide of their way, the same imperishable words of Christ's Gospel, which abide beyond the duration of this material World; for so He now again declared, "Heaven and Earth shall pass away, but My words shall not pass away." To each generation the same marks of abounding iniquity point the like warning. As surely as the summer is nigh, when the fig-tree and all trees put forth their leaves, so the signs of the times are to every age a clear token that the Kingdom of God is *for them* practically at hand. "Behold, [He said on another occasion] the Kingdom of God is within you." Through all times, until His coming in Glory, He visits them with His own right hand, and His outstretched arm; though they will not see it.

Throughout the whole of this Discourse He enforces the duty of watchfulness, lest any be taken by surprise when their day of account comes upon them. The faithful are to wait in expectation of their Lord, living in obedience to His laws, as if He were at hand; "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." And whilst he speaks of the future, He would seem to shut the door against all bold attempts to fix the time when the Prophecy shall come to pass;—"But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, [in His Humanity] but the Father." This remarkable declaration is quite consistent with many other sayings of the Messiah, "Who, though He were a Son, yet learned He obedience by the things which He suffered."[1] Nevertheless, speaking of Himself as the

[1] Heb. v. 8. "In naturâ quidem Divinitatis novit diem et horam; non ex naturâ hominis novit: ideo scientiam, quam ex naturâ humanâ non habuit, in quâ cum angelis creatura fuit, hanc Se cum angelis habere denegavit." Jansenius Yprensis Tetrateuchus, Matt. xxiv. 36.

Son of God, He declared, "All things that the Father hath are mine;" "I and My Father are One." He it was of Whom all the prophets wrote; and Whom Daniel saw "in the night visions;" "One like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."[1] This Glory He had with the Father "before the world was;" but for our sakes, He veiled it in the flesh, that His Heavenly Father might be exalted above every name.[2]

Whatsoever uncertainty there may be as to the *time when* "all shall be fulfilled," there is none in respect of the unpreparedness of the World for that awful Day. All the warnings of Scripture fail to rouse men to the realities of the Judgment. Being absorbed in the interests of the Earth, they live to the passing hour in forgetfulness of their day of account. Jesus, in

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"'*Neque Filius, nisi Pater:*' Intelligi neque Filius secundum humanam naturam naturali notitiâ. Solus enim Deus novit ex suâ naturali scientiâ tempora et momenta quæ Pater posuit in suâ potestate. Et propterea subjungit, '*nisi Pater,*' significans per Patrem Deum." Cajetan, in Marci Evang., fol. 95 A.

"'Neque Filius:' sic enim habent Græcus, Latinus, Syrus, Arabicus, Ægyptius, Æthiopicus, Persicus. Varii hîc variè respondent. Optima responsio est communis illa patrum; scilicet, Filium et ut Deum, et ut hominem, per scientiam infusam scire diem judicii, et consummationis sæculi: hoc enim scire, ad Ipsum, qui Judex mundi est constitutus, pertinet. Negat tamen Christus id Se scire, ut homo est, et ut Dei legatus erat ad nos, quia non ita sciebat ut revelare illud hominibus posset, sive illud revelare non habebat in mandatis à Patre." Corn. à Lapide, in Matt., p. 345.

[1] Dan. vii. 13, 14.

[2] "These words of the Son not knowing what the Father knows cannot, of course, but be deeply mysterious, inasmuch as the connexion between our Lord's Divine and Human nature cannot but be an unfathomable mystery. It is evident that 'as no one knoweth the Father, but the Son, and he to whom the Son shall reveal Him,' and, as our Lord says, 'all that the Father hath are Mine,' and, 'I and the Father are One,' therefore, of course, the Son of God knoweth all things, and in Him are hid all the treasures of wisdom and knowledge. It is, indeed, quite in harmony with the many other instances in which our Lord speaks of Himself as acting by commission, by command, in obedience to, by authority and power from, the Father; that is, in this dispensation, as revealed to us as the Son of Man." Williams's Gospel Narrative, the Holy Week, pp. 307—309.

the power of Divine penetration, had before declared this truth, which now He again repeats: "But as the days of Noe were, so shall also the coming of the Son of Man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not till the Flood came, and took them all away; so shall also the Coming of the Son of Man be.[1] Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." This judicial separation is in a manner now fulfilled, as death hurries one and another to his appointed end. Of the multitudes living side by side, one is taken,—none knows whither; the other is left awhile,—whether maturing for weal, or for woe, who can declare? Many new and strange discoveries will be made, when at the sound of the trumpet all things are revealed: then indeed, "one shall be taken" to the realms of joy, "and the other left," as Scripture has plainly declared, to outer darkness.

[1] "His verbis repentè, ac non expectatum inter hominum delicias Se venturum [Christus] ostendit: quod Paulus quoque denotavit (1 Thess. v. 1—4), dicens 'Cùm pacem et securitatem dicant, tunc repentina eis imminet pernicies,' quam inexpectatam declarans, dicebat, 'sicut dolor in utero habentis.' Quomodo autem post tribulationem illorum dierum ait, si deliciarum lascivia, si pax, si securitas, secundum Paulum, futura est, si deliciis lasciviunt, quomodo tribulantur? Pax et lascivia insensatis erit: propterea non dixit, quando erit pax, sed quando '*dicent pacem et securitatem*,' insaniam eorum hoc modo dicendi ostendens: sicut et qui tempore Nöe fuerant, quamvis multis in malis essent, deliciis tamen diffluebant: justi autem non ita; sed cum tribulatione atque mœstitia vitam trahebant. Hinc etiam aperitur, quia cùm Antichristus venerit, licentiùs omni turpi voluptate iniqui, et qui salutem suam desperabunt, utentur. Tunc ad explendum furorem mentis multi studebunt. Crapula tunc, et temulentia summoperè vigebit, quapropter et congruo usus exemplo est. Nam quemadmodum, et cùm arca fieret, apertè futurum prænunciavit diluvium; illi autem non credentes, tanquam nullo malo venturo lasciviebant: sic Antichristus apparebit, post quem consummatio, et intolerabiles pœnæ sequentur. Ipsi autem voluptatibus suis quasi temulentiâ quâdam detenti, futura non sentient, ideò Paulus dicebat, 'Veluti dolores in utero habentis,' sic illis terribilia et intolerabilia aderunt." Chrysostom, Hom, lxxviii. in Matt. Op. Ed. Lat. Tom ii. p. 550.

CHAPTER LXVI.

TUESDAY IN HOLY WEEK CONTINUED—CHRIST EXHORTS ALL MEN TO WATCHFULNESS—PARABLE OF THE TEN VIRGINS—PARABLE OF THE TALENTS—DESCRIPTION OF THE LAST JUDGMENT.

Matt. xxiv. 43—51; xxv. 1—46. Mark, xiii. 33—37. Luke, xxi. 34—36.

As Jesus sat on the Mount of Olives, He continued His Discourse on the mysteries of the Kingdom of Heaven in a new series of similitudes and Parables, setting forth the certainty of His coming again at the Judgment Day. Although His words were addressed immediately to the disciples, they apply with equal force as a warning to all who live regardless of a future; whose temper of mind, and objects of pursuit, are alien to a spiritual world; who have no heart to admire the wonders of God's goodness, no desire for His Presence, no kindling love to hold communion with Him. To such, as to unfaithful and unwise servants, He again declares, that their Lord shall come in a day when they look not for Him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with the hypocrites. To raise His disciples to a higher standard of life, He enforces the especial duty of watchfulness. He points to man as a responsible being, who journeys for a little space upon the Earth towards a Heavenly and eternal home, —his future happiness being absolutely dependent on his present obedience to the laws of the Gospel, by which he will be judged at the tribunal of a holy God.

"Watch therefore, [He said] for ye know not what hour your Lord doth come. But know this, that if the good man

of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Again, "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, WATCH." And once more, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole Earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Such is the introduction to the following Parables, in which Christ sets forth the duty of watchfulness, and the great truth, that "We must all appear before the Judgment Seat of Christ;[1] that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."[2]

"Then shall the *Kingdom of Heaven*[3] be likened unto

[1] "Scopus Christi est, Ut vigilemus in omnes horas. Ratio est, quia repentinus et incerto momento veniet Dominus. Deinde quia negligentes et imparati sine morâ damnabuntur, nec est aliud se parandi spatium. Item quia soli parati accipient promissa bona, quia clauditur reliquis janua, quia non amplius aperitur, quia horrendum neglecti accipiunt responsum, 'Non novi vos.' Partes hîc sunt tres. Prima parabolam habet de decem virginibus. Altera de peregrinante homine et sua bona sub fide servorum deponente. Utraque autem ad eundem scopum [tendit] qualis scilicet mundus sit futurus sub finem seculi, valde crassus et negligens. Inter servos etiam Dei multos fore hypocritas, invidos, et fraudulentos." "Tertia pars majestatem Christi judicis proponit, quomodo venturus sit et quid facturus." Arctius, Comm. in Matt., fol. 153.

[2] 2 Cor. v. 10.

[3] "'*Simile erit regnum cœlorum*;' Quod hîc inchoatur, et in futuro statu consummatur." Cajetan, In Matt., fol. 67 G.

"Dicendum, quòd regnum cœlorum multis modis dicitur, scilicet quatuor vel quinque. Hîc non potest accepi nisi pro uno de duobus modis;" "aut pro Ecclesia militanti, aut triumphanti accipietur: et verum est, quòd regnum cœlorum secundum propriam significationem pro vitâ æternâ accipitur, sicut

TEN VIRGINS, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, 'Behold, the Bridegroom cometh; go ye out to meet him.'" And while the five foolish were obliged to go away to buy oil for their lamps, "the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." "Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'"

In this representation of an Eastern wedding, we have a new view of our state of waiting on Earth. All to whom the Gospel has been preached are likened unto virgins going forth with their lamps to take part in a marriage ceremony: the faithful disciples of Christ are wise; but the worldly-minded, and the careless, are represented as foolish. By the lamps we may understand the hearts or dispositions of men; oil is a Scripture type of the Spirit: the anointing of the Holy Ghost is the nourishment and support of all Christian graces, to keep the flame of love burning with a steady light.[1] The principal personage, in whom the whole Parable centers, is the Bridegroom coming to the marriage of his Bride, and

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dicitur supra cap. v. 'Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum,' id est, Paradisus. Et ideo ubicunque ponatur, deberet sic accipi, nisi sensus literæ obviet." "Dicendum videtur quòd regnum cœlorum accipiatur hîc pro Ecclesia militanti, hæc enim vocatur regnum cœlorum; sic enim accipit Gregorius in Expositione hujus literæ. Et tunc est sensus, simile est regnum cœlorum decem virginibus, id est, talis erit tunc status Ecclesiæ militantis, qualis erat habitudo illarum decem virginum, silicet, quòd sicut inter illas fuerunt quædam fatuæ, et quædam prudentes, et quædam receptæ sunt ad nuptias, et quædam non; ita in Ecclesia militanti in tempore mortis aut judicii, quidam prudentes erunt, quia de se bonam rationem Deo reddent, et admittentur ad vitam æternam. Alii vero non poterunt rationem reddere, et ideo non recipientur ad vitam æternam." Tostatus, in Matt. xxv., Quæst. 35.

[1] "Per lampades recte intelligitur significata mens fidelium ex gratia Spiritûs, fide illuminata, in quâ Spiritûs sancti gratia olei obtinet locum, fides vero luminis. Aut etiam per lampades externa opera designantur, de quibus dixit Dominus: 'Sic luceat lux vestra coram hominibus, ut videant opera vestra bona.'" Jansenius, cap. cxxv. p. 894.

represents the Messiah. To Him the Church has been espoused from the time of His mysterious covenant of mercy for the Redemption of the whole race of man. His Church, as we have before seen,[1] is expressed in the figurative language of the prophets, and of the Book of Revelation, under the symbol or image of a Bride.

In the fulness of time,—no man knoweth when,—and according to His promise, Jesus will come to the marriage of His betrothed Church.[2] He will gather into Heaven all who have loved Him on Earth, and longed for, and watched for His coming. To them it will be a day of high and joyous festival, the Marriage Supper of the Lamb with His elect Bride: there they will feast with Him for ever; and His Presence will be the very perfection of bliss. To each He will say, "As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee."[3] Though the faithful shall be gathered from all the ends of the World, not one shall be overlooked in the thronging multitudes: there is room for all who have been obedient and patient watchers unto the end. If, amidst many infirmities, in a humble loving spirit, they have waited for Him, they will be accepted. If they have cherished the light within them, and looked out for their Lord,—when the cry is made, "Behold, the Bridegroom cometh," they shall go in unto the marriage, and be for ever blessed.[4] But they who have lived forgetful and indifferent, the slothful and foolish, will find the door shut. As they have not kept their lamps burning with the oil of the Spirit, to be ready for the Bride-

[1] See Chapter lxii. of the Narrative, p. 532.

[2] Lucas Brugensis, xxv. 1.

[3] Isaiah, lxii. 5.

[4] "'Nescitis quâ horâ Filius hominis venturus est; adventus autem Filii hominis, id est, Christi est duplex; unus est ad mortem, alius est ad judicium. Et de hoc intelligitur litera ista, scilicet, 'Tunc simile erit regnum cœlorum,' id est, in adventu Christi, tàm ad mortem quàm ad judicium, 'simile erit regnum cœlorum virginibus;' et hoc patet, quia in parabola ista agitur de virginibus occurrentibus sponso, quarum quædam sunt paratæ, et aliæ non: nam tam in morte quàm judicio illi qui fuerint parati introibunt, et quicunque paratus non fuerit, non recipietur. Sed considerandum, quòd qui in morte fuerint parati, in die judicii invenientur parati: nam post mortem non mutatur status, usque ad diem enim mortis variatur, et variari potest quotidiè status noster, sed post mortem non, quia qualis quisque hinc decesserit, talis manebit, et ideo qui in morte occurrerit paratus Christo venienti ad judicandum, Eum occurret paratus in die judicii." Tostatus, in Matt. xxv., Quæst. 34.

groom, they will knock in vain, crying, "Lord, Lord, open to us:" to all such His answer will be "Verily I say unto you, I know you not." And again He repeats the warning, "WATCH, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

To the same effect, He added another Parable, called the Parable of the TALENTS:—"For the Kingdom of Heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five Talents, to another two, and unto another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five Talents went and traded with the same, and made them other five Talents. And likewise he that received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them." The good and faithful are richly rewarded, and "enter into the joy of their Lord." But "he which had received the one Talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid,[1] and went and hid thy Talent in the earth: lo, there thou hast that is thine.'" Against this wicked, slothful, and unprofitable servant, who made a bad use of his Talent, the sentence of his Lord was, "Cast him into outer darkness: there shall be weeping and gnashing of teeth." This Parable of the TALENTS resembles in its general features a former Parable of the TEN POUNDS, which a Nobleman delivered to his servants on his going away to receive to himself

[1] "Quæretur de servo accipiente unum talentum quare abiens abscondit illud in terrâ? Dicendum, quòd ut ipse dixit egit illud ex timore, sic ait, 'Domine, scio quia homo durus es, et timens abii, et abscondi talentum tuum in terra,' scilicet timui quòd si penès me retinerem perderem aliquid de illo, et tu repeteres à me durè, ideo ut non perderem abscondi illud. Aliis autem causa videtur esse pigritia servi, ita enim dominus accusat eum, et potest ista in duas causas dividi; una erat, quia parùm diligebat dominum, aut afficiebatur ad res ejus, ideo non curabat lucra pro illo conquirere, quæ poterat, et istud ad infidelitatem redit: alia erat pigritia, volebat enim potius ociari, quam solicitudinem ullam gerere, aut aliquid laboris sustinere pro rebus domini," &c. TOSTATUS, in Matt. XXV., Quæst. 102.

a Kingdom.[1] It presents the same prophetic picture of the members of Christ's Visible Church on Earth, in a state of trial, and declares that as they have deserved here so shall they be recompensed hereafter. The Talents committed to their charge in this life are various in extent and character: but Divine wisdom appoints them "to every man according to his several ability." And in proportion as they have received five Talents, or two, or one, so will they have to render account. Each has his individual trust, greater or less, *for the service of the Great Giver.* To some pre-eminently,—as to His Priesthood, are confided the highest trusts, and therefore the most responsible duties; to watch over His people and His household, to administer to them His holy Sacraments, to comfort, strengthen, and heal them by spiritual gifts, to preach the pure Gospel of Christ Crucified, that their hearts may be established in the truth, and to declare to the wicked the terrors of the Lord. To kings also, and princes, rulers, judges, magistrates, and authorities, Talents of another order are committed, which they must employ simply in promoting the Glory of God, Whose servants they are. The rich, the learned, and the skilful; masters, and parents, must answer to Him for the faithful use of their opportunities, which are given to them of His own absolute Will,[2] in trust for the good of all. So likewise the poor man, the labourer, and the servant, who have but one Talent delivered to their charge, are equally accountable for the use they make of it. They must so employ it, as they know full well it is their duty to do; and Christ accepts their patient and obedient service, as done unto Himself. They are as precious in His sight as the greatest on Earth; and when He comes to reckon with them, He will say to each one who has been faithful, "Enter thou into the joy of thy Lord." But if any one has been reckless of God's laws, unholy in his life, and disobedient, the sentence against him will be that of the slothful and wicked

[1] See Chap. lvii. of the Narrative, p. 487. The present Parable sets forth the unequal gifts of God to men, the former the unequal use which men make of the same gifts. See Tostatus Abulensis, Comment. in Matt. xxv., Quæst. 40, setting forth thirteen reasons why they are to be considered as two distinct Parables.

[2] Lucas Brugensis, xxv. 15.

servant in the Parable, who had but one Talent committed to his trust,—"Cast him into outer darkness."

When this Day of reckoning will be, it would not avail us to inquire. The day of the soul's departure from the body is practically the Day of Account to each individual man and woman. When death knocks at the palace gate, or lifts the latch of the cottage, he summons the soul of king or peasant to the same bar of justice. In this sense we may interpret the words, "Behold, I come quickly." As we live and die, so shall we be rewarded. The immortal spirit of the righteous man, when it is delivered from the burden of the flesh, is carried at once by angels into the regions of unclouded joy. On the other hand, the spirit of the unholy man, like "the wicked and slothful servant" in the Parable, will be "cast into outer darkness: there shall be weeping and gnashing of teeth."

Such were the various Parables and images, under which the Messiah solemnly warned all men of the future condition of their immortal souls, to be measured out to each by the law of strict justice, according to their good or evil lives on Earth. And now He winds up the whole with a last powerful appeal to the hearts of His hearers. "When the Son of Man shall come in His Glory, and all the holy angels[1]

[1] "Principaliter erunt angeli cum Christo ad ostensionem majestatis. Nam majestas alicujus ostenditur ex apparatu circa seipsum, et ex comitantibus eum, et ex subjectis: hæc omnia Christus habebit; nam quantum ad Se habebit corpus gloriosum fulgens sicut sol: quantum ad comitatum habebit Secum omnes angelos, quantùm ad subditos habebit ante Se congregatos omnes homines, ut in literâ dicitur. Angeli igitur ad ostensionem majestatis pertinent, et ita dicitur supra, cap. xvi. 'Filius hominis venturus est in gloria Patris sui cum angelis suis,' quasi dicat, ad ostensionem illius gloriæ, vel majestatis, veniet multitudo angelorum cum Christo: valde enim ostenditur magnitudo status et potestatis Christi, quando tanta angelorum multitudo affusa fuerit Ei ad ministrandum Ipsi." Tostatus, in Matt. xxv., Quæst. 296.

1 Thess. iv. 16. "We may observe that the Day of Judgment is seldom spoken of without the distinct mention of Angels; as, 'The Son of God shall send forth His Angels;' and 'the Son of Man shall come, and all the holy Angels with Him.' In one parable the Angels draw the Net to shore; in another they are the reapers that gather in the Harvest. It may also be observed, that the trumpet is especially introduced on that dreadful Day,—'The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God;' 1 Thess. iv. 16, and 'we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound.' 1 Cor. xv. 52. We know not what this Trumpet on the

with Him, then shall He sit upon the Throne of His Glory;[1] and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, 'Come, ye blessed of My Father, inherit *the Kingdom prepared for you* from the foundation of the World.[2] For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.' Then shall the righteous answer Him, saying, 'Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Last Day may signify, but doubtless something great and awful, worthy of that Day of days, and the preparations of God; for it seems evidently prefigured strongly in the Law, and carried on in the Revelation, where the Angels sound the seven trumpets with such solemnity and effect. Rev. viii." Williams's Gospel Narrative, The Holy Week, p. 297.

[1] Rev. v. 6, 7; vi. 1; viii.

"Quæ sit illa sedes, et quis thronus dici facilè non potest. Alii iridem, alii lucidam nubem, alii aliud differunt. Christus videtur ad judiciariam formam alludere, quia solent sublimiores aliis sedere hi quibus authoritas judiciaria est data. Et res ipsa exercebitur à Christo, si maxime non sit thronus aliquis ibi futurus. Tamen quod futurum sit, et quomodo, id Christus Ipse Judex novit; scit enim unde petendus Illi thronus, qualis etiam majestati huic sufficiet. Nos pari diligentiâ exequamur partes nostras, ut bona fide Illi occurramus." Aretius, Comm. in Matt., fol. 155.

[2] "A primâ mundi constitutione, imò ab omni æternitate. 'Quanta nobilitas nostra (clamat Chrysost.) quòd non nuper, sed ab olim, ab ipsis mundi initiis, ab omni æternitate dilecti, et ad regnum delecti sumus.'" Tirinus in Matt., p. 961. "Non jam primùm paras tibi regnum cœleste, cum in terris honestam ducis vitam, sed jam antè paratum est tibi, priusquam aliquid boni fecisti. Nam quemadmodum Deus creaturus Adamum, primum omnium creavit cœlum et terram cum omni suo ornatu, quibus sic paratis, condidit Adamum, et dedit ei tanquam domino hanc pulcherrimam mundi domum incolendam, itaque Adam nihil quicquam contulit ad hujus tam inclytæ domûs architectationem, sed accepit eam gratuito Dei beneficio ante paratam; ita Deus paravit benedictis suis cœleste regnum jam inde ab initio orbis, priusquam ipsi in rerum natura essent. Elegit nos, inquit Paulus, in Ipso, antequam jacerentur fundamenta orbis. Non meremur igitur cœlestem hæreditatem, sed jam antè paratam gratuito accipimus. Et hoc maximè omnium nobis curandum est, ut postquam adoptati sumus in filios Dei, operam demus, ne ingratitudine nostrâ exhæredemur." Brentius, Com. in Matt., p. 427.

Or when saw we Thee sick, or in prison, and came unto Thee?' And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"[1] In these words we are taught by what Law every man shall be judged, when the Glorified Saviour shall come in the Last Day, namely, by His Law of Love. If there be one word which, more than all, distinguishes the Gospel; if there be one great attribute of the Messiah; one mark by which we may track His footsteps through the towns and cities of Palestine, from Mount Hermon to Bethany, round the Lake of Gennesareth, amidst the multitudes that thronged Him to be healed and instructed,—it is Love. Love moved the Son of God to take upon Him the form of a servant; to dwell on the earth for three-and-thirty years; to endure the contradiction of sinners. It was Love,—Love Divine, which breathed itself forth to His Heavenly Father,—watching, and praying for His people the livelong night on the mountain, and in the desert. It was Love which caused Him to mingle His tears with those of mourners, to groan in spirit, and be troubled at the hardness of the human heart, and to weep over the City of His murderers. Love to God and man was the theme of all His discourses,—the centre point of His Parables,—the motive of His miracles: and in His dying agonies, whilst His executioners were nailing Him to the Cross, those words of Divine Love broke forth from Him, "Father, forgive them, for they know not what they do."

And as He was on Earth, the same He is in Heaven. Amidst the Hallelujahs of angels, and the worship of Seraphim, He looks down to see who are faithful followers of

[1] "Benefacere pauperi solùm quia pauper est, officium est naturalis misericordiæ: sed benefacere pauperi, quia pauper frater est Jesu Christi, officium est Christianæ misericordiæ, quæ in pauperibus, non solùm paupertatem, verum etiam Christum considerat, et propter Christum ipsis subvenit, à quo vocati, et filii Dei, Ipsiusque fratres effecti, sunt heredes Dei, coheredes, Ipsius, cujus charitas non ideo minor, quin potiùs major, erga ipsos est, quia pauperes sunt. Eleemosynam ergo hujusmodi respectu datam, Christus tali tantoque præmio Se dignaturum promittit, quali quantoque remunerare Ipsum deceret, si in Ipsius personam collata fuisset: asseverat enim verè Se hos pauperes habere pro fratribus, Seque olim rebus ipsis id declaraturum. In illo igitur judicio, plus nobis proderit pauper unus olim à nobis fotus, quàm omnes amici sæpe à nobis magnificè excepti." Lucas Brug., Matt. xxv. 40.

the Cross in comforting His sick and poor. Sufferers and mourners are especially His own; and He gives them in trust to all who profess His Name: He calls them *His brethren:* He plants them side by side with the rich and happy, that He may know who will afford them relief for His sake. At the portico of each Rich Man there lies a Lazarus an hungered;—and Christ in him. Whilst the luxurious quaff their wine in halls of revelry, His poor stand without, athirst for a cup of cold water;—and He is there.[1] The houseless and the wandering encamp within view of the mansions of the great;—and He is in the midst, unseen, but seeing. He is near to those who attire themselves in purple and fine linen, and marks which of them clothe the naked,—and in them clothe Himself. He is by the sick poor on their pallet, with the sorrowful, sighing, and helpless in prison,—and He watches to see who will come to visit Him there.

To all His charitable disciples, in whatever station of life they may be, the blessed Saviour of the World declares, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these *My brethren*, YE HAVE DONE IT UNTO ME." He calls the hungry, and thirsty, the stranger, the naked, the sick, and the prisoners His brethren! *His* Father is *their* Father: and as He pleads their cause by such rich promises of reward for obedience, so in this His last Parable, which is as it were the summing up of His public teaching, He clearly gives us to understand, that all who neglect His command,—the selfish and un-compassionate—will be cast away from His Presence. "Then shall He say unto them on the left hand, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited

[1] "Christus vult nos valde allicere ad benefaciendum pauperibus, et hoc fiet si nos sciamus quòd in hoc multum placemus Christo, et aliquid magnum pro hoc recipiemus. Ut ergo videamus quantùm Ei placemus, vocat pauperes fratres suos ut sciamus, quòd multum eos diligit et reputat quos fratres vocat, et consequenter multum reputabit bona eis impensa." Tostatus, In Matt. xxv., Quæst. 394.

Me not.' Then shall they also answer Him, saying, 'Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?' Then shall He answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me.'"[1] And thus He concludes, "These shall go away into everlasting punishment: but the righteous into life eternal."[2]

To all the charitable, therefore, Heaven is open: for Love is the perfection of the saints. It is more acceptable as a peace offering than whole burnt sacrifices. It is the best return which we can make to the Redeemer Who died for us. It stands at the head of the fruits of the Spirit, as the fountain spring of all the others,—"LOVE, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;"[3] and after this life its consummation will be in the Presence of the Lamb. To each disciple Christ seems to say, Pour out upon Me thy gifts: fear not to make thyself needy on My behalf; empty thy purse for the naked and houseless, the hungry and thirsty, the sick and prisoners, and I will replenish it. To ME thou doest these acts of mercy: in exchange for thy gold and silver thou shalt receive the treasures of Heaven; for those hours which thou hast given up to My service, thou shalt enter into a blissful eternity "at My right hand."

[1] "Noveratis enim, vel certè nosse debueratis, ipsos fratres esse meos, non minùs Mihi charos et pretiosos, quàm propria membra, ac proinde Mihi à vobis negari, quod ipsis negaretis, nec impunè eos posse a vobis contemni ac derelinqui. Quare nulla vobis excusatio, nulla justa conquerendi causa. Nos igitur plusquam lapides esse oportet, nisi ex visceribus nostris misericordiam exprimat hæc sententia. Itaque quoties ad miseros juvandos pigrescimus, veniat nobis Filius Dei ante oculos, cui aliquid negare immane sacrilegium est." Lucas Brugensis, Matt. xxv. 45.

[2] "Domine Jesu Christe, Judex vivorum et mortuorum in extremo judicio, me à dextris collocare digneris, et tunc auditam fac mihi illam dulcissimam vocem tuam, quam promisisti electis tuis, dicens, 'Venite benedicti Patris mei, percipite regnum;' et fac ut non timeam ab auditione malâ quam comminatus es reprobis, dicens, 'Ite maledicti in ignem Æternum.' O unigenite Fili Dei miserere nostri, ne unquam illam poenam incurabilem experiamur, scilicet excidere à regni gloria, et conburi in gehenna, Deus meus misericordia mea. Amen." Ludolphus, Vita Christi, p. 561.

[3] Galatians, v. 22, 23.

CHAPTER LXVII.

TUESDAY IN HOLY WEEK CONCLUDED—CERTAIN GREEKS COME TO SEE JESUS—HE PRAYS TO HIS FATHER, AND IS ANSWERED BY A VOICE FROM HEAVEN—PROPHESIES HIS DEATH ON THE CROSS—CONCLUDES HIS PUBLIC TEACHING BY AN EXHORTATION TO FAITH IN HIS WORD.

John, xii. 20—50.

ALTHOUGH the Prophecies on the Mount of Olives had been delivered especially to the disciples, yet it is probable that others also, moving in and out of the city at the busy time of the Passover, would gradually gather round the Messiah. As He had been brought into Jerusalem in great triumph only a few days before, He must have been the object of universal interest and enquiry. Thus St. John says, "There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see Jesus.' Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."[1] Already the first

[1] These Greeks were probably "proselytes of the gate," not admitted to worship except in the outer courts of the Temple. Several reasons might be urged against their having come to our Lord in the Temple on the day of His entry into Jerusalem. The incidents related by St. John (xii. 20—36), appear to be a continuous narrative of the conclusion of Christ's public teaching, and not belonging to the day of Entry. This is the opinion of Lampe, Comment. in Evang. Joan., vol. ii. p. 853; also of Michaelis: see his Harmony, by Bishop Marsh, vol. iii., 73: whilst others consider it uncertain on which day they occurred.

"Cùm Johannes generaliter duntaxat tempus notet, quo historia de Græcis Christum videre cupientibus contigerit, videlicet post populi in occursum Christo

fruits of the Gospel begin to bud forth. He Who was to be "the desire of all nations" was sought out at the close of His earthly mission by strangers from the west, as at the beginning He had been worshipped by Wise Men from the east: both were an earnest and pledge of the ingathering of the Gentiles. We cannot presume to define the chain of thought which prompted the Messiah's answer to Andrew and Philip: but it expresses the deep feeling of a mind under the weight of some approaching crisis. He exclaimed, "*The hour is come, that the Son of Man should be glorified;*"[1]—glorified, that is, in His Death, Resurrection, and Ascension to the right hand of His Father; as He afterwards said at the Last Supper, "Now is the Son of Man glorified, and God is glorified in Him."[2] To console His disciples under this announcement, and to animate their courage against the time of their future sufferings, He added, "Verily, verily I say unto you, Except

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ex urbe cum ramis palmarum procedentis gratulationes, et ante lotionem pedum in ultima cœnâ peractam, ideò certò et apodicticè sciri nequit, an ipso ingressûs die, an alio quodam sequenti, hæc historia contigerit, et utrum omnia illa, quæ usque ad finem capitis duodecimi commemorat, eodem, an vero diversis diebus, evenerint; constat enim ex Luca, cap. xix. 47, quod Christus diebus inter ingressum suum regium et passionem intermediis 'quotidie docuerit in templum.'" Chemnit. Lyserus, vol. ii. p. 117. "Hæc quæ Joannes solus commemorat, incertum est quo die contigerint, an primâ die, an aliquâ sequenti, et utrum omnia eodem die contigerint, an diversis diebus." Jansenius, cap. cxi. p. 804.

"Sequentis diei hæc videtur historia, scilicet diei Lunæ: nam die Solis ingressus urbem repurgavit templum, ac disputationes quasdam habuit cum Pharisæis. Itaque ad sequentem aliquem diem illa spectat historia. Pertinent illa omnia ad consequentia ingressûs Christi, apud Matthæum alia descripta fuere ἐπόμενα, quæ illic consules. Joannes scribens παραλειπόμενα, profert illa, quæ ab aliis non sunt prodita." Aretius, in Joan., fol. 211. The twelfth chapter of St. John includes the whole of his account of four days, beginning with the supper at Bethany, on Saturday, the 8th of Nisan, and ending with Tuesday, the 11th; and there is nothing to mark conclusively on which of these days the Greeks asked to see Jesus.

[1] Tostatus is of opinion that the desire of the Gentile Greeks to see Him was the more immediate cause of this exclamation. "'Nunc turbata est anima mea,' ac si diceret, 'Isti gentiles mihi suo adventu mortem meam proximam prænunciant, et significant; idcirco nunc turbata est anima mea. Occasione ergo gentilium eum videre cupientium, mortis et passionis imminentis considerationem assumit, Seque timore et horrore turbat: et hoc præ nimio amore et desiderio nostræ salutis, gentium vocationis, velut pati et mori gestiens.'" Toletus, in Joan., p. 661.

[2] John, xiii. 31.

a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this World shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall My servant be: if any man serve Me, him will My Father honour." An abundant spiritual harvest, in the salvation of immortal souls, would be gathered into the Heavenly garner through the Death of Christ. To this end He exalts the Kingdom of Heaven above the cares and interests of the Earth. He would have all men learn to die to the World, that they may serve and follow Him, and live eternally,—be where He is, and be honoured of the Father.

The visions of the future which had given rise to the solemn Prophecies, just before uttered, His clear foreknowledge of the woes coming upon Jerusalem, and of the future wickedness of all ages, one after another living unprepared and heedless of the day of wrath, combined at this moment to distress the compassionate Redeemer. Moreover it was the last hour of His public ministry; and the near approach of an agonizing death,[1] from which His Human Nature could not but shrink, called forth the expression of His intense feelings;—"Now is My soul troubled; and what shall I say?" The burthen of His thoughts,—almost too great for utterance, found relief only in prayer:—"*Father, save Me from this hour.*'" He was dismayed at the prospect of His Crucifixion with all its terrors,—the physical suffering, and the moral weight of the sins of a world; to bear our griefs, to carry our sorrows, to be bruised for our iniquities: to endure our chastisement, that we might have peace with God.[2] Knowing what must be the agonies of

[1] "Quasi dicat, Quid in hac agoniâ dicam? quò confugiam? quem invocem? utique Patrem qui salvat. Dicam ergo: 'Pater salvifica Me ex hac hora,' id est, libera Me ex agonia mortis. Nam, ut ait S. August. Beda, et Rupertus, similis est hæc oratio illi in horto: 'Pater Mi, si fieri potest, transeat à Me calix iste:' quæ fuit oratio partis inferioris, sive appetitûs naturalis, qui mortem horrebat; unde mox eam pars superior, puta mens, et voluntas superior, correxit, dixitque, 'Verum tamen non mea voluntas, sed tua fiat.' Eodem modo et hanc corrigit, dum statim subjicit, 'Sed propterea veni in horam hanc.'" Corn. à Lapide, in Joan., p. 327.

[2] "Christus Filius Dei homo factus est, et verè hominem egit, ut ex hominibus filios Dei faceret. Observa; hæc turbatio quæ erat sensuum commotio, quæ

that hour, and having made Himself subject to the infirmities of the flesh, He appears for a moment to be overwhelmed;—"save Me from this hour!" Well may the loving Saviour be beloved by sinful men, who could have no other access to Heaven but through His atonement: for such was the Will of God. That inward struggle of His soul was but momentary. Though the prayer to be saved from the death-wounds of the Cross had passed His lips, the mighty Spirit of the Son of God resumed its power over the faltering Manhood; and He cried, "But *for this cause came I unto this hour*. Father, GLORIFY THY NAME;"[1]—accomplish in Me, and by My Death, Thy eternal covenant of mercy for the salvation of the World, that Thy Name may be for ever glorified.

"Then came there a voice from Heaven, saying, 'I have both glorified it, and will glorify it again.'"[2] He prayed to

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erat vis sensibilis affectibus tenerrimis commota, in nobis est ex necessitate: in Christo verò, ex imperio rationis, cui inferiores vires subditæ erant: ut quum cœpit pavere et tædere, turbata est anima Christi, et infremuit spiritu (ut passim legitur) non contra rationem, sed juxta limites et ordinationem rationis excitæ fuerunt hujusmodi passiones ut verus homo erat." Guilliaudus, in Joan., p. 368. To the same purport, Toletus, in Joan., p. 664.

[1] "Venit hora ut patiar, ut mortem obeam, ut crucifigar, sed propter hoc, Pater, Ego veni in hanc horam, et morior, ut morte meâ efficiam ut ubique, Pater, nomen tuum celebretur. Da, Pater, ut mea mors meaque resurrectio reddat nomen tuum apud omnes orbis nationes illustre et clarum, ut Te cognoscant et Deum et Patrem, cognoscentes glorificent, glorificantes salutem æternam consequantur. Clarifica, cura, rege, defende et conserva doctrinam meam, quæ nomen tuum in mundum universum propagat." Guilliaudus, in Joan., p. 368.

"Ut per mortem Mihi à Te decretam, quam libenter accepto, clarificem, id est, glorificem nomen tuum, per meam extremam obedientiam et religionem, qua Me Tibi in victimam pro peccatis totius mundi offeram, itaque homines peccato perditos vitæ gratiæ restituam, Tibique reconciliabo, ac in cœlum deducam, ut Te glorificent in æternum. Ita S. Augustinus, Chrysost. Euthymius. Audi Augustinum: clarifica Me passione et resurrectione. Et S. Chrysostomus, quòd pro veritate moritur, gloriam Dei vocat: futurum enim erat ut post crucem cognosceretur ab orbe nomen Dei." Corn. à Lapide, in Joan., p. 327.

[2] "Et *clarificavi*,' antequam facerem mundum: '*Et iterum clarificabo*,' cum resurget a mortuis, et adscendet in cœlum. Et aliter intelligi potest, '*Et clarificavi*,' cum de virgine natus est, cum virtutes operatus est, cum cœlo indice per stellam à Magis adoratus est, cùm a sanctis Spiritu Sancto plenis agnitus est, cùm descendente Spiritu in specie columbæ declaratus, cùm voce de cœlo sonante monstratus, cùm in monte transfiguratus, cùm miracula multa fecit, cùm multos sanavit atque mundavit, cùm de paucissimis panibus tantam multitudinem pavit, cùm ventis et fluctibus imperavit, cùm mortuos suscitavit: '*Et iterum clarificabo*,' cùm resurget à mortuis, cùm mors Ei ultra non dominabitur, cum

God under the title of Father; and the answer was immediate, in an audible Voice *from* the Father.[1] It was a communing between the Persons of the Deity, — from Earth to Heaven, and from Heaven to Earth. We may not hope to fathom, or define the meaning of words so full of mysterious grandeur and majesty. They are beyond the reach of human thought. Whatever may be their interpretation, both the prayer and the answer express the intimate relation which subsists between the Father and the Son. The one chief desire of the Son in His Humanity was the Father's Glory. Therefore, dreadful as the thought of death was, He prayed,—"Father, glorify Thy Name" in Me. And the loving answer of the Father was the assurance, I have both glorified My Name in Thee, My Well-beloved Son, and will also "glorify it again." God was unchangeably glorious from everlasting; so He would be for ever: but especially is He the object of Glory to man in His Love for the fallen World, which was manifested by sending His Son as a Saviour.

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exaltabitur super cœlos Deus, et super omnium terram gloria Ejus." Augustin, in Joan. Evang., Tract. lii. § 4.

"'*Clarificavi;*' communicando ei quasi Filio meo unigenito meam claritatem, id est, majestatem, gloriam, et divinitatem ab omni æternitate; per eundem creando mundum, et omnia quæ in eo sunt in tempore; per vocem è cœlo in baptismo delapsam, '*Hic est Filius meus dilectus:*' item per tot tantaque miracula, et virtutum opera, quæ Christus passim edidit: et in præsenti, hâc voce meâ è cœlis clarifico, et '*iterum clarificabo,*' scilicet in morte, et post mortem Jesu, quando per Ejus resurrectionem, ascensionem in cœlum, missionem Spiritûs sancti, Apostolorum prædicationem et miracula, omnes Gentes Ipsum quasi Christum Filium Dei, ac consequenter Deum Patrem agnoscent, colent, amabunt, adorabunt." Corn. à Lapide, in Joan., p. 327.

[1] "This Voice was a heavenly and infallible witness that Christ was the true promised Messiah, the Son of God, the Redeemer of mankind, He who was to bruise the serpent's head. Now for the third time the Father in heaven speaks to his Son in clear and audible words." Chemnit. Lyserus, vol. ii. cap. cxlvii. p. 160. "Vocem à cœlo honoris plenissimam Pater demisit: quod postulat concedit." "Miraculis [inquit Theophylactus] clarificavi, quæ ante crucem perficiebas, et iterum factis per Te miraculis, in ipsâ cruce illustrabo: et per sepulturam, cùm suscitavero Te, et Spiritum Sanctum misero, magis gloriosum et meum nomen, et Te constituam." Barradius, vol. iii. lib. vii. cap. 14, p. 512.

"Dum Christus in suâ petitione Patrem appellat, et à Patre exaudiri petit, responsio non solùm indicat exauditam esse, sed, esse Patrem, qui respondebat, et Ipsum esse Filium, qui Deum Patrem vocabat; nemo enim respondet alteri, nomine alieno vocatus: ut Deus tanquam Pater vocatus respondet: Pater igitur erat, et est: semper ergo Christus humilibus admiscet divina, ne verbis hominis occultaretur Deus." Toletus in Joan., p. 665.

His Name had been already glorified in the Birth, and miracles, and perfect obedience of the Messiah, Who had never glorified Himself, but sought only the Father's Glory; as He would still further do "in bringing many sons unto glory," when He should be "made perfect through sufferings."[1] Thus all things in Christ Jesus are "Glory to God in the Highest." We cannot wonder that all who were present with Him should be struck with awe at the Heavenly Voice. "The people that stood by, and heard it, said that it thundered: others said an angel spake unto Him." Perhaps to some of the bystanders it was altogether unintelligible; they supposed it to be thunder:[2] others might comprehend the meaning, and thought the words were uttered by an angel. But Christ declared that it was not so much on His account, as to strengthen their faith in Him as the Son of God.[3] "This Voice [He said] came not because of Me; but for your sakes;" as at Bethany, when He gave thanks to His Father in the hearing of those who were present at the grave of Lazarus,—"*I knew that Thou hearest Me always:* but because of the people which stand by I said it, that they may believe that Thou hast sent Me."[4]

It is the last hour of the Messiah's public teaching: henceforward we hear no more of the mixed crowd of disciples,

[1] Heb. ii. 10. See Maldonatus, John xii. 28. Lucas Brugensis, *Ibid.*

[2] "Turba non omnis vocem distinctè percepit, quidam enim sonitum magnum tantùm audierunt, idcirco tonitruum esse existimarunt: alii distinctius percipientes voces humanas agnoverunt, et significationem non intelligentes angelum Ei locutum esse putarunt: in Scripturâ namque legerant Angelos prophetis locutos esse." Toletus, in Joan., p. 1010.

[3] "Quis credat, non unum vel alterum, sed hominum Hebræorum turbam, vocem Hebræam distincte à cœlo prolatam non intellexisse? præsertìm cùm propter turbam sonuerat, juxta illud Domini, '*Propter vos vox hæc venit.*' Si propter illos venit, ab illis intellecta est." Barradius, vol. iii. lib. vii. p. 513. "Brevissimis verbis utrumque turbæ errorem removet: dum enim vocem affirmat, tonitruum fuisse negat: dum non propter Se venisse docet, sed propter eos, Angelum esse, qui Ei locutus sit, inficiatur: non enim, inquit, Angelo Ego indigeo, qui Mihi aliqua nuntiet qui omnia novi: non venit propter Me, sicut veniebat propter prophetas, ad annunciandum eis, quæ Deus volebat; at 'Hæc vox non propter Me venit, sed propter vos,' ut Me esse Dei Filium, et de cœlo descendisse credatis: Ita Chrysostomus hom. 66. exponit; et rectè: nec Christus pluribus errorem removet illorum, qui Angelum esse arbitrati sunt, satis esse judicans, si modò credant Se esse de cœlo, et quæ facit, ex voluntate Dei facere, testimoniumque de cœlo accipere: turba enim rudis capax non erat tunc altioris doctrinæ." Toletus in Joan., p. 1010.

[4] John xi. 42.

who had thus far followed Him from place to place: but before He departs He delivers to them His farewell Prophecy of promise;—"Now is the judgment of this World: now shall the prince of this World be cast out. And I, if I *be lifted up* from the Earth, will draw all men unto Me! This He said, signifying what death He should die."[1] The Cross of Christ would be the strength and consolation of the faithful. Satan, hitherto reigning as prince of this World, would be cast out from his dominion by One stronger than himself. Christ being "lifted up" between Heaven and Earth,—a spectacle to the nations, would draw all willing souls within the covenant of the Kingdom of Heaven, to be for ever made sure to them by the merits of His Death, and the attractive power of His Gospel. The people could not understand how One Who claimed to be their expected Messiah should be lifted up, that is, suffer a malefactor's death by the Roman punishment of crucifixion. They were accustomed to hear from Isaiah, and Ezekiel, Daniel, Micah, and others, that Christ's dominion should be an everlasting dominion; therefore they answered, "We have heard out of the Law, that Christ abideth

[1] "Ac si diceret, Misso Spiritu Paracleto efficiam ut totus mundus, hoc est omne genus humanum, Me sequatur. Traham siquidem omnes ad Me, fide vivâ ipsis datâ per Spiritum meum, quòd sum Salvator mundi, quòdque credentibus do vitam æternam." "Vult quidem omnes salvos fieri: estque litatio corporis Christi sufficiens satisfactio pro totius mundi peccatis: sed quum trahenti reniuntur et sequi nolunt, sua culpâ periunt. Paratus est Dominus illos adjuvare, pulsat fores quas occludunt, et relicto Domino, fascibus et pondere peccatorum in præceps eeunt, ne salvi fiant." Guilliaudus, in Joan., p. 371.

"Multos quidem, immo innumeros ex his traxit etiam ad Se convertendo et illuminando, perficiendo, qui partes Ejus sequuntur, et amici Ipsius sunt. Alios non sic traxit: tamen traxit etiam eos, quia servos Sibi fecit, potestatem veniendi ad Se eis obtinuit, et denique ad suum tribunal omnes à morte ad vitam revocatos judicandos trahet. De quâ generali tractione illud est, Joan. v. 28, 29. 'Omnes qui in monumentis sunt, audient vocem Filii Dei, et procedent, qui bona fecerunt in resurrectionem vitæ, qui vero mala egerunt in resurrectionem judicii.' Omnes tamen audient vocem Ejus, quia omnes vocandi, omnes trahendi, et judicandi; sicut omnes redempti, omnes servi Illius facti sunt. Superest unum dubium, quod Justinus et Chrysost. proponunt. Cùm enim hanc sententiam exponerent de tractione ad fidem, opposuerunt quod dictum est, Joan. vi. 65, 'Nemo potest venire ad Me, nisi Pater meus traxerit eum;' dicentes, si Pater trahit, quomodo nunc dicit Se tracturum? Respondent esse unam et eandem tractionem Utriusque, cùm una sit essentia, et virtus: quos enim trahit Pater, trahit etiam Filius, unde non sunt contraria hæc loca. Vera est solutio et doctrina." Toletus, in Joan., p. 1019.

for ever: and how sayest Thou, The Son of Man must be lifted up? WHO IS THIS SON OF MAN?"[1]

Here is the vital question of a World;—WHO IS THIS SON OF MAN? The answer decides whether Jesus Christ's faithful and obedient disciples will live with Him hereafter, because He died for them; whether they have built their hope on an immoveable Rock, and may confidently believe that, though once far off and separated from God by reason of sin, they are made nigh by the Blood of His dear Son; —or whether they are of all men most miserably deceived, and follow an empty phantom of the mind.

When the people asked Him, "Who is this Son of Man?" He might have said, as on another occasion, "I have told you that I AM HE."[2] But instead of satisfying their disputatious spirit by a direct answer, He leads their minds to the truth by the language of Parable, if they would have hearts to understand. "Then said Jesus unto them, 'Yet a little while is THE LIGHT with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the Light *believe in the Light*, that ye may be the children of light.'

[1] "'Audivimus ex lege.' Lex vocatur totum Vetus Testamentum. Ergo Christum mansurum in æternum, ideòque non moriturum, Judæi colligebant ex illo Michææ, v. 2, 'Egressus Ejus ab initio à diebus æternitatis.' Et Psal. cix. 4, 'Tu es sacerdos in æternum.' Psal. lxxxviii. 30, 'Ponam in sæculum sæculi semen Ejus, et thronum Ejus sicut dies cœli;' et versu 38, 'Et thronus Ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum, et testis in cœlo fidelis.' Et Psal. lxxxi. 5, 'Et permanebit cum sole, et ante lunam in generatione et generationem.' Isaiæ, ix. 6, 'Vocabitur Pater futuri sæculi.' Similia sunt Isaiæ, xl. 8. Ezech. xxxvii. 25. Daniel, ix. 26. Verùm hæ Scripturæ loquuntur de regno Christi glorioso, quod post mortem resurgens et ascendens in cœlo adeptus est: hoc erit æternum. Nam alioqui Christum ante hoc regnum moriturum expressè prædixit Isaias toto capite liii. David, Psalmo xxi. 12. Daniel, ix. 26. Jeremias, xi. 19." Corn. à Lapide, in Joan., p. 329.

"Intellexit turba de morte suâ loqui Christum, idcirco objicit, Eum contraria et pugnantia loqui. Et est sensus, Tu dicis, et prædicas Christum Te esse, et ex alia parte exaltandum et mortem subiturum affirmas: hæc simul stare non possunt: nam ex lege habemus Christum in æternum mansurum: lex autem vera est: quod si respondes, quando dicis oportere exaltari Filium hominis, Te non esse hunc Filium hominis, quis igitur iste sit, aperi nobis: modò enim dicis Te exaltandum, modò exaltandum Filium hominis. Legem isti appellant Divinam Scripturam, complectentem legem et prophetas. Multis autem in locis hæc Christi æternitas prædicta est," &c. Toletus, in Joan., p. 1022, Ed. 1599.

[2] John, xviii. 8.

These things spake Jesus, and departed, and did hide Himself from them."[1] We know not whither He went, but we may believe that he retired to meditation and to prayer, wearied with the events and discourses of this long day,—the last of His teaching. After having endured the perverse contradiction of the Rulers in the Temple, we hear of none who ministered unto Him: He probably abode for the night either on or near Mount Olivet; or at Bethany; or in the Garden of Gethsemane, which was at the foot of the Mount.[2]

His Mission on Earth fast draws to a close: henceforth all is preparation for Calvary. At this point there is an evident break in the narrative of St. John.[3] In what follows from verse 36, when "Jesus departed, and did hide Himself," to verse 43, the beloved Apostle complains of the hard obstinacy of the Jews. "Though He had done so many miracles before them, yet they believed not on Him:" and this, he declares, Isaiah had prophesied of them; "that they should not see with their eyes, nor understand with their heart, and be converted." Even though He stood before them with all the evidences of Divine wisdom and power, as foretold in their own Scriptures, it availed nothing to convince them that He was the Christ, the Son of God.

"Nevertheless, among the chief Rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." This is the sorrowful comment of St. John, speaking of the

[1] "'Digressus occultavit Sese ab eis.' Verba sunt Evangelistæ concludentis istum congressum Christi cum turbis, præsentibus Græcis." Aretius, in Joan., fol. 213.

[2] "Whether Jesus goes to Bethany, or to Gethsemane, He is said to go *εἰς τὸ ὄρος τῶν Ἐλαιῶν*; each place being in the neighbourhood of that Mount. Perhaps, too, as Grotius says, He passed part of each night on Mount Olivet in prayer." Archbishop Newcome's Harmony, Notes 39.

[3] Stier's Words of the Lord Jesus, vol. vi. p. 101. "Finem impositurus Evangelista miraculis narrandis Christi, quæ coram populo Judæorum in suæ doctrinæ confirmationem fecit, *optimo utitur epilogo*, illorum exaggerans incredulitatem, ne quis eam imperfectioni miraculorum adscriberet. Cùm tot, inquit, ac tanta miracula Christus fecerit, quæ omnia digna fide erant, adhuc tamen Judæi in Eum non credebant, in sua infidelitate pertinaces." Toletus, in Joan., p. 1026, Ed. 1599.

fruitless efforts of our Lord to establish the truth in their hearts. Many, against their own convictions, declined to acknowledge Him, having neither honesty nor firmness of purpose to avow their faith. The rest persevered in open resistance, until they led Him away in wicked triumph. No excuse could be offered for their pride and cruelty. He had everywhere, by His miracles and by His fulfilment of prophecy, established His claim to be the Messiah, the Light of the world, "Yet they believed not on Him." And to make the truth of His Divine Sonship more clear, St. John, through the remainder of this xiith chapter, from verse 44, refers to other previous declarations of his Divine Master, to the effect that He came from God;[1] "He that believeth on Me, believeth not on Me [only], but on HIM That sent Me. And he that seeth Me, seeth HIM that sent Me." As at the beginning of his Gospel, the Evangelist had complained that Christ "came unto His own, and His own received Him not;" so now again, he laments their hardness of heart.

[1] Stier's Words of the Lord Jesus, vol. vi. p. 101—110.

CHAPTER LXVIII.

WEDNESDAY IN HOLY WEEK, THE 12TH OF NISAN—THE CHIEF PRIESTS AND RULERS CONSPIRE TO PUT JESUS TO DEATH—JUDAS AGREES TO BETRAY HIS MASTER FOR THIRTY PIECES OF SILVER.

Matt. xxvi. 1—5, and 14—16. Mark, xiv. 1, 2, and 10—11. Luke, xxii. 1—6.

ALL the discourses of yesterday in the Temple, and on the Mount of Olives, the woes denounced upon Jerusalem, the Parables and Prophecies of the Last Judgment, and the Voice from Heaven, have prepared us for the coming hour when "the Son of Man must be lifted up." He had clearly "signified what death He should die;" and as the evening closed in, "He departed, and did hide himself." Another day, [Wednesday the 12th of Nisan] opens upon Jerusalem, and ushers in the treacherous deed, which He had already foretold, and by which His sacred Body was to be delivered into the hands of His cruel enemies, that they might satisfy their hatred by His sufferings on the Cross. "Jesus said to His disciples, 'Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.'" Probably Judas was not present with them: he had shrunk in guilt from the faithful band; but Jesus knew whither he was gone; therefore He said, "the Son of Man *is betrayed*." Perhaps at that moment the traitor was selling the precious Life of His Divine Master, and his own soul, for thirty pieces of silver. Too surely the compact of sin would seal his hopeless condemnation.

"Then assembled together the Chief Priests, and the Scribes,

and the Elders of the people unto the palace of the High Priest, who was called Caiaphas,[1] and consulted, that they might take Jesus by subtilty, and kill Him. But they said, 'Not on the Feast Day, lest there be an uproar among the people.'"[2] They feared the multitude, because they looked upon Him as a Prophet, and desired to make Him a King. The cries of "Hosanna to the Son of David," as they led Him in triumph into Jerusalem, three days since, were too sure an index of the popular mind; therefore they sought to destroy Him secretly. It was a vain thought. Every circumstance of His Death was already foretold, and must be exactly fulfilled. Even now He had fixed the time, and manner;—"*After two days* is the feast of the Passover; and the Son of Man is betrayed to be *crucified*." They say among themselves, Not on the Feast Day, when the consecrated Paschal lamb was to be sacrificed: but that lamb was a type of Christ, and He was to fulfil the Paschal law *in the very month, on the very day, and at the very hour ordained of old*, by offering Himself a Sacrifice on the altar of the Cross:[3] *they* would have it secretly;—the Divine

[1] "Jamdudum, auctore Caiapha principe sacerdotum, concluserant Jesum interficiendum, ut ex Joanne patuit, (xi. 47—53) atque ex illo tempore quæsierunt eum in templo palam docentem comprehendere, ut ex prædictis item patet: verùm cum propter populi erga Jesum favorem non auderent Ipsum palàm capere, concilio congregato rursum, consultaverunt jam, ut Eum non palam et aperta vi, sed dolo et occultè caperent." "Causam verò cur de hoc modo tam essent soliciti, Lucas expressit, nimirùm quia timebant plebem, quam videbant Jesu faventem propense." Jansenius Gand., cap. cxxviii. p. 906.

[2] "Non ergo ob religionem festi, sed ob metum populi, noluerunt Jesum capere in die festo Paschæ instantis: hoc enim festo infinita turba Judæorum confluebat Jerusalem ad celebrandum Pascha, inter quos multi erant, qui à Christo salutem corporis vel animæ acceperant, ideoque Eum ut Prophetam colebant; quos pro Ipso staturos, et pugnaturos Judæi metuebant. Dicunt ergo, 'Non in die festo,' quasi dicant, 'Non in Paschate ne fiat tumultus populi, et ne Pascha festum lætissimum atroci Jesu cæde funestemus, sed post Pascha, quando festum tam sacrum transierit, et populus ad sua redierit, Jesum capiamus et occidamus." Corn. à Lapide, In Matt., p. 361. See also Ludolphus to the same effect; Vita Christi, pars. ii. cap. lii. p. 564.

[3] "Vetus pascha Judaicum non typum tantummodo, sed et vaticinium mortis Christi certè comprobatur, quòd Ille occisus sit eodem præcisè tempore quo ex lege paschales agni erant mactandi." "Lex definit paschatis tempus, mensem, diem mensis, et horam diei absque ulla ambiguitate; ne aliqua unquam esset dubitatio circa mensem, diem, et horam quibus Christus occidendus. *Mense primo, quartâ decimâ die mensis, ad vesperam Pascha Domini est.* Levit. xxiii. 5. Bernardus Lamy, Dissertatio de paschate Judæorum, Comment. in Harm., p. 424. "Dicebant illi, 'Non in die festo.' At mutato concilio quod ceperant, oblatâ

counsels ordain an open public Crucifixion. He must be "lifted up" on high in the presence of thousands,—a witness to the World that they had slain their Messiah,[1] and thus brought upon themselves the destruction of their city, and the dispersion of their race.[2]

"Then Judas Iscariot, one of the Twelve, went unto the Chief Priests, to betray Him unto them. And when they heard it, they were glad, and promised to give him money." St. Luke says, "Then Satan entered into Judas, surnamed Iscariot, being of the number of the Twelve."[3] It appears

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traditione Judæ, die ipso Paschatis cruci Dominum suffixerunt: tunc enim à Christo permissi sunt id efficere quod optabant; quia crucifigi voluit in die festo." Theophylactus ait, "Non quando illi voluerunt, sed quando Ipse voluit pati, permisit eis Dominus, per tempus scilicet Paschæ, ut quando typicum Pascha, tunc et verum Pascha fieret." Barradius, vol. iv. lib. i. cap. 1, p. 3.

[1] The Lord gave them power [to put Him to death] not when they willed, but when He willed, that when the typical Paschal lamb was slain, then also the real Paschal Lamb should be offered up. Barradius, vol. iv. lib. i. cap. 1, p. 3.

[2] "Verum ut contra eorum deliberationem accidit divinâ dispositione, Christum ab eis occidi in die festo propter duas causas; nimirum ut et declararetur Christus esse verus agnus Paschalis, et intelligeremus Ipsum occisum quando voluit, non quando illi voluerunt: ita et contra eorum metum accidit nullum fieri in populo pro Jesu tumultum, sed potius contra Ipsum talem fieri tumultum, qui causa fuit ut à Pilato traderetur crucifigendus, alioqui ab ipso non tradendus. Nam, ut postea dicit Matthæus, cùm Pilatus videret quòd nihil proficeret, sed magis tumultus fieret in populo, volens satisfacere populo, adjudicavit fieri petitionem eorum. Quod Dei permissivâ ordinatione ita factum est, non solum ut instabilitas popularis favoris declararetur, sed et ut totus Judaicus populus justo Dei judicio rejiciendus, simul cum principibus necem Christi procurans, eâdem cum illis ultione justè involveretur." Jansenius Gand., cap. cxxviii. p. 907.

[3] "Lucas hìc peculiariter dicit de Juda, quòd intravit in eum Satanas, quod procul dubio non sic est accipiendum quasi insanire eum fecerit, et corpus ejus agitaverit, quemadmodum eos quos dæmoniacos dicimus, sed intrasse in eum dicitur, quòd illo aditum præbente, potestatem in illum acceperit ac veluti possederit ad novum quoddam facinus per illum, tanquam servum et instrumentum suum, perficiendum. Jam enim etiam prius servus erat diaboli, quia, ut dicit Joannes, (xii. 6) fur erat, et de iis quæ mittebantur [in loculos] semper aliquid suffurabatur, sed quia nunc ad novum facinus perficiendum per ipsum, diabolus in ipsum accepit potestatem, ideò nunc intrasse in illo dicitur: sicut viri justi qui prius habuerunt Spiritum Sanctum, dicuntur repleri Spiritu Sancto, aut Spiritus Sanctus venisse in eos, quando ad novum aliquem effectum operandum eos invadit, et movet. Non obstat ergo huic dicto Lucæ, quòd Joannes post buccellam in novissima cœna dicit Satanam introisse in Judam. Nam et nunc introivit et tunc. Nunc quidem introivit, quia ad paciscendum cum Judæis de tradendo Jesu eum movit; tunc verò, quia ad traditionem perficiendam per ipsum, potes-

from St. Matthew, and St. Mark, that his design to betray his Master became more fixed after the Supper at Bethany,[1]

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tatem in illum accepit. Non accepisset autem nisi ille, veluti ostio cordis aperto, potestatem ingrediendi et possidendi se fecisset. Cùm enim conceptam ex effuso unguento indignationem, per Christi salutarem admonitionem et rationabilem defensionem non deponeret, sed diebus multis sequentibus eam in corde suo foveret, nec vinceretur aut familiaritate Christi humanissima, aut suavitate doctrinæ Ejus, illo occasionem præbente, et Deo justo suo judicio permittente, factum est ut diabolus, qui prius tantùm veluti foris stans suggerebat proditionem magistri, illum ingrederetur, hoc est, possideret, eique dominaretur, captivum eum ducens secundum suam voluntatem ad paciscendum cum Judæis de tradendo suo Domino." Jansenius Gand., cap. cxviii. pp. 907, 908.

[1] Some commentators are of opinion that Judas went straight from the Supper at Bethany to the Chief Priests to betray his Master, because St. Matthew and St. Mark introduce their account of his treachery by relating the circumstance of Mary anointing the Lord with the costly spikenard. But their mention of the Supper is clearly introduced, as in a parenthesis, to show that "the waste of the ointment" rankled in the mind of Judas, and had its influence in prompting his design. Another question has given rise to much controversy among the learned, whether or no Mary anointed the feet of Jesus twice in this week. Great names on either side might be quoted; but the result of the whole is, that they who affirm a second anointing in this last week, misplace the clear consecutive history of St. John by arbitrary transpositions, contrary to all sound principles of a Harmony. St. Augustin is clear that there was but one anointing, as described by SS. John, Matt., and Mark. "Inter istos igitur tres, Matthæum, Marcum, et Johannem, quemadmodum hoc conveniat attendamus, de quibus non est dubium quin eandem rem narrent gestam in Bethania, ubi etiam discipuli, quod omnes tres commemorant, murmuraverunt adversus mulierem tanquam de perditione pretiosissimi unguenti." Aug. De Consensu Evangel., lib. ii. § 155. Jansenius Yprensis explains in few words that the anointing took place, as St. John describes, six days before the Passover, and that St. Matthew afterwards refers to it to show why the avaricious Judas betrayed his Master. See his Tetrateuchus, p. 225. Jansenius Gandavensis is very explicit, showing that there was but one anointing at Bethany, and that Matthew and Mark are to be understood as speaking "per recapitulationem," "satis significantes se non narrare id quod illo tempore gestum fuit, sed potius tempore aliquo præterito." Comment. Evang., cap. cix. p. 782, and cxxviii. p. 907. See also Chemnit. Lyserus, vol. ii. pp. 24, 25, for strong reasons why there was but one anointing at Bethany: he gives the names of several writers who hold that opinion.

"Altiùs repetit hæc Matthæus quæ jam antè contigerant, ut enarret occasionem et modum comprehensionis et passionis Christi. Judas enim occasione hujus unguenti motus fuit ad prodendum Christum Judæis, ut Ejus proditione pretium unguenti recuperaret, et quasi fur in loculis suis reconderet. Nam hoc convivium Christi in domo Simonis contigit pridie Dominicæ Palmarum, scilicet Sabbatho, cùm postridie, nimirum ipsâ die Dominicâ, cum palmis quasi ovans ingressus fuit Jerusalem ut patet Joann. xii. 1, ubi dicitur, 'Jesus *ante sex dies Paschæ*,' id est, sex diebus ante Pascha, puta die Veneris, venit Bethaniam." Corn. à Lapide, in Matt., p. 362.

when the hypocrite complained that Mary's alabaster box of ointment was not sold for three hundred pence, and given to the poor. Jesus had long before pronounced the impious man to be a devil,[1] knowing full well that he had yielded himself to the spirit of covetousness, and, when occasion offered, would sacrifice to his besetting sin all the promises made to him as one of the chosen Twelve. "And he went his way, and communed with the Chief Priests and captains how he might betray Him unto them."

Behold then, the whole band of Priests and Elders taking evil counsel together in the palace of Caiaphas, against the Lord's Anointed; and the traitor without,—seeking admittance. Great indeed must have been their astonishment, when word was brought in, that one of the chosen Twelve was at the door, desiring to speak with them. What a scene it must have been, as he was ushered in, and opened to them his dark design! What hateful passions must have marked the anxious brows of those associates in guilt, as they trafficked for blood! "What will ye give me, [he said] and I will deliver Him unto you?" "And they covenanted with him for thirty pieces of silver." Judas had long carried the purse of the poor;—but "he was a thief:"[2] and the Rabbis were still worse; for they held the treasure of the Temple, into which the people gave their alms for the service of God: perhaps from these consecrated funds they doled out the shekels to purchase the Life of His Well-beloved Son! "And they were glad." It is a fatal truth, and part of "the mystery of iniquity," that sin has its fleeting moments of unhallowed pleasure, though death is its wages. The Priests were glad; for they imagined that they would secure the peace of Jerusalem by ridding themselves of One Whom they so hated: whereas the seal of Satan was on the wicked contract, and stamped the wrath of God against treacherous Israel.

The words of Zechariah, who prophesied the event, seem to imply that, with the characteristic hardness of avarice, there was a haggling between the Chief Priests and Judas as to the price of blood;—"And I said unto them, 'If ye think good, give me my price; and if not forbear.' So they

[1] John, vi. 70. [2] John, xii. 6.

weighed for my price thirty pieces of silver."[1] The Son of God, Who made the Heavens, is sold for the paltry sum awarded by Moses for the life of a common slave![2] Doubtless, they thought that the unholy covenant was known only to themselves: but the secrets of all hearts were open to the penetration of the Messiah: and when Judas came back into His Presence, what must have been the looks that passed between the Betrayed and His betrayer! We are reminded of the passage in the Book of Kings, when Gehazi returned with the two talents of silver, which he had treacherously extorted from Naaman, and "went in, and stood before his master. And Elisha said unto him, 'Whence comest thou Gehazi?' And he said, 'Thy servant went no whither.' And he said unto him, 'Went not mine heart with thee?'"[3] "And from that time Judas sought opportunity how he might conveniently betray Him;" that is, "in the absence of the multitude."[4] We are not told where the Lord abode on that evening of Wednesday in Holy Week. It was the last of His freedom: to-morrow at night He would be in bonds in the house of Caiaphas, waiting for death.

[1] Zech. xi. 12. This remarkable prophecy thus continues, "And the Lord said unto me, 'Cast it unto the potter: a goodly price that I was prised at of them.' And I took the thirty pieces of silver, and cast them to the potter in the House of the Lord."

[2] Exod. xxi. 32. Thirty shekels were equal to 3*l.* 8*s.* 2*d.* sterling. The value of the silver shekel being 2*s.* 3½*d.* Calmet. See Jansenius, cap. cxxviii. p. 911, and especially Hengstenberg's Christology, 2nd English edition, vol. iv. pp. 39. 46.

[3] 2 Kings, v. 25, 26.

[4] "Quid non mortalia pectora cogit auri execranda fames? Pectus invasit discipuli, Magistrum quem admirabiliter docentem innumeraque miracula viderat patrantem, triginta argenteis vendere persuasit, ex Apostolo proditorem fecit ac furem: '*Fur erat* (ait Joannes, capite xii) *et loculos habens.*' Beatus fuisset Judas loculos pecuniasque portans, si fuisset immaculatus, si post argentum non abiisset: at infelix turpissimis se furti proditionisque maculis inquinavit, et post pecuniam abiit." "Casus illius fuit stupendus, quia ex Apostolatûs fastigio in perditionis recidit barathrum: periit, ex specie verò argenti perditio illius orta est." Barradius, vol. iv. lib. i. cap. 12, p. 19.

CHAPTER LXIX.

THURSDAY IN HOLY WEEK, THE 13TH OF NISAN;—THE EVE OF THE CRUCIFIXION;—CHRIST PARTAKES OF A SUPPER PREPARED BY HIS DISCIPLES IN MEMORY OF THE PASSOVER — WASHES THE DISCIPLES' FEET — INSTITUTES THE SACRAMENT OF THE HOLY EUCHARIST — DECLARES THAT JUDAS WOULD BETRAY HIM; AND THAT PETER WOULD DENY HIM.

Matt. xxvi. 17—29. Mark, xiv. 12—25. Luke, xxii. 7—34. John, xiii. 1—38.

THE PASSOVER of the Jews was the greatest of all their national festivals. It was appointed by God to commemorate their wonderful deliverance from bondage, when He destroyed all the first born of the Egyptians; but "*passed over*" the houses of the Israelites. That miracle, and others wrought by God in the wilderness,—namely, the Manna from Heaven, the water from the Rock, the lifting up of the Brazen Serpent for the healing of the people, were types or figures of our Lord; and represented that greater salvation of man from a worse than Egyptian bondage,—the dominion of sin, by a mightier Prophet and Lawgiver, (of Whom Moses himself was a type,) namely, the promised Messias. Above all, the Paschal lamb, and the blood of sprinkling in Egypt, which saved the Israelites from the destroying angel, foreshadowed the sacrifice of Jesus, "the Lamb of God," upon the Cross at Calvary, to redeem a lost World. This will more evidently appear,

when we see how exactly the Divine appointments in respect of the Paschal lamb were fulfilled in all essential particulars by Christ,—the Antitype, who offered Himself up in the same month, on the same day of the month, and at the same hour of the day, on which the Paschal lamb had been annually sacrificed for fifteen hundred years.

It was, therefore, not without deep meaning that the law of the Passover[1] was so precise, and so solemn in its enactments. The month of celebration was to be ever afterwards "the beginning of months," called Abib, or Nisan: God said, "It shall be the first month of the year to you." It was to be a festival of seven days, during which the people were to abstain rigidly from the use of fermented bread: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one-and-twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land." Great preparations were made beforehand for this feast: and so careful were the people to clear away every particle of leaven from their houses, that diligent search was made *the day before*, examining into all corners, wheresoever any remnants of fermented bread might possibly be found. Thus the 13th of Nisan became an extra preparation, and the days of unleavened bread grew to be eight instead of seven.

The great event of the feast was the slaying of the Lambs. This solemn sacrifice could be performed nowhere else but in the Temple at Jerusalem, before the whole assembly of the people, on the 14th day of the month at even. The Divine command also was, that four days before the Feast, namely on the 10th of the month, each family should provide themselves a lamb or a kid; "your lamb shall be without blemish, a male of the first year;" "a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." The usual allowance to each lamb

[1] Exod. xii. 1—27, 42—49; xiii. 3—10. Lev. xxiii. 5—8. Num. ix. 1—13.

came afterwards to be not less than ten persons, nor more than twenty. All the lambs and kids were examined by the Priests before they could be admitted for sacrifice: but being selected on the 10th of Nisan, the word of the Lord said, "Ye shall keep it up until the fourteenth of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." "Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place His name in [that is, the Temple], there thou shalt sacrifice the Passover." [1]

The ceremony of slaying the Paschal lambs having been performed on the 14th by the Priests and Levites, (of whom there were many thousands) and before the whole assembly of the congregation, in the Temple, the people carried them away to their respective homes; for they were commanded to "eat the flesh in that night, roast with fire, and unleavened bread, and bitter herbs;" "a lamb for an house;" "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." "And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire." [2]

In contrast with all the noise and excitement of preparation for these public solemnities, which were expected to pass off in the usual way to-morrow, we may turn to the Great Antitype of all sacrifices, Who was meanwhile engaged in loving discourse with His disciples, full well knowing the agonies of the Cross, which awaited Him on the 14th day, when He would accomplish His earthly mission, fulfilling the Law and the Prophets, and yielding His sacred Spirit into the Father's hands. It will be remembered, that on Saturday last, the 8th of Nisan, when Mary anointed His feet at Bethany, St. John says it was "six days before the Passover." On the day following, that is, on Palm Sunday, the 9th, He rode into

[1] Deut. xvi. 5, 6.

[2] The ceremonies of slaying and eating the Paschal lamb, in the time of our Lord, are fully described by the Jewish writers in their Talmud, which is a copious exposition, in many volumes, of the Hebrew laws, doctrines, and traditions.

the city, amidst the Hosannas of the multitude.[1] On Monday, the 10th, He drove the buyers and sellers of the Paschal lambs from the Temple courts. On Tuesday, the 11th, He was engaged in discourse with the Scribes and Pharisees in the Temple, and with His disciples on the Mount of Olives. Yesterday, being Wednesday the 12th, when the traitor went to the High Priests, Jesus said to the Eleven, "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified." And now we are brought to the intermediate day, Thursday the 13th of Nisan, the preparation for the days of unleavened bread.

The four Evangelists introduce their several accounts of what passed on that most memorable evening in the following words:—

St. Matthew, "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, 'Where wilt Thou that we prepare for Thee to eat the Passover?'"[2]

[1] The following Table may assist the reader to mark the occurrences of the HOLY WEEK.

ORDER OF EVENTS.	CHRISTIAN WEEK.	JEWISH WEEK.	ROMAN WEEK.
		Day. Nisan.	
Christ enters Jerusalem..	Palm Sunday	1st 9	Dies Solis
Cleanses the Temple	Monday in Holy Week	2nd 10	„ Lunæ
Teaches in the Temple, and on the Mount of Olives	Tuesday	3rd 11	„ Martis
Judas agrees to betray Him	Wednesday	4th 12	„ Mercurii
Last Supper.....	Thursday	5th 13	„ Jovis
Crucifixion and Burial ..	Friday	6th 14	„ Veneris
Christ in the Sepulchre..	Saturday	7th, Jewish Sabbath .. 15	„ Saturni
Resurrection	Sunday; Easter Day	1st of the next week 16	„ Solis

[2] Hammond's paraphrase of this verse is, "Now on the Thursday evening, wherein the 13th day of the month Nisan was included, and the 14th begun, the day of Preparation to the feast of unleavened bread, whereon they put all the leaven out of their houses, that is, on the evening of which began the Paschal day." Hammond on the New Testament, Matt. xxvi. 17. And again, his paraphrase on St. Mark, "On Thursday even, the beginning or first part of the Paschal day, on which they used to put leaven out of their dwellings, and at the conclusion of it, that is, at sun-set following, to eat the Passover, 'His disciples' (according to the custom of beginning then to make preparation for the Paschal

St. Mark, "And the first day of unleavened bread, when they killed the Passover, His disciples said unto Him, 'Where wilt Thou that we go and prepare, that Thou mayest eat the Passover?'"

St. Luke, "Then came the day of unleavened bread, when the Passover must be killed."

St. John, "Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this World unto the Father, having loved His own which were in the World, He loved them unto the end."

This last declaration of St. John, that it was "*before the feast of the Passover*," seems to explain the meaning of the other three Evangelists, that the Supper of which our Lord was about to partake, was at the close of the day of Preparation.

And He sent Peter and John, saying, "Go and prepare us the Passover, that we may eat. Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, 'The Master saith unto thee, where is the guest chamber, where I shall eat the Passover with My disciples?'[1] And He shall show you a large Upper Room furnished: there make ready." The house selected was at the entrance of Jerusalem;—and this was not without a purpose; for after supper Jesus was to go out of the city with His disciples to Gethsemane, which was at the foot of the Mount of Olives. Peter and John

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sacrifice on the day approaching) came, and said unto Him, 'Where wilt Thou that we go and prepare,'" &c., Mark, xiii. 12. Hammond also thus explains what Christ's supper consisted of on that evening; "Prepare for us the Passover," that is, "Unleavened bread and bitter herbs, the memorial of their deliverance out of Egypt." Luke, xxii. 8.

[1] "There was a meaning in these words which neither the disciples, nor the master of the house, could penetrate, namely, that Christ desired to find a place where He might that evening institute the Eucharist before His Death." Lamy, Comment. in Harm., p. 505. Hammond's paraphrase of the parallel passage in St. Matthew is, "The season of my Death is so near at hand, being likely to befal Me before this Paschal day at even (wherein they are wont to eat the lamb), that I cannot solemnly observe the Paschal sacrifice, I will therefore eat the unleavened bread and bitter herbs, the memorial of the afflictions and deliverance in Egypt, at thy house this night." Matt. xxvi. 18.

"went and found as He had said unto them;" the man bearing a pitcher of water, who was to be their guide; and the good man of the house (perhaps a disciple) prompt to obey; and the guest chamber,—a large Upper Room, furnished. It could not be otherwise; for all was by Divine appointment. "And they made ready the Passover;" the meaning of which perhaps is, they arranged with the man of the house, that he should provide for this evening's supper, and likewise make preparation [1] of all things customary for the next evening's feast, except the Paschal lamb, which could only be procured from the Temple at the usual time,—the 14th of Nisan, at even. [2]

[1] Lightfoot explains that this was not the Preparation of the Paschal lamb, but the Preparation of the other things to be eaten in the Passover week, and especially cleansing the houses from leavened bread (vol. ii. p. 358). This preparation began on the evening of the 13th of Nisan *exeunte die*, gliding into the 14th *ineunte die*. The Divine command to put away all leaven was peremptory: "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Exod. xii. 15.) Lightfoot says, "The Jews to meet with this command which was so exceeding strict, and to make sure to provide for its observance soon enough, 'Did on the 14th day [he is quoting from the Hebrew], while yet there was some light, make search for leaven by the light of a candle.' This is the tradition, in which by the light of the *fourteenth day* these glossaries tell us we must understand the *thirteenth day* at even, when it began to be duskish and candle-lighting." He quotes a Jewish Rubric of the Passover in the Spanish language, "En entrada di quatorze del mez de Nisan," &c. "*At the entrance* of the fourteenth day of the month Nisan they searched for leaven in all the places where they were wont to use leaven." Lightfoot, vol. i. p. 953. Therefore when our Lord sat down with His disciples on Thursday evening, which was between the 13th *exeunte*, and the 14th *ineunte*, they would partake of Unleavened bread, being the day of Preparation for the Passover.

[2] "Paraverunt Pascha Apostoli: scilicet purgaverunt locum omni fermento, comparaverunt cibos. Incipiente die Azymorum, pane azymo usi sunt; et hoc est quod Dominus dicit 'Pascha.'" Lamy, Concordia Quatuor Evang., 12mo., p. 351. "Ibi nulla Templi mentio; intrantes enim urbem rectâ viâ porrexerunt ad cœnaculum, secuti virum cui occurrerunt." "Attamen necesse erat, ut omnes in die paschatis apparerent in Templo: agnus enim erat adducendus in atrium Templi: præsentandus sub nomine agni paschalis: mactandus in congregatione Israelis; et caro ejus deferenda domum, ut assaretur et comederetur: horum vero nullum vestigium extat in iis quæ hactenus facta sunt." *Ibid*, Comment. in Harm., lib. v. cap. 17, p. 505. "Nunquam ergo vulgaris opinio animum subiisset attentum, et peritum rituum paschalium. An enim poterat comedi pascha non immolatum? immolandum autem dicunt Evangelistæ non immolatum: paratum quidem dicunt; sed statim ac paratum fuerat non ideo comedebatur. In dissertatione [scilicet Lamy] comprobatum est agnum paschalem verè fuisse sacrificium; et ideo non alibi potuisse mactari quàm in ipso Templo. An ulla res indicat Petrum et Joannem ascendisse in Templum, ibi ab eis agnum immolatum, ut fiebat, et deinde reportatum in ædes quas occupaverant?" *Ibid.*, p. 507.

"When the even was come, He sat down with the Twelve." Behold then at supper time,—about the time when the 13th day of Nisan ended, and the 14th began,—that is, on the Eve of His Crucifixion, the Lord was seated at the table with His disciples. He knew that they would eat no Paschal lamb to-morrow, when all would be confusion, and flight, and agony of mind: but He purposed that they should partake beforehand of a Feast more precious, more sacred, which should be to them, and to all the believing members of His Church after them, a Memorial for ever of His own Death, as the great Sacrifice of Atonement. Every word He utters has a deep mystical meaning;—"With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, *until it be fulfilled in the Kingdom of God;*" "I will not drink henceforth of this fruit of the vine *until that day when I drink it new with you in My Father's Kingdom.*" He speaks of the spiritual feast, prepared in the celestial mansions of His Father's House for those so dear to Him. It was another Prophecy of His Ascension, and future Glory,[1] that they might be comforted in the hour of separation.

And here we have that great question of difficulty, on which the learned have held the most various opinions;—What was on that Supper Table on the Eve of the Passover? The Evangelists record only "Bread" (probably unleavened), "Wine," "the Dish," (perhaps containing bitter herbs[2]) and "a Sop," which Jesus (after the Eucharistic Feast) gave to Judas. Then where was the lamb?—the Glory of the Passover, to which all else was but secondary. It may be further asked, Could there be a real Paschal lamb until the evening of the 14th of Nisan? For, even if our Lord would have permitted such a violation of the law, which seems hardly possible, no Priest[3] could have been found bold enough to

[1] Maldonatus, Matt. xxvi. 29. Lucas Brugensis, *Ibid.*, and Luke, xxii. 18.

[2] The usual Passover Feast consisted of two courses, during which the wine cup was sent round four times with blessing, and washing of hands, and singing of hymns. In the first course there were several sorts of food, which were called "thank offerings," and eaten with bitter herbs. After that, the Paschal lamb was brought on for the second course, and eaten in small pieces; one lamb serving for a party of from ten to twenty persons. The great "Hallel" of the Psalms of David completed the ceremonies. Lightfoot, vol. ii. pp. 259, 260, and 354. Lewis's Orig. Heb., vol. ii. pp. 28—32.

[3] Lightfoot, vol. ii. p. 353. Lewis's Orig. Heb., vol. ii. pp. 23—26.

slay a Paschal Lamb in the Temple at the wrong time,—at any time in fact, but the evening of the 14th, so strictly ordained by God,[1] and so scrupulously observed by the Jewish nation.[2] Nevertheless, if there was no ordinary Paschal Lamb at the Last Supper of our Lord, there was far better,—a Spiritual Lamb,—"the Lamb that taketh away the sin of the world," already prepared to be slain to-morrow on the Cross, as the

[1] Exod. xii. 16 and 18. Levit. xxiii. 5. Num. ix. 2, 3.

[2] The disputes of many centuries have proved that all the learning of the world cannot settle on what day Christ partook of the *Paschal lamb* at His Last Supper: and perhaps for the simple reason, *that there was no such lamb*, as many ancient and modern writers declare. Although the question was not made an article of faith, it has occasioned endless theological controversies, involving the matter of fact in greater obscurity than at the beginning. It appears to have arisen out of the contest between the Greek and Latin churches, as to what sort of bread was eaten at the Last Supper, and consequently what bread ought to be used in the Holy Eucharist. The Greeks declared that it was fermented, because, being the 13th of Nisan, the days of unleavened bread had *not* begun: the Latins were equally positive that it was unfermented, saying that it was the 14th of Nisan, when the days of unleavened bread *had* begun. The Greeks also contended that, being the 13th, there was no Paschal lamb on the table, because it could not be lawfully slain at any time before the 14th at even: but the Latins assert that, being the 14th, the Paschal lamb *was* on the table; and they quote Matthew, Mark, and Luke, to show that the Passover had begun: but they cannot explain away the words of St. John (xii. 1, 2, xiii. 1 and 27—29, xviii. 28, xix. 14) from which others infer, that the Last Supper was "*before the feast of the Passover*." Therefore some writers of the Roman church propounded a new theory; namely, that in that particular year there was a difference of opinion among the Rulers of the Jews as to the proper day of celebrating the feast; and that some sacrificed the Lamb on the 14th and others on the 15th, notwithstanding the express and solemn command of God fixing it to the 14th, so that the words of St. John (they say) have reference *to* the 15th of the month. This, so far from removing the difficulty (even if it could be proved) only makes the whole subject more complicated.

See Townsend's digest of the various opinions on the subject, New Test., vol. i. pp. 318—325. And Alford's Greek Test., Matt. xxvi. 17. Also Wordsworth's Greek Test., *ibid.* Grotius says, "The slaying of the Paschal lamb had its appointed place [the Temple], out of which it could not be performed; so also a fixed time, namely, between the two evenings, the going out of the 14th day, and the coming in of the 15th day. Such a Passover Christ did not celebrate. For it was not lawful to sacrifice out of the time ordained: add to which it was the office of the Priests, who would never have performed it at the wrong time." Grotii Annotat., p. 246. Toletus, who holds the opinion that our Lord partook of the Paschal lamb, is decidedly adverse to the notion that there could be two days of celebration among the Jews. "Non enim ausi fuissent Pharisæi illi, qui legem exactissimè profitebantur, adstantibus tunc ex omni parte Judæis, contra præceptum expressum Dei quicquam agere." Com. in Joan., vol. ii. pp. 10, 11.

Antitype of the Paschal Lamb,—a Sacramental Lamb, in the Person of the spotless Jesus,—or, as St. Paul says, "Christ our Passover." And of that Lamb the Apostles did mystically, and sacramentally eat[1] at this Last Supper, when He gave them Bread and Wine, and declared, "THIS IS MY BODY,"—"THIS IS MY BLOOD."[2]

[1] "Verè Pascha fecit quando Corpus Suum, postridie immolandum, dedit comedendum Apostolis, Eucharistiam instituens; quam illi sumendo vere pasti sunt agno Paschali in principio diei azymorum, quia sub finem hujus diei impediendi erant, quominus manducarent cum reliquis Judæis agnum typicum, qui jam inutilis erat." Lamy, Concord. Quatuor Evangel., 12mo, p. 351.

[2] See Toinardi Evangeliorum Harmonia Græco-Latina, fol. 1709. Notæ in Harmoniam, pp. 149—155; Petavius De Doctrina Temporum, vol. ii. lib. xii., especially cap. 15, 16; Waterland's Works, Oxford Ed., 1843., vol. iv. pp. 491—498; and the learned work of the Rev. John Mason Neale, "A HISTORY OF THE HOLY EASTERN CHURCH," Part I. Book v. of the General Introduction, Dissertation on the Controversy concerning Azymes, pp. 1051—1056. There the reader will find a statement of the arguments *in favour* of our Lord having celebrated the legal Mosaic Passover. "Nothing (he says) can be more convincing, till the objections to them are also stated," namely, the well known passages in St. John, ch. xiii. 1, and 27—29; also xviii. 28; to which should be added John, xii. 1, 2, and xix. 14. Mr. Neale considers that these difficulties are reconciled by the learned Petavius, Professor of Theology in Paris in 1621, who "states that there was a difference of computation, owing to a variation between the Solar and Lunar reckonings." "On the present occasion the dispute lay between two days, part commencing the Passover at sunset on Thursday, part on Friday; that the Pharisees would appear to have headed the former faction, the Sadducees the latter:" and the Chief Priests being of the sect of the Sadducees would not enter the Prætorium on the Friday morning. The calculations of Petavius are drawn from the tables of Epiphanius; but his opinion is controverted by Toinardus, author of the Greek Harmony of the Gospels; by Grotius, who says, "I can by no means agree with those who think that the Passover in that year was celebrated by the Jews at any other than the proper time," Annot. in iv. Evang., p. 427; and by many other learned writers.

Christopher Benson observes that it is impossible to say if Petavius is right or wrong, because, in the passage of Epiphanius, on which he grounds his conclusions, "there is so much obscurity and even confusion." He says further, "We are still in such a degree of ignorance with regard to the method of calculating the Jewish months and years as to prevent our deciding with absolute certainty upon the day on which the Passover took place in the year of our blessed Lord's crucifixion." Benson's Chronology, pp. 313—323. Toinardus, after elaborate investigations of the solar and lunar reckonings, and on the authority of early Greek writers, as well as of the Gospels themselves, concludes decidedly that the Last Supper was on the evening of the 13th of Nisan, and that our Lord did not partake of the Paschal lamb. He says, "His positis, dico ex Johannis textu clarè et indubitanter concludi debere, noctem illam, cujus initio cum discipulis Christus postremùm epulatus est, et Corporis ac Sanguinis sui Sacramentum instituit, non eam fuisse in qua Pascha à Judæis comederetur,

Abraham had said two thousand years before, on the same Mount Moriah, "My son, God will provide Himself a lamb

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sed eam quæ proximè antecessit; proindeque ipsum Pascha legale tunc non celebrasse." Notæ in Harmoniam, p. 149. Lamy says, "Absurdum est cogitare, quòd Jesus occupaverit [forestalled] consultum et legitimum tempus Paschatis, aut Judæi distulerint illud in alterum diem." Comment., p. 505. See especially Isaac Williams, The Holy Week, "Preparation for the Passover," pp. 376—387. He inclines to the opinion that Christ did not eat of a Paschal Lamb.

Lightfoot controverts the opinion that Christ kept the Passover on the 14th of Nisan, whilst the Jews celebrated the feast on the 15th. On no occasion whatever might the day of the month be changed: if from any cause of uncleanness, or otherwise, they could not eat the Passover on the 14th of the first month, they might celebrate it in the second month, but even then it must be on the 14th day. (Num. ix. 12—10.) He describes in full, from the Jewish writers, the great solemnity of slaying all the Paschal lambs in the Temple, on the evening of the 14th Nisan; as it was ordained by Moses, in "the whole assembly of the congregation of Israel." (Exod. xii. 6.) "The Passover was not to be slain but in the Court, where the other sacrifices were slain, as we heard just now from Maimonides; and see the Rubric of bringing in the lambs into the Court, and of slaying them. And then tell me seriously, whether it be credible that the priests in the Temple, against the set decree of the Sanhedrim that year (as the opinion we contradict imports), would kill Christ's one, only, single, lamb; when by that decree it ought not to be killed before to-morrow." Lightfoot's Works, vol. ii. pp. 255, 256, and 352, 353.

This is also the opinion of Grotius, "Because His Death would prevent His celebrating the real sacrifice of the Paschal lamb, Christ desired to keep a memorial of the Passover with His disciples, as best He could: this He did in the same manner as the Jews were accustomed to do, when they could not go up to Jerusalem [to be present at the feast], and as near as possible to the proper time, eighteen hours or thereabouts before the time of sacrifice. Therefore He did not sacrifice the Paschal lamb; nor could He do so, being Himself the true Paschal Lamb, who was to be offered up on the real day of Passover: but He partook of a memorial Passover, which is here rightly called, according to Jewish idiom, the Passover." Grotii Annotationes, p. 247. To these testimonies others might be added: Lamy says it was impossible that our Lord should eat the Paschal lamb the day before He suffered, because the proper time was not yet come for its being killed. Comment. in Harm., 4to Ed. p. 506. In his Concordia will be found a clear statement of the reasons which lead to this conclusion; "In hâc Cœna neutiquam Dominus Agnum Paschalem comedit. Nullum ibi est vestigium ritûs quo Pascha fiebat. Agnus erat adducendus in atrium Templi; præsentandus sub nomine agni Paschalis; mactandus in congregatione Israelis. Hæc autem omnia à Christo fieri non potuêre." Harm. sive Concord. Quat. Evang., 12mo, p. 350. The learned Calmet was of the same opinion, and wrote a Dissertation to prove it: he begins by saying, (as various other of their writers have declared) that the question has never been made an article of faith by the Church of Rome. "Ce sentiment toutefois n'a jamais été decidé comme article de foi, et des auteurs tres-Catholiques n'ont fait nulle difficulté de proposer d'autres systêmes, et de les soutenir publiquement,

for a burnt offering;" meaning his son Isaac, who was a type of the Messiah. So on Mount Moriah Jesus Christ was the Lamb provided by God, prefigured from the beginning of all sacrifices, and now bestowed on the Twelve in a Sacrament, under the symbols of Bread and Wine. In Him was the perfect fulfilment and reality of all Paschal Lambs, which were slain to commemorate the deliverance of the Israelites from Egyptian bondage, and which were but figures of the Lamb of God,[1] to be offered for the salvation of the world, at the time appointed by the Divine ordinance. He stood between the old and new covenants; both of which were made perfect in HIMSELF, Who was the centre of the Law and the Gospel. Instead of the bloody sacrifices of the Jewish altar, which were about to pass away, He instituted the

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sans que l'Eglise en ait témoigné aucun mécontentement, et sans que les Fidèles en ayent souffert aucun scandale. Les uns ont crû que le Sauveur avoit fait la Pâque le Jeudi, et les Juifs le Vendredy au soir." "D'autres ont nié tout net que Jesus Christ ait fait la Pâque legale, et ont soutenu que son dernier souper [that is, the Supper before He instituted the Holy Eucharist,] etoit un repas ordinaire. Comme nous nous sommes déclaré pour ce dernier sentiment dans le Commentaire, nous allons rapporter ici les preuvers qui nous y ont déterminé; sans entrer dans l'examen des raisons des autres systêmes, et sans nous attacher a les refuter. Si le notre est bien établi, c'en est assez; il ne peut pas y en avoir plus d'un qui soit vrai." He adduces many cogent reasons, and many ancient authorities, in support of his opinion, as set forth in the third volume of his "Dissertations, qui peuvent servir de Prolegomenes de l'Ecriture Sainte," pp. 280—294.

Thus it appears to have been the opinion of many most learned writers that, according to all the four Gospels the Last Supper was on the evening of Thursday the 13th (*i.e.* ineunte 14); that Matthew, Mark, and Luke speak of a *Preparation* for the Passover, as St. John says, "before the feast of the Passover;" that as there is no mention of any lamb being slain and eaten, which would have been unlawful on the day before the appointed time, the expressions of "making ready the Passover," and "with desire I have desired to eat this Passover with you," &c., have reference to a commemorative Supper, and not the legal Paschal Supper, which the Jews were to celebrate on the next evening, that is, of Friday the 14th, as ordained by law: and on that Friday evening Jesus, the Antitype of the Paschal lamb, was crucified; thus fulfilling, by a wonderful coincidence, all the requirements of the typical sacrifice, according to the original Divine appointment. See Wall's Critical Notes on the New Testament, pp. 33, 34. Perhaps there are few books which give so detailed an account of the controversial writers on these questions as the Harmonia Evangelistarum Johannis Reinhardi Rus, vol. iii. p. 489, sq.

[1] As St. Paul says, "Christ our Passover is sacrificed for us: therefore let us keep the feast."—1 Cor. v. 7, 8.

spiritual Sacrifice[1] of the Christian altar; a memorial sacrifice, to commemorate and apply that which He was to offer in His own Body, ONCE FOR ALL, on Calvary; an Eucharistic sacrifice, which was to be continually offered up in His Church, and to show forth His Death until His coming again.

But to return to the narrative of the Evangelists,—we are told that at the holy repast of our Lord, there was again "a strife among the Twelve which of them should be accounted the greatest." Perhaps, in their desire to be near to their Master, some contention had arisen as to their places at the table. It was a strange inconsistency at such a moment. They saw how sorrowful He was; and yet they disputed for precedence. Until the day of Pentecost their faith was weak,—their eyes blinded. This chosen band of future glorious martyrs, whose memory we so reverence in the Church, could not understand the spiritual nature of the Kingdom of Heaven, which He had so long preached to them. Notwithstanding all His admonitions against the pride of life, and the love of the World, they had not yet learned to forego SELF. He read their thoughts: and it was perhaps this strife among them, which partly gave occasion to one of the most affecting incidents in the Life of the Messiah. Although He knew that "the Father had given all things into His hands, and that He was come from God and went to God,"[2] yet He condescended to the office of a servant, that all estates of men in His

[1] See Archbishop Bramhall's Works, vol. ii. p. 88; and Bishop Andrewes, "Many among us fancy only a Sacrament in this action, and look strange at the mention of Sacrifice: whereas we not only use it as a nourishment spiritual, but a means also to renew a covenant with God. And the old writers use no less 'sacrifice' than 'sacrament;' 'altar' than 'table;' 'offer' than 'eat;' but both indifferently to show there is both." Sermon "Of the Worshipping of Imaginations."

[2] "Ista præfatio potestatis Christi, ac Divinitatis Ejus demonstrat quidem Eum conscium suæ dignitatis ad humile obsequium descendisse: sed magis congruit institutioni Eucharistiæ, in qua divinam suam potestatem ostendit: neque enim homo facere posset de pane corpus suum. Cum ergo tanta res esset institutio Eucharistiæ, ad illam parare voluit discipulorum animos, abluens pedes eorum; cujus ablutionis arctam cum Eucharistiâ connexionem miror hactenus deprehensam non fuisse; nam omnes opinantur id factum solummodo in exemplum humilitatis." "Re ista insolita, parabat Dominus animos Apostolorum, ne cibum quo postea illos pavit, pro communi cibo acciperent. Voluit, inquam, ut licet mundi, iterum abluerent pedes, accessuri ad tam grande sacramentum." Bernardus Lamy, Com. in Harm., lib. v. cap. 19, pp. 509, 510.

Kingdom should learn the grace of humility: for, the first course of the Supper being ended, and before He instituted the Holy Eucharist, He rose from the table, "and laid aside His garments, and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." In this last act ere He is betrayed, He sets before them a Divine example of meekness, never to be forgotten. But that which gives the last deep touch of solemn interest to the scene, presenting Him to us under the aspect of matchless forbearance, and putting to shame the pride of man's nature, is the fact, that the traitor was among them, "the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him."[1] His Lord, Who might have smitten Him to the earth with a thought, washed the feet that would immediately hasten away to betray Him to His enemies;—"Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me."[2] Even now to the last moment Judas is not utterly cast out from the chosen circle: the door is still open to repentance. For aught we know, as he sat at table, he bare about him the wages of his iniquity,—the thirty shekels of silver. But howsoever this might be, Satan had him fast in his toils; otherwise he must have been overwhelmed by his Lord's act of humility, and have cast himself at His feet to confess his black design.

No doubt all the disciples wondered at His condescension to them; but when it came to Peter's turn, he presumed to offer His objections: he thought such an act beneath the dignity of his Master;—"Lord, dost Thou wash my feet?" In

[1] "Quomodo dicitur, 'Quum diabolus jam misisset in cor, ut traderet Eum Judas?' Respondeo; Deus æterno suo consilio decrevit dare Filium suum; cujus litatione et passione expiaretur peccatum; et ut per crucem glorificatus, resurrectione omnes viva fide donatos et credentes ab omni maledicto liberaret. At Satan per sua impia instrumenta, Judam, Pharisæos, Pilatum et Herodem, tradidit Christum cruci, volens Ipsum perdere, ac de memoria viventium delere. Itaque consilium Dei per impia instrumenta exequutum est. Hoc ut agerent Pilatus, Judas et alii, non præcepit Deus, sed permisit, ut et credentes suâ non destituerentur salute per crucem Christi partâ: et increduli suis impiis conatibus seipsos jugularent." Guilliaudus, In Joan., p. 401. See the quotation from Jansenius Gandavensis, chap. lxviii. of this Narrative, pp. 598, 599.

[2] Ps. xli. 9.

vain he was told that there was a reason for it, which he should know presently: he persevered in his refusal;—"Thou shalt never wash my feet." But when Jesus answered, "If I wash thee not, thou hast no part with Me,"[1] thou art not one of My disciples, his fervent love prompted him to the opposite extreme;—"Lord, not my feet only, but also my hands and my head." If by much washing he could testify his devotion and attachment, he would partake more largely than the others.[2] Peter forgot the all-sufficient virtue of that touch of the Divine hand, which had raised his own wife's mother from her sick bed at Capernaum.[3] His indulgent Master replied, "'He that is washed needeth not, save to wash his feet, but is clean every whit. And ye are clean; but not all.' For He knew who should betray Him; therefore said He, 'Ye are not

[1] "Talis erat Petri secundum sensum suum voluntas, ut diceret se nunquam permissurum Domino suo ut sibi lavaret pedes: quod reverentiæ causâ faciebat; sed stulta erat, et secundum hominis cogitatum, reverentia hæc, et cogitatio quòd id Domino suo esset indignum, cùm hoc omni prorsus indignitate careat. Sed contrà, talis reverentia Petri et cogitatio, et quæ inde pendebat, reluctatio, erat indigna, et quodammodo temeraria præsumptio: quid enim aliud esset, velle Domini sui obniti voluntati? Ideò audivit à Domino; '*Si non lavero te, non habebis partem Mecum,*' cœlesti hæreditate privaberis, vita carebis æterna. Ecce quomodo nulli, qui habeant vitia vel minima, nisi lota et abstersa fuerint à Christo Domino, cœlestem intraturi sunt hæreditatem: nihil enim ibi sordidum esse, nihil cum Christo coinquinatum, vel quantulum cunque, intrare potest. Quis ergo putet se operibus suis, pœnitentiis, lachrymis, à peccatis suis gravibus et enormibus lavari posse? Cùm ne a minimis quidem, ut vel ab affectibus animi possit, nisi Christus lavet eum; cum quo partem habiturus, ac hæreditatis æternæ sortem percepturus non est, qui ab hujusmodi affectibus, et tanto magis ab illis enormibus et gravibus delictis, ab eo lotus non sit?" "Non a nobis ipsis lotionem expectemus, non justificationem, sed ab Eo solo qui peccata delet ex Se, et propter Se suamque bonitatem, et justificat impium." Stapulensis, in Joan., p. 627.

[2] "And now, perhaps, when he perceived that there was in that action some mystical import, and that in this consisted his having part with his Lord, from the same earnestness of feeling that had before occasioned his reluctance, 'disturbed,' says St. Augustin, 'by both fear and love,'—he now exclaims, that if he could by so doing partake the more of His love, which he earnestly desired, then would he more than acquiesce: 'not my feet only, but my hands and my head.' If Christ's unspeakable humiliations be the bond of our being more closely knit unto Him, then not only do we suffer them, but rejoice in them, and dread beyond all things lest we partake not of them. Origen very beautifully ascribes to this natural earnestness in St. Peter, when corrected by the trials it underwent, not only the firmness, but also the gentleness of his subsequent character." Williams's Gospel Narrative, The Holy Week, pp. 398, 399.

[3] Matt. viii. 15.

all clean.'" The cleansing which He speaks of is spiritual, conveyed in an outward symbol;—not by much washing, but by the effectual power of the Divine grace. Thus in the Laver of Baptism it is not much washing that avails to the "new birth unto righteousness;" but the effectual sanctification by the Holy Ghost to the mystical washing away of sin. And whilst He assures the disciples that His washing their feet was a pledge of their being spiritually cleansed, He warns them also, that sin may make void His choicest blessings, as in the case of Judas,—"Ye are not all clean."

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, 'Know ye what I have done unto you?[1] Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." "If ye know these things, happy are ye *if ye do them.*'"[2] The law of the Gospel, though represented under such a variety of images, is above all things practical, adapted to each man's every day life, for the government of his heart and affections: thus humility, forbearance, and a loving spirit of condescension are demanded of each individual in whatever station, who professes to be a disciple of the Divine Redeemer. To learn of Him, and to walk after His example, is the most effectual way to promote His Kingdom on Earth. In so far only as human pride is subdued to the temper of the meek and lowly Jesus, Who

[1] "'*Scitis quid fecerim vobis?*' Utinam sonet hæc vox adhuc in auribus nostris: ut sciamus quid fecerit nobis. Et intelligebatur in illa voce quod perfecturus pro illis erat et omnibus gentibus, et pro posteris nobis, atque pro venturis, transeuntibus nobis. Proinde non silet illa vox, sed semper ab illo tempore quo emissa fuit, clamavit, clamat, atque clamabit, 'Scitis quid fecerim vobis?' Et addendo quid fecerit, postquam emisit [vocem illam] consecrabat Corpus suum. Oravit in sudore sanguineo, captus, et ligatus est, tribunalibus traditus pœnis, et à propriis exactus, et crucifixus est, mortuus et sepultus est, resurrexit, et revisus est, ascendit in cœlum, et Spiritum sanctum largitus est. Scimus ergo quid fecerit nobis, ac per hoc hæc scientia, velit nolit, tenet omnem hominem inexcusabiliter, atque totaliter debitorem. Hæc scientia scripta in tabulis cordis, in lumine rationis, in charta memoriæ, a peccatis avertit, et innectit virtutibus." Simon de Cassia, lib. xiii. p. 315.

[2] The parallel passage in St. Luke is, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth," &c. Luke, xxii. 25.

presided in that Upper Room, the prophetic song of the angels over Bethlehem, "Peace on earth, good will towards men," is fulfilled in His Church.

The supper which the disciples had prepared was ended. It is the parting hour. The Saviour is sorrowful. His soul melts with Love and compassion for the World which He came to redeem. He had lived a life of poverty on Earth: He had no home,—nowhere to lay His head: His garments, and a seamless coat, "woven from the top throughout," were His only possessions. Had He, then, nothing to give to His disciples, as a last bequest of His affection, of which they might each afterwards say, This was My Divine Lord's dying legacy; this He gave me with His own sacred hand, on the night before He suffered, and bad me keep it in remembrance of Him?" Yes; He had a gift for each and all, which might make Him ever present, and within them; a memorial of His Love,—a foretaste of His Presence in Heaven. Deep in the recesses of the Divine mind there is a purposed gift, mysterious beyond all but *His* wisdom to conceive,—beyond all but *His* grace to confer. And because He has nothing more precious to bestow, He gives HIMSELF sacramentally, as the Paschal Lamb of this Last Supper; and His imperishable words, "THIS IS MY BODY,"—"THIS IS MY BLOOD," are our sure pledge, that all who thus partake of Him in a lowly, penitent, and believing spirit are made one with Him in an unspeakable union. This mystery is the link that connects the kingdom of God on Earth with His Kingdom in Heaven: it is a Sacrifice in the Church Visible, answering to the Lamb "in the midst of the Throne," standing "as it had been slain,"[1] an ever-present Intercessor in Heaven. Considered as a feast, it is not only the type of the Everlasting Feast, but an introduction to it: for he who rightly feeds on his unseen Saviour partakes of the Lord of quick and dead, "the Resurrection and the Life." Christ is our Heavenly manna, the Bread of Life, the repast of the Soul, which He now bestows upon His disciples in a Sacrament beforehand, as His parting Gift of grace. All uninspired words have proved too feeble to explain the mystery: but the Messiah stretches forth His sacred

[1] Rev. v. 6.

hand with the life-giving elements; and all that is needful for us to know we may exactly learn from the testimony of the Evangelists, which we are to receive as the truth, neither taking away therefrom, nor adding thereto. According to

St. Matthew, "As they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat: THIS IS MY BODY.' And He took the Cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it: for THIS IS MY BLOOD of the New Testament, which is shed for many for the remission of sins.'"

St. Mark, "And as they did eat, Jesus took Bread, and blessed and brake it, and gave to them, and said, 'Take eat: THIS IS MY BODY.' And He took the Cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, 'THIS IS MY BLOOD of the New Testament, which is shed for many.'"

St. Luke, "And He took Bread, and gave thanks, and brake it, and gave unto them, saying, 'THIS IS MY BODY, which is given for you: this do in remembrance of Me.' Likewise also the Cup after supper, saying, 'This Cup is the NEW TESTAMENT IN MY BLOOD, which is shed for you.'"[1]

Such is the Holy Sacrament, which it pleased the Lord thus to institute, as the rich inheritance of His Church,—the highest privilege of the faithful on Earth.

The Bread and Wine in the Holy Eucharist are a Sacrament of His unseen Body and Blood, which are mystically received into the soul, for its spiritual strengthening and refreshment. If His words have made them so, they cannot

[1] St. John does not relate any particulars of the Institution of the Holy Eucharist. The reason probably was, that he had already given the Messiah's explanation of the mystery in the synagogue at Capernaum.—John, chap. vi. "Quum Joannes Evangelista sermonem Domini de veritate Corporis et Sanguinis Christi in Eucharistia suprà sexto capite memorarit, hîc à narratione Cœnæ (quam reliqui Evangelistæ hoc loco inserunt) supersedit: putans satisfecisse suo instituto, si quæ à cœna per Christum facta sunt recensuerit." Guilliaudus in Evang. Joan., p. 382. "Joannes de Corpore et Sanguine Domini hoc loco nihil dixit, sed planè alibi multo uberius Dominum locutum esse testatur." Augustin, De Consensu Evang., lib. iii. § 2. See Chap. xxvii. of this Narrative.

be unsaid,—"THIS IS MY BODY;" "THIS IS MY BLOOD." If He had said any other words, they would have sufficed: but because He declared, "This and This" are My Body and Blood, we receive Them as such. Whilst we partake of the consecrated elements of Bread and Wine, we have the Blessed Communion of His Body and Blood,[1] and do really feed in our souls on HIM Who is therein conveyed to us. We know that He hath ascended up to His Glory on high, and is for ever at the right hand of the Father, and cannot therefore be on Earth after a corporeal manner: but He is present in His own Sacrament, in the most intimate union it is possible for us to conceive;—and by virtue of this Divine food we are made spiritually one with Him.[2]

He had just before concluded His admonition to humility with a promise of the future glorious inheritance, which awaited the Apostles,—far surpassing all objects of human ambition; "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me: that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the Twelve Tribes of Israel." This He had said once before;[3] and now again it is among the last pledges of their future high office. As St. John says, "Having loved His own which were in the World, He loved them unto the end."

But all the promises of God are conditional on man's obedience to His holy law. Judas Iscariot heard the words, "Ye shall sit on thrones,"—yet he was "the son of perdition." He knew not, nor cared, that another should take his bishoprick, and his throne.[4] Surely the bold unbelieving hypocrite

[1] "The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?"—1 Cor. x. 16.

[2] "Hæc quoties agimus, non dentes ad mordendum acuimus, sed fide sincerâ panem sanctum frangimus et partimur, dum quod Divinum, et quod humanum est, distinguimus et separamus, itemque simul separata jungentes unum Deum et hominem fatemur. Sed et nos ipsi corpus Ejus effecti, sacramento, et re sacramenti, Capiti nostro connectimur et unimur, singuli alter alterius membra, ministerium dilectionis proinvicem exhibentes, communicamus charitate, participamus solicitudine, eundem cibum manducantes, et eundem potum bibentes qui de petra spirituali profluit et emanat, qui cibus et potus est Dominus noster Jesus Christus." D. Cyprianus, Sermo De Cœna Dom. Opera, pp. 450, 451.

[3] Matt. xix. 28. [4] Acts, i. 18—20.

must have thought that his scheme of treachery was buried in his own bosom, or with all his effrontery he could never have endured such a blessed company, where every word of love provoked his hate. Probably his real character began now to be better understood among the Apostles. If they did not penetrate the full depth of his wickedness, in having already sold his Master to the Priests for money, the words of Jesus (some time in the early part of the Supper, and before the institution of the Holy Eucharist)[1] must have raised their suspicions that he was a false disciple: for as they were eating, Jesus had declared, "Verily I say unto you, that one of you shall betray Me:" and the disciples were exceeding sorrowful,[2] and began every one of them to say to Him, "Lord, is it I?" Then His answer was, "He that dippeth his hand

[1] "Nota, ad concordiam Evangelistarum, qui diversimodè designationem Judæ proditoris narrant, hunc fuisse ordinem historiæ, qui omnes Evangelistas inter se conciliat. Primo Christus ante Eucharistiam, ut patet ex Matthæo et Marco, prædixit Se prodendum ab aliquo Apostolorum; sed generatim, et indefinitè, proditorem non nominando, sed designando [non clarè dixit, '*tu es*,' sed obscurè, '*tu dixisti*,' p. 368]. Deinde singulis Apostolorum interrogantibus, 'Nuncquid ego sum, Domine?' Christus respondit, eum esse proditorem, qui intingeret secum manum in paropside." "Quia plures Apostoli eandem habebant paropsidem, hinc hisce verbis non definitè indicavit Christus quis esset proditor. Christus deinde instituit Eucharistiam: quo facto rursus ait proditorem Secum esse in mensâ, ut disertè narrat Lucas, de quo plura Joan xiii. 21." Corn. à Lapide, vol. i. p. 367; vol. ii. pp. 339, 340.

[2] "Ne unus quidem dubitabat de sententia Domini, quin fieret quod Dominus prædixerat. Suam singuli conscientiam examinant, tamen nemo poterat de alio suspicari nefas, videlicet ex suo animo cæteros omnes æstimans. Solus Judas sibi conscius, neque majestatem et lenitatem Præceptoris reveritus, neque tantam impietatem exhorrens, neque pudefactus tam sacris epulis accumbere, tam impudens et inverecundus potuit sui Domini oculos ferre, quem sciebat non ignorare quid cum Pharisæis acceptâ etiam pecuniâ tractaverat, et quid secum in animo voluerit. At cæteri discipuli sollicitudine et mœstitia affecti, mutuis vultibus sese contuentur, si tam facinorosum discipulum ex vultu agnoscere possent, quem Dominus prædicebat." Guilliaudus, in Joan., p. 393; Petavius, De Doctrinâ Temporum, vol. ii. lib. xii. cap. 19, p. 247; Barradius, vol. iv. lib. ii. cap. 11, pp. 58, 59. "Etiam non expressum est utrum ipse esset. Potest enim adhuc intelligi, tanquam Non Ego dixi: potuit etiam hoc sic dici à Juda, et à Domino responderi, ut non omnes adverterent." Augustin, De Cons. Evang., lib. iii. § 2.

"Videtur notasse personaliter proditorem, sed verbum mansit absconditum apud cæteros, qui hanc notationem non intellexerunt. Tenebatur Christi voluntate Apostolorum intellectus, ne adversus eum tumultus insurgeret. Ferventes enim erant in amore Jesu, quamvis essent eum divinâ permissione in proximo negaturi." Simon de Cassia, lib. xiii. p. 303.

with Me in the dish the same shall betray Me. The Son of Man goeth, as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born." Then it was Judas asked, "Master, is it I?"[1] To which our Lord replied, "Thou hast said." The traitor seems to have felt no blush of shame, nor visitings of remorse, under the penetrating glance of his Master's eye, or the enquiring looks of his companions. For three years he had lived in the constant view of the perfection of all wisdom, power, and love,—of all that could grace or dignify human nature. But Heaven itself would have no attraction for a soul that hated the sight of holiness, and loved its opposite. The Spirit of God had now utterly abandoned him:—and the worst was not yet. There was a deep meaning of Divine wrath in those awful words, "It had been good for that man if he had not been born."

By a mysterious permission[2] Judas had partaken of the Holy Sacrament, thus abusing the last opportunity of grace, and sealing his hopeless condemnation. The thought is too terrible to dwell upon. His Divine Lord penetrated the secret of his impious soul. He knew the price for which He was already sold. No wonder, therefore, "He was troubled in spirit," when He declared once more that there was a traitor among them;—"Verily, verily, I say unto you, that one of you shall betray Me."[3] Or, as St. Luke says, "Behold the hand of

[1] "Judæ vero audacia, ne silentio proderetur, in similem vocem prorupit, jam dissimilis in anima factus, dicens, 'Numquid ego sum, Domine?' Vide animam reprobam, aspice animam depravatam, quæ vocem assumet innocentium, cùm habet nocendi affectum, et ut noceat tempus expectat, et locum. Non prætermittit conversationem, non recedit à mensa, si valet recumbere. Verba loquitur amicorum, suspicionem avertit à verbis, exhilarat falsò faciem, proditoribus maledicit." Simon de Cassia, lib. xiii. p. 303.

[2] Cornelius à Lapide, after enumerating the fathers and others who hold that Judas was not present at the Holy Eucharist, adds: "Verum Judam interfuisse Paschæ et Eucharistiæ, ac cum cæteris Apostolis communicasse, communis est cæterorum Patrum et Doctorum sententia, scilicet Originis, Cyrilli, Chrysost. S. Ambros, S. Leonis, S. Cypriani, S. Augustini, Rabani, Bedæ, S. Thomæ, et aliorum, quos citat et sequitur Suarez. iii. Pars, quæst. 73, art. 5, disp. 41, sect. 3, ubi ostendit S. Dionysium idem sentire."

[3] "'Amen, amen dico vobis.' Cum solita sua asseveratione testatur unum esse ex accumbentibus in eâdem mensa, et selectis discipulis, qui esset Se proditurus: quasi diceret, Etiam atque etiam dico vobis, qui Mecum in eadem

him that betrayeth Me is with Me on the table." "Then the disciples looked one on another, doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying on Jesus' breast saith unto Him, 'Lord, who is it?' Jesus answered, 'It is he, to whom I shall give a sop, when I have dipped it.' And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him."[1] Though he must have known that he was discovered, he did not relent; rather he was braced to a more hardened resolution to perpetrate the deed, for which he was already bound in an unholy compact. He was the slave of Satan when he went his way yesterday, and communed with the Chief Priests; for then, as St. Luke says, "Satan entered into him."[2] From that time every circumstance would supply some fresh hateful motive to impel him, step by step, to his own damnation.[3] "Then Jesus said unto him, 'That thou doest do quickly.' He then, having received the sop, went immediately out." This haste to deliver up his Master would only fulfil the settled order of events. By the time he could

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mensa accumbitis, quos tales ac tantos feci, ut qui vos exceperit, Me et Patrem meum exceperit: O scelus! O inauditam crudelitatem! unus ex vobis, vobis, inquam, duodecim, vobis Apostolis, quos qui audierit, Me et Patrem audivit, quibus qui benefecerit, Mihi et Patri benefecit, Me tradet in mortem. Quòd eadem sæpius repetat, charitatis est. Hæc expressissime, et significantissimè repetens, ostendit temerariam proditoris audaciam atque ingratitudinem, et diabolicæ malignitatis magnitudinem, quæ tantum potuit, ut etiam discipulorum unum averterit." Guilliaudus, In Joan., p. 392.

[1] Lucas Brugensis, John, xiii. 27.

[2] Luke, xxii. 3.

[3] "Non ex naturâ proditor Judas Diaboli et perditionis filius fuit: alioqui nullatenus ab initio in nomine Christi dæmonas ejecisset, Satanas enim Satanam non ejicit." Cyrillus, Hieros. Catech. vii. Op. p. 118.

"Et post buccellam, introivit in eum Satanas." See a forcible comment on John xiii. 27, by Guilliaudus, p. 394, too long for quotation. "Intravit Satanas in eum; non tunc primò et de novo, cùm jam Christum prius vendidisset: sed ad amplius, quasi proprium ac sibi jam traditum plenius possidendum, et suæ servituti subjugandum, et ad quæcunque vellet noxia agenda trahendum: in quem antè introiverat, quasi alienum, ad tentandum et decipiendum. Intravit in eum ut totum eum occuparet: et quem malignis cogitationibus obligaret, jam ipso impietatis opere possideret. Ingratus enim beneficiorum Christi, factus est in potestate Dæmonis magis quam antè. Ludolphus, Vita Christi, cap. lv. p. 575.

gather the band of soldiers from the Priests and Scribes, with their lanterns and weapons, Jesus would be at the Mount of Olives, ready to deliver Himself up.

The departure of Judas would seem to have been a relief to the over-burthened mind of the Redeemer. He exclaimed, "Now is the Son of Man glorified, and God is glorified in Him.[1]

[1] "Filius hominis incipit pleniùs clarificari. Nam nunc Filius hominis est proditus, abjectus, contemptus, mors instat, condemnatio ab iniquissimis jam fores pulsat: nunc proditor et Pharisæi impiis suis conciliis adversus Filium hominis captatis, gloriam Ejus procurant, tantùm abest ut ignominiosa cruce Ipsum sint sordidaturi. Hæc omnia Filius hominis pro gloria ducit, quæ re vera sunt suæ glorificationis instrumenta, et quibus glorificari meretur. Id est, Advenit tandem tempus ut morte meâ finiam tempus humilitatis meæ: et auspicer tempus gloriæ: quo et in Me glorificetur Deus per universum orbem: tam enim prope accessit tempus meæ mortis, ut quod cœptum est, jam factum concipiam, ut nunc Mihi videar Christus per universum mundum adorari, quo pacto et Deus in Me glorificabitur." Guilliaudus, in Joan., p. 396. See this passage forcibly explained by Barradius, quoting Euthymius, Theophylact, and Chrysostom, vol. iv. cap. xv. pp. 68, 69.

"'Nunc (inquit) clarificatus est Filius hominis.' Quare nunc? Nunquid quia exiit qui tradat, quia imminent qui tenent et occidant? Itane nunc clarificatus est, quia propè est ut humilietur amplius: Cui jam impendet ut alligetur, ut judicetur, ut condemnetur, ut irrideatur, ut crucifigatur, ut interimetur? Hæcne est clarificatio, an potius humiliatio? Nonne, quando miracula faciebat? ait tamen de Illo ipse Joannes, Spiritus non erat datus, quia Jesus nondum erat glorificatus? Tunc ergo nondum erat glorificatus, cùm mortuos suscitaret, et nunc est glorificatus cùm mortuis propinquaret. Nondum erat glorificatus faciens divina, et glorificatus est passurus humana. Mirum si hoc Deus Ille Magister significabat et docebat his verbis. Altius est perscrutandum Altissimi dictum, qui Se aliquantum manifestat, ut inveniamus: et iterum occultat ut inquiramus, et de inventis ad invenienda, tanquam passibus innitamur. Video hîc aliquid quod præfiguret magnum aliquid." Augustin, In Evang. Joan., Tract. lxiii. § 2.

"Gloriatio sane Ecclesiæ Catholicæ est quælibet Christi actio: gloriationum vero gloriatio, Crux est. Quod probè callens, Paulus ait; 'Mihi absit gloriari, nisi in cruce Christi.'" "Crucis corona [seu gloria] et eos qui per ignorantiam cœci erant illuminavit, et omnes sub peccato detentos solvit, et universum hominum mundum redemit. Neque tibi mirum videatur, totum orbem redemptum esse. Non enim nudus homo, sed unigenitus Dei Filius erat, qui eâ causâ moriebatur." "Ne nos itaque pudeat crucis Salvatoris, imò potius de eâ gloriemur." Cyril Hieros. Cateches. xiii. §§ 1, 2. Op. pp. 182, 183.

"'*Nunc clarificatus est Filius Hominis.*' Quasi dicat, Judas jam exiit ad Me prodendum et occidendum, ergo imminet Mihi crux et mors, quæ adeò non cedit Mihi ad ignominiam, ut per eam summè sim glorificandus. In eâ enim agnoscetur non tantùm esse Filius hominis et Homo, sed et Filius Dei ac Deus: agnoscetur enim in humanitate meâ latens Divinitas, ex obscuratione solis, et scissione petrarum, ex apertione sepulchrorum, et sepultorum resurrectione, ex concussione totius terræ, &c., hæc enim omnia significabant Deum pati, et mori in cruce.

If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him." The Father and the Son are mutually glorified in each other.[1] In every circumstance of the Messiah's Life God had been glorified, and especially He would be so in His Death, Resurrection, and Ascension.[2] The essential Glory of God could neither be increased nor diminished; for that which fills all space and time,—which is infinite and eternal, must be unchangeable. Yet the Father would be glorified in the salvation of the World by the atonement of the Cross; and His Glory would be reflected back on the Well-beloved Son, in the Glory which He had with the Father "before the World was." As St. Paul says, "He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name, which is above every name; that at the name of JESUS every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father."[3]

Then He added, "Little children, yet a little while I am

Item ex ejus effectu: nàm per crucem subjugabo Mihi totum mundum, omnes dæmones, ac peccatum, mortem, et gehennam, quasi omnium Deus et Dominus. Ita. S. Chrysostom, Cyrillus, Origenes, Theophyl. Euthymius. Ubi nota, Per hæc signa, et per hos effectus Deus et Deitas Christi non tantùm clarificavit humanitatem Christi, sed et Seipsam quoque; in iis enim apparuit immensa Deitatis Christi bonitas, potentia, sapientia, majestas et gloria." Corn. à Lapide, vol. ii. p. 342.

[1] "Christus factus obediens Patri usque ad mortem crucis, hac suâ obedientiâ, reverentiâ et sacrificio summè clarificavit, id est, honoravit et glorificavit, Deum Patrem; hinc vicissim Deus Pater clarificabit et glorificabit Filium '*in Semetipso*,' nimirum declarando et demonstrando Divinitatem in Ipso latentem: idque fecit, '*continuo*' et citò, quia die tertia Eum à morte redivivum et gloriosum suscitabit, ac 40 die triumphantem in cœlum conscendere, et die 50 Spiritum sanctum è cœlis in Apostolos mittere efficiet, è quibus omnibus maximè clarescet latens in Eo gloriosa Divinitas. Per hæc omnia enim innotuit toti mundo Jesum non tantùm esse hominem, sed Deum Deique Filium. Ita Cyrillus, et Chrysostom. Duplex, ait Origines Hom. vi. in Exod., fuit Christi glorificatio; prior in morte, qua glorificatus est in humilitate mortalitatis; posterior in resurrectione, qua glorificatus est in sublimitate immortalitatis." Corn. à Lapide, vol. ii. p. 342.

[2] See Chapter lxvii. of the Narrative, p. 586.

[3] Phil. ii. 9—11.

ith you. Ye shall seek Me, and as I said unto the Jews, Whither I go, ye cannot come,' so now I say to you." As the our of separation draws on, He seems to speak to them with eculiar tenderness, and calls them by the endearing names f "children," and "friends:" as immediately afterwards He ays, "Ye are My friends;" "henceforth I call you not ervants:" "but I have called you friends." He tells them ey must needs part; and as in His Glorified Body He ould ascend into the Heavens, thither they could not come. ut that they might be a comfort and support to each other fter He was gone, He addresses these memorable words to em, "A new commandment I give unto you, That ye love one nother; as I have loved you, that ye also love one another. y this shall all men know, that ye are My disciples, if e have love one to another." He calls it a "new commandment,"[1] though they had constantly heard it before, s if He would make it the crowning law of the Gospel. is *the Golden Precept of His New Kingdom*, to which all en are to mould their hearts and tempers. And He sums the whole order of His teaching by an earnest and last peal to His own example,—"As I have loved you, that ye love one another." He never tires of this topic, so conial to His own Divine tenderness. He declares Love to the condition, and the test,—the very badge of Christian

) quàm pulchrum, quàm admirabile, quàm divinum est hoc novum dilectionis itum! In hoc (inquit Dominus) cognoscent omnes quia discipuli mei estis, si mem habueritis ad invicèm: si dilectionem (inquit) habueritis ad invicèm, licet dilexi vos: quia hæc dilectio nova est, pulchra est, et mundo incogia nescit diligere mundus, neque quisquam, nisi a Christo fuerit edoctus: r autem, cum illa infunditur: non solum lumine, quæ est nuda cognitio, inis ardore, quæ est Christiformitas, et inflammata Christi assimilatio. cognoscuntur per hanc tam raram dilectionem, quòd discipuli Dei sunt, Deo perfusi, quicunque in mundo tales sunt amatores. Quos multimundo Deus, per suam magnam et ineffabilem miserationem. Amen." is in Joan., pp. 633, 634.

dicat, Schola mea est doctrina et disciplina dilectionis; schola mea ia charitatis; si ergo Me doctorem audire et sequi, si discipuli mei tales ab omnibus haberi et agnosci cupitis, vos invicem diligite. Hoc gium soli concessum est charitati: Non enim miracula, non ingenium, itia, non robur, non quid aliud, sed sola dilectio facit nos Christi it Chrysost. Ipse enim dilectionis est Magister, primipilus, rex, eps." Corn à Lapide, vol. ii. pp. 343, 344.

discipleship,[1] by which they shall prove themselves to be His, and be recognized as such before the World; "By this shall all men know that ye are My disciples, *if* ye have love one to another." This "*if*" clearly implies, that all who have not this love,—all who are proud or harsh, unpitying, unsympathising, and selfish, may be known for certain *not* to be His.[2] Though they may profess great zeal for Christ, they grievously mistake His Gospel: as St. Paul declares, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."[3]

According to St. John, the Discourse was here interrupted by Peter. His Master having just before said, "Whither I go ye cannot come," he asked, "Lord, whither goest Thou? why cannot I follow Thee now? I will lay down my life for Thy sake." This was probably the moment when Jesus turned to him and said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." From this "*I have prayed for thee*," we may learn the subject of those frequent prayers to His Heavenly Father, sometimes in desert places, sometimes in the presence of His disciples,—either in short aspirations, or

[1] "Symbolum, sive signum vivum, è quo cognosci debent discipuli Christi, in Cujus verba juraverint, est Dilectio. Procul dubiò Deus suapte naturâ Dilectio sive Charitas est. Facies ergo atque imago Christi nobis insculpta, qua sui esse cognoscimur, est dilectio, quæ omnes virtutes in se complectitur, ac omnia in se bona continet, ut docet Paulus 1 Cor. xiii. 1—13. Proinde quâ quæso aliâ coronâ, alio torque atque signaculo discipulos Christi cognoscere possumus, quàm vinculo charitatis? Nam quemadmodum qui artem fabrilem didicit, ostendit se operibus suis ab opifice ferrario didicisse artem fabrilem: ita qui charitatis officia et mutuam inter se beneficentiam exercent, non alterius quàm Christi (qui Charitas est, et supremam habet charitatem) se discipulos fatentur. Quòd 'discipuli mei estis,' id est, quòd in Me creditis, quòd justificati et sanctificati estis." Guilliaudus, In Joan., p. 399. "Discipuli Legisperitorum ex receptis quibusdam sententiis et interpretationibus legis noscebantur; Pharisæorum, ex habitu et cæremoniis; Joannis Baptistæ, ex vitæ austeritate et jejuniis: at discipuli Christi, quo signo nisi imitatione Magistri, id est mutuâ dilectione? Hac notâ insignis fuit illa primorum temporum Ecclesia, cùm esset credentium cor unum et anima una. Sed et ejusmodi maximæ dilectionis, inquiebat Tertullianus, nobis notam inurit apud quosdam: vide, inquiunt, loquentes de Christianis, ut invicem se diligant." Bernardus Lamy, Com. in Harm., p. 520.

[2] Stier's Words of the Lord Jesus, vol. vi. p. 171.

[3] 1 Cor. xiii. 1.

when "He continued all night in prayer."[1] It is not over-bold to believe, that He rather interceded for the World which He came to save, than prayed for Himself. Peter, unconscious of his weakness, makes answer by a rash pledge of stedfastness; "Lord, I am ready to go with Thee both into prison, and to death:" "I will lay down my life for Thy sake." This mistaken self-reliance brings down upon him a sad prophecy. Jesus, knowing who would *deny*, as well as who would *betray* Him, said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me." Or, according to St. John, "Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, The cock shall not crow till thou hast denied Me thrice." Afterwards indeed, when Peter should be enlightened by the Holy Ghost, he would nobly fulfil his pledge to lay down his life for the Glory of his Divine Master. But too surely the Lord's words will come to pass before to-morrow's morning-watch.[2]

[1] Luke, vi. 12.

[2] See the passage in St. Luke xxii. 35—38, "He that hath no sword, let him sell his garment and buy one," &c., explained by Corn. à Lapide, vol. ii. p. 167, and Bernardus Lamy, pp. 520, 521.

CHAPTER LXX.

THURSDAY IN HOLY WEEK, THE EVE OF THE CRUCIFIXION, CONTINUED—CHRIST COMFORTS HIS DISCIPLES IN A PARTING DISCOURSE—DECLARES THAT IN HIS FATHER'S HOUSE ARE MANY MANSIONS—HE IS THE WAY, THE TRUTH, AND THE LIFE—HE IS ONE WITH THE FATHER—REVEALS THE MYSTERY OF THE HOLY TRINITY—PROMISES THE GIFT OF THE HOLY GHOST THE COMFORTER—HIS PRAYER TO THE FATHER FOR HIS DISCIPLES, AND FOR ALL WHO BELIEVE IN HIM, THAT THEY MAY BE ONE WITH HIMSELF, AND WITH THE FATHER.

John, xiv., xv., xvi., xvii.

JUDAS, "when he had received the sop, went immediately out; and it was night." Then the Messiah continued His Discourse with the Apostles,—that memorable Discourse, which occupies four Chapters of St. John's Gospel. It is the soothing farewell of a benign Master, full of comforting words, to be treasured up in their memories, and to sustain them under all their future sufferings for His Name's sake. Before He is snatched away from them by the most cruel of deaths, He prepares their minds for the event; and reveals to them the precious gifts, which His loving Providence had in store for them, and for the World after them. Holy men of all times have delighted to dwell on the beauties of this Divine Discourse, which may be called the summing up of the rich promises of Christ to His Church, and is indeed most worthy of our constant contemplation and study. We could never tire of dwelling upon each sentence, so full of love and consolation: but the night wears on, and we must go forth to

Gethsemane. In a narrative of this kind we can but slightly notice a few passages, which it would be impossible to pass by.

1st. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's House are many mansions:[1] if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." He consoles them amid the sadness of His approaching departure, strengthens their faith for

[1] "Christus consolatur Apostolos, ne propter suum discessum adeò perturbentur, ut animi despondeant: et omnium maxima solatia affert contra scandala crucis. '*In domo*,' id est in vita beata et æterna, sunt '*mansiones multæ*,' id est, sufficiens, capax, spatiosus, et amplus, et locus glorificationis, pro omnibus verè credentibus: sive '*mansiones*,' hoc est electiones sunt paratæ ab initio, Ephes. cap. primo, 'Elegit enim Deus suos ante mundi constitutionem in Christo.' Rogabis, Si paratæ sunt electiones ante jacta mundi fundamenta, cur igitur venit Christus? quid Illo egemus? Respondeo; Electi quidem sunt antequam mundi fundamenta jacerentur, sed in Christo et per Christum. Ut enim nemo in filium est adoptatus, nisi per Christum: ita nemo est electus nisi in Christo, et per Christum Mediatorem et Intercessorem. Rogasti cur venerit Christus: Hunc certò scias huc venisse, ut mansiones anteà paratas revelaret, ut electionis januam aperiret, ut sterneret viam ad vitam, ut juberet portas cœlestes reserari, dicens; 'Attollite portas principes vestras, et elevamini portæ æternales, et introibit Rex gloriæ:' ut ingrediatur in sancta non manufacta, sed in ipsum cœlum, ut Deo pro nobis appareat. Non enim ut Ipse appareret Deo Patri ascendit in cœlos, qui et fuit et erit, imò verè est semper cum Illo: sed nunc ascendit ut Deo Patri inaudito quodam pacto, quasi homo appareat." Guilliaudus, In Joan., p. 405.

"Quem servum exaudiet Dominus, qui in Ipsum non credit, non sperat, sed desperat, et ducit Dominum suum quasi crudelem et austerum; Qui non solum bonus est, verumetiam plusquam bonus, immò Bonitas ipsa? O fides, cordium serenitas, et sedatio! O infidelitas, cordium inquietudo et turbatio! Absit ergo turbetur cor fidelium, sed credant in Deum Patrem Domini nostri Jesu CHRISTI, et in Dominum nostrum Jesum CHRISTUM; quia Pater Deus est, et Filius identidem Deus. Et qui credunt, quid expectare debent? sane mansionem apud Eum Cui soli credunt, et in Quem solum credere debent: in Quem solum dico, ut Deum; sed non solum, non unicum juxta discretionem hypostaseon: sed hoc modo trinum, Patrem, Filium, et Spiritum Sanctum, etsi Deum unicum. Et rursum turbari non debemus ob idipsum, quod innuit Dominus dicens, 'In domo Patris mei multæ mansiones sunt.' Quid ergo turbari debemus, si quandiu sumus in hoc mundo, Autorem vitæ nostræ ubi nunc est sequi non possumus? Mansiones ibi sunt multæ, quas Summus Paterfamilias non vult manere vacuas, sed peregrinis hujus exilii, qui fide ad Ipsum peregrinantur, peractâ mortali peregrinatione, eas implere. Et hæ mansiones sunt justorum stationes ab æterno definitæ: ut in ordine justorum nulla sit confusio, ut neque in hierarchiis et ordinibus angelicis. Hæ sunt justorum sedes." Stapulensis, In Joan., p. 636.

the future, and speaks of Heaven under a new figure, not as a Kingdom, but as a Home, where the blessed shall hereafter live for ever in the Presence of His Father, Who is the centre of all joy,—without Whom Heaven would be no Heaven of bliss. And that the distance of futurity might not render their vision of the promise doubtful, He proceeds to explain how they should receive beforehand an earnest of its fulfilment in *His Spiritual Presence* with them on Earth. "I AM THE WAY, THE TRUTH, AND THE LIFE: NO man cometh unto the Father but by Me." All are invited to His Father's mansions: He is the only WAY[1] of access, the only Mediator; not the pattern only of all holiness and truth, the substance or truth of every Scripture shadow and type, and the Word of Truth, but *the* TRUTH itself:[2] and He is the LIFE; to Him they must live on Earth, that by and through Him they may see God, and live eternally.[3]

[1] "Hinc patet quòd Christus sit via; Primo, quia Ipse per meritum Passionis suæ nobis viam in cœlum aperuit: ita Jansenius et Maldonatus. Secundo, quia Ipse suâ doctrina nobis viam eandem ostendit. Tertio, quia Ipse inspirat nobis fidem, gratiam et sancta opera meritaque, quibus quasi viis tendimus ad vitam æternam. Quarto, quia Ipse hanc vitam in cœlum suâ sanctâ vitâ et passione præivit primusque calcavit, ut Eum in eâdem sequentes et imitantes, perveniamus ad cœlum quò Ipse ascendit et pervenit." Corn. à Lapide, vol. ii. p. 346.

[2] "Not any of the prophets, nor any Apostles, nor any other of God's interpreters, if ever so truthful, could say, 'I am the Truth;' though he might say, 'I speak the truth.'" "Therefore, to *be* the Truth is one thing; to *speak* the truth is another: and Christ, who says 'I am the Way, the Truth, and the Life,' declares something higher than 'I point the way, I teach the truth, I invite all men to life,' which any minister of Christ may say. But He is in all things what He declares Himself to be, and such He only is, and such none other can be. For He alone is the Word of God, by Whom all things were made, by Whom all things subsist, Who, having taken upon Him our flesh, could alone mediate between God and us, 'and be the Way, the Truth, and the Life.' For only by the Word of God, and by His dispensation, predestined from eternity, is 'the Way, the Truth, and the Life.'" Musculus, Comment. in Joan. Evang., p. 541.

[3] "Christ is our Life in a threefold sense; our Life in the body, because men and all living creatures live by Him; our Spiritual Life, because the regenerate and faithful, being raised from the death of sin to a life of piety and holiness, live in Him; and our Heavenly Life, because after this life we shall live with Him in eternal bliss of body and soul." *Ibid.*, p. 542.

"'The Way, the Truth, and the Life.' Ego, secundùm quod homo, Dei et hominum mediator, advocatus, pontifex, hominum et Dei placator, sum Via, quâ itur ad Patrem spirituali accessu, amando, contemplando et obediendo; Veritas et Vita secundum naturam divinam. Ego enim et Pater sumus una,

2nd. He again declares, as He had done many times before, the essential Oneness of the Father and the Son. "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and HAVE SEEN HIM. Philip saith unto Him, 'Lord, show us the Father, and it sufficeth us.' Jesus saith unto Him, 'Have I been so long time with you, and yet hast thou not known Me, Philip? HE THAT HATH SEEN ME HATH SEEN THE FATHER: and how sayest thou then 'Show us the Father?' . . . Believe Me, that I AM IN THE FATHER, AND THE FATHER IN ME. . . . All things that the Father hath are Mine." No words can be more express. Though He had condescended to be clothed in the nature of man, He had not disrobed Himself of Divinity.

3rd. He repeats His promise of the all-prevailing power of Prayer:[1] "Whatsoever ye shall ask *in My Name* THAT WILL I DO, that the Father may be glorified in the Son. If ye shall ask any thing *in My Name* I WILL DO IT." And again, "Verily, verily I say unto you, Whatsoever ye shall ask the

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æterna, infinita, exemplarisque Veritas, quæ est divina essentia, omnis Veritatis creatæ origo fontana, mensura, finis et causa; Sumus quoque una Vita supersubstantialis, superplena, incomprehensibilis et perfecta. Ergo cognoscendo Filium, cognoscebant quodammodo Patrem, qui est id quod Filius. Itaque Christus est Via quâ imus, Veritas in quâ ambulamus, Vita ad quem pertingimus. Via est in quantùm nos Deo reconciliat. Veritas in quantùm nos sua visione felicitat, Vita in quantùm nos suâ fruitione perfundit. Deinde ostendit quod sit Via. 'Nemo venit ad Patrem,' in præsenti per gratiam, nec in futuro per gloriam, 'nisi per Me,' id est, Me Salvatorem mundi, credendo et imitando, imo nunquam aliquis adultus est salvatus, nisi habendo fidem saltem implicitam de Christo. Unde superiùs dixit Se ostium ovium et pastorem. Ipse ergo Christus est dux noster, Ipse porta, via et janua, Ipse medius inter Patrem et nos, per cujus Incarnationem deificamur, per cujus Passionem et Mortem vivificamur, Cujus merito, virtute, et gratiâ Deo Patri conjungimur." Dionysius Carthus., In Joan., art. XXXV. fol. 356.

[1] "S. Chrysost. Theophyl. Toletus, et alii, 'petere in nomine Christi,' inquiunt, est petere per Christum, sive per Christi merita, dignitatem et auctoritatem. Christus enim sua Passione et morte meruit, ut quod Ejus nomine petimus, à Deo impetremus. Quare impetratio hæc respectu nostri est gratia, respectu Christi est quasi justitia. Nomen Ejus in Scripturis significat vires, virtutem, merita, gratiam, dignitatem et auctoritatem. 'Petere ergo in nomine Christi,' est petere allegando merita Christi, in iisque confidere, non in suis propriis; ut Deus non in nostram indignitatem et peccata, sed in faciem Christi sui respiciat, et ob Ejus sanctitatem et merita nobis donet, quod non meremur." Corn. à Lapide, vol. ii. p. 375.

Father *in My Name*, HE WILL GIVE IT YOU. *Hitherto have ye asked nothing in My Name*: ask, and ye shall receive, that your joy may be full." These promises relate to the NEW PRAYERS of the NEW KINGDOM of Christ on Earth; and they are heard both by the Father and by the Son, Who are One from everlasting, the same in Power as in Love, Both equally merciful to grant whatever is consistent with the Glory of the Godhead, which is the end and scope of all things in Heaven and in Earth.[1] Faithful disciples of Jesus have this assured pledge, on one express condition,—that they pray always "*in His Name;*"—not in the name, or through the merits, of any created being. His merits alone prevail on their behalf: for by reason of indwelling sin no man can plead his own obedience, or the righteousness of any other, as an acceptable offering to a Holy God. Christ is our Great High Priest, Redeemer, and Mediator, the channel of access to the Father's Throne: as such "He is able to save them to the uttermost that come unto God *by Him*, seeing He ever liveth to make intercession for them."[2] Again, that He might strengthen their faith, and comfort them in the parting hour, He declares the loving mercy of the Father towards all who have faith in the Son of God; "At that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you,[3] because ye have loved Me, and have believed that I came out from God."

[1] "'Quodcunque petieritis Patrem nomine meo dabit vobis.' Quid est quod Ille nomine meo, meaque causâ, recusare velit, quùm Me unicè amet, et in Cujus manu omnia dedit?" "Orare nomine Christi, est rogare credendo nos exaudiri propter promissionem et misericordiam Dei, hoc est propter Christum; Christus enim est verbum, promissio, et misericordia Dei. Tametsi ad tres Personas, unum Deum, Patrem nostrum, orationem dirigamus, nos tamen ut Trinitatis personas et hypostases confiteamur, et distinctionem in personis non autem in essentiâ constanter credamus, illarum meminimus, et uni attribuimus, quod tamen reliquis æqualiter convenit. Pater persona est ad quem nostram dirigimus orationem. Christus persona est propter quam et in cujus nomine exaudiamur. Spiritus Sanctus persona est sanctificans nostram orationem, juvans ac docens nos vere orare ut exaudiamur. 'Similiter autem et Spiritus adjuvat infirmitatem nostram.' Nam quid oremus sicut oportet, nescimus: sed Ipse Spiritus postulat pro nobis gemitibus inenarrabilibus.' Observa; Impetratio seu exanditio est effectus orationis in nomine Christi ad Patrem factæ." Guilliaudus, In Joan., p. 443.

[2] Heb. vii. 25.

[3] "Pater prævenit nos in amore, et prior amet nos, dum nos peccatores ad pœnitentiam et sui amorem vocat et excitat: quare tunc incipimus Deum

4th. In this sad and solemn moment He reveals to His chosen disciples, more clearly than He had ever done before, the great mystery of the Three Persons of the Sacred Trinity. He saw that their hearts were troubled; and He desired to sustain their courage by the promise of a blessing, which no words can measure, but which a stedfast Faith can realize, and make its own. The last legacy of the Messiah to His Church was the pledge of a Divine Comforter in the PERSON of the Holy Ghost, the Paraclete, co-equal in Eternal Godhead with the Father and the Son, proceeding from Both, and One with Both; having neither beginning nor ending. In and by the Holy Ghost all gifts of Heaven are blessed and quickened. "If ye love Me, keep My commandments; and I will pray the Father, and HE SHALL GIVE YOU ANOTHER COMFORTER, that He may abide with you for ever; even the Spirit of Truth, Whom the World cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.[1] I will not leave you comfortless; I WILL COME to you." "If a man love Me, he will keep My words: and My Father will love him, and WE WILL COME unto him, and make Our abode with him." Not all the brightest objects of the World can weigh

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amare, tuncque Deus nobis charitatem, et gratiam justificantem infundit, qua nos facit amicos et filios Dei. Quare tunc majori amore nos redamat, tanquam suos amicos et filios. Hinc patet charitatem esse amicitiam inter Deum et homines: ipsa enim facit ut nos amemus Deum, ac vicissim ut Deus amet nos, sicut amicus amat amicum, et vicissim ab eo redamatur." Cornelius à Lapide, vol. ii. p. 376. See also Dionysius Carth. to this point, too long to quote; In Joan., art. xl. fol. 366.

[1] "Rationem reddit cur mundus non sit hujus Spiritus capax: quia quum Ille cœlestis sit, et mundus habeat oculos crassos, qui non nisi crassis ac terrenis delectantur, neque videt, neque novit Illum: non habet oculos contemperatos, ob id non videt. Qui quum cœcus sit et ignorans, nec videt fide, nec novit, id est nec credit in Eum. Non habet mundus invisibiles oculos, quibus invisibiliter videtur Spiritus Sanctus, qui tacitus arcanis animi sensibus illabitur, sicubi sedem congruam reperit. Observa; his verbis, '*videt*' et '*scit*,' contemplationem et visionem significat. Quicquid nostrum est ex se, neque videre neque cognoscere potest Spiritum: quùm si velimus hunc habere Spiritum, sequentes Christum, oporteat abnegare nosmetipsos. 'Qui enim vult Me sequi (inquit Christus) abneget semetipsum, et sequatur Me.' Ergo qui hujus mundi sunt sapientissimi, sanctissimi, ditissimi et potentissimi (quos mundus suscipit ac miratur) neque vident, neque cognoscunt Spiritum Dei: nam sibi placent." Guilliaudus, In Joan., p. 417.

in the balance against this single Divine saying;[1] for all the promises of earthly possessions are nothing to compare with

[1] "'Et ad eum veniemus,' Ego et Pater, et consequenter Spiritus sanctus: ubi enim est una Persona divina, ibi sunt ceteræ duæ: quasi dicat, Esto Ego post resurrectionem ad vos solos visibiliter sim venturus, tam invisibiliter per gratiam meam veniam ad omnes fideles, qui in Me credunt, et Me meamque doctrinam diligunt et servant; atque sicut Ego veniam ad eos, sic veniet et Pater et Spiritus sanctus, ut in anima ejus maneamus et habitemus, quasi in domo et templo nostro. Nota, Deus qui ubique est, ideoque immobilis, dicitur venire et manere, non per loci mutationem, sed per novam operationem, quam hôc vel isto loco exercet. Sic hîc dicitur venire ad fideles et justos per gratiam, et novam operationem, quia scilicet eos in justitia conservat, promovet, tuetur, et unà cum libero eorum arbitrio ipsum juvans cooperatur: prævenit enim eorum intellectum sua illuminatione, et voluntatem sua pia affectione: quâ eam impellit ad bona opera, licèt ardua, eique suæ gratiæ concursu ad eadem efficienda collaborat." Ita S. August. Chrysost. Cyrill. et alii.

"Audi S. August. 'Dilectio Sanctos discernit a mundo, quæ facit unanimes habitare in domo, in quâ facit Pater et Filius mansionem, qui et dilectionem donant quibus in fine donabunt suam manifestationem; veniunt ad nos, dum venimus ad Eos: veniunt subveniendo, illuminando, implendo; venimus obediendo, intuendo, capiendo.'"

"Denique piè S. Bernard. Sermo. 3 de Adventu: 'Beatus, inquit, ad quem mansionem facies, Domine Jesu. Beatus, in quo sapientia ædificat sibi domum, excidens columnas septem: beata anima, quæ sedes est sapientiæ. Quænam est illa? Anima utique justi. Meritò planè, quia justitia et judicium præparatio sedis Tuæ. Quis in vobis, fratres, qui desiderat in anima sua sedem parare Christo? Ecce quænam illa serica, quæ tapetia, quod pulvinar oporteat præparari? Justitia et judicium, inquit, præparatio sedis Tuæ. Justitia virtus est, quod suum est unicuique tribuens. Tribue ergo tribus quæ sua sunt. Redde superiori, redde inferiori, redde æquali, cuique quod debes, et dignè celebres adventum Christi, parans Ei in justitiâ sedem suam.'" Corn à Lapide, vol. ii. pp. 352, 353.

"O superadmiranda et incomprehensa Christi benignitas, et erga nos miseratio, qui non dedignatur supplex pro nobis rogare Patrem, ut det nobis Spiritum suum, Spiritum veritatis, Spiritum Sanctum! Et quis non putet Ipsum exauditum iri? Quod qui credit, quomodo non habeat Spiritum Sanctum? Habet profectò omnis qui credit, videat tantùm ne Spiritui Sancto qui habitat in ipso contumeliam faciat: Spiritus enim sanctus disciplinæ effugiet fictum, et auferet Se à cogitationibus, quæ sunt sine intellectu, et corripietur à superveniente iniquitate. Insuper Ille est Spiritus intelligentiæ sanctus, unicus, multiplex, disertus, mobilis, incoinquinatus, suavis, amans bonum, acutus, quem nihil vetat benefacere, humanus, benignus, stabilis, certus, securus, omnem virtutem habens, omnia prospiciens, et qui capiat omnes spiritus intelligibiles, mundus, subtilis. Hunc (si in Ipsum credimus) rogat nobis à Patre suo dari Altissimi Filius. Et si rogat, dabit. Rogabo, inquit, et dabit. Et quid intelligit per '*alium*' Paracletum? Alium Consolatorem: nam Pater Consolator est, dicente Paulo, (2 Cor. i. 3,) 'Pater misericordiarum, et Deus totius consolationis, qui consolatur nos in omni tribulatione nostrâ!' Dominus noster alter Consolator: nam quid hîc aliud facit, quàm consolari suos discipulos? Et quid per universum

the Presence of the eternal Father, and His ever-blessed Son, in the unity of the Holy Spirit, in the soul of man. Love of Christ, and obedience to His commands, which are all summed up in love to God and to His creatures, are the simple condition required for this Heaven on Earth, leading up to the mansions of His Father's House. To all who accept the offer He says, "The Comforter, Which is the Holy Ghost, *Whom the Father will send* in My Name,[1] He shall teach you all things, and bring all things

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Evangelium, quam universum lætificare et consolari mundum?" "Et Dominus postea [dicit] ad discipulos, 'Iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollet à vobis.' Et Ipse sic Consolator est, quòd est gaudium universæ terræ, sicut scriptum est, 'Viderunt omnes termini terræ salutare Dei nostri. Jubilate Domino omnis terra, cantate et exultate et psallite.' Ps. xcviii. 4, 5. Et alius Consolator ex hoc loco est Spiritus Sanctus. Tres ergo sunt Consolatores, Pater, Filius, Spiritus Sanctus: sed in divinitatis naturâ unus Consolator Deus." Stapulensis, In Joan., p. 641.

"Dicitur Spiritus Sanctus Consolator, quoniàm animam recreat, lætificat; itemque Advocatus, non quòd sit minor Patre et Filio, sed quoniam corda eorum quos replet facit Deum jugitèr invocare et mitigare, juxta quem sensum dicit Apostolus, 'Ipse Spiritus postulat pro nobis gemitibus inenarrabilibus.' Denique Christus dicendo, 'alium Paracletum dabit vobis,' insinuat quod et Ipse nobis à Patre datus Consolator et Advocatus, de quo asserit Paulus, 'Per Christum abundat consolatio nostra;' et Johannes, 'Advocatum habemus apud Patrem, Jesum Christum justum, et Ipse est propitiatio pro peccatis nostris.' Sed quærendum est quod Christus promittit. 'Si diligitis Me, mandata mea servate;' et postea subdit, 'Et Ego rogabo Patrem, et alium Paracletum dabit vobis, quasi aliquis possit Christum diligere, Ejusque præcepta implere, antequàm Spiritum Sanctum susciperet? Et respondendum, quòd Christus loquitur de donatione Spiritûs Sancti a Patre, non quòd ad primam Spiritus Sancti infusionem, sed quantùm ad pleniorem suorum charismatum communicationem, sicut ait Apostolus, 'Deus spei repleat vos omni pace et gaudio in credendo, ut abundetis in spe et virtute Spiritus Sancti:' et alibi, 'Æmulamini charismata meliora.'" Dionysius Carth., in Joan., art. xxvi. fol. 357.

[1] "Non secundum Deitatem Spiritus Sanctus mittitur: immobilis enim est, ubique est: sed hæ voces, '*Mitti*,' '*Legari*,' '*Descendere*,' et hujusmodi, operationem insinuant, donum Ipsius Spiritûs; non autem Ipse Spiritus mittitur, ut docet nos locus ille Actorum, cap. 1. [Lucas, xxiv. 49.] 'Manete in Hierusalem donec induamini virtute ex alto,' 'et accipietis virtutem Spiritus Sancti in vos.' Alia est virtus quæ conceditur, et alius est Ipse Spiritus Sanctus qui concedit, dividens singulis prout vult, 1 Cor. xii. Ratione doni et speciei visibilis mitti dicitur visibiliter: quùm autem donis suis illabitur mentibus hominum invisibilitèr mittitur. Patri quidem '*mittere*' attribuitur non proprietate, quum etiam Filius mittere dicatur Spiritum Sanctum; infra cap. xv. 26, 'Quum venerit Paracletus quem Ego mittam:' imo et Ipse Spiritus Sanctus mittet Seipsum, hoc est donum, (ut docent doctores Theologi) sed quâdam appropriatione, Filio non discordi, Pater mittere dicitur." Guilliaudus, In Joan., p. 423.

to your remembrance, whatsoever I have said unto you." Again, "When the Comforter IS COME, *Whom I will send* unto you from the Father, even the Spirit of Truth, Which proceedeth from the Father, He shall testify of Me." And once more, "It is expedient for you that I go away:[1] for if I go not away, THE COMFORTER WILL NOT COME unto you; but if I depart, *I will send Him* unto you." "I have many things to say unto you, but ye cannot bear them now. Howbeit when HE, THE SPIRIT OF TRUTH, IS COME, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. ALL THINGS THAT THE FATHER HATH ARE MINE." Thus Christ declares, speaking of Himself,—*I will come* unto you, *I will send* the Comforter unto you; speaking of the Father, —*He will send* you the Holy Ghost; speaking of the Father and Himself,—*We will come* unto you; speaking of the Holy Ghost,—*He will come*, that He may abide with you for ever.

Truly we may say, that we are compassed about by great mysteries, living in a Spiritual World, in the very Presence of the Sacred Trinity. At every step of the Gospel new scenes

[1] "'Si non abiero, Paracletus non veniet ad vos.' Hoc est, ideo expedit ut abeam, non recessurus à vobis, sed in regnum Patris mei intraturus, ut mittam vobis Spiritum sanctum, qui primùm vos doceat verbi jam crediti veritatem, ne aberrantes carnale regnum in Me speretis: deinde ut confirmet vos in omnibus afflictionibus, et futuris calamitatibus. 'Nisi enim abiero;' hoc est, nisi morte meâ in regnum spirituale ingrediar, non revelabitur vobis Spiritus Consolator. Nam Christus multa erat concionatus de regno, de vita, de justititia. Itaque quamdiu corpore fuerat præsens Apostolis, nihil aliud in Ipso expectabant, quam carnale regnum, corporalem vitam, et justitiam externam. Posteaquam autem resurrexit, et in cœlos ascendit, Spiritùs revelatione manifestatum est, quòd Christi regnum non sit corporale, nec vita Ejus carnalis, turpissimâ enim morte condemnatus est, sed quòd et regnum et vita Ejus sunt spiritualia; hoc est, divina et æterna." Brentius, in Evang. Joan., p. 960.

"'Si autem abiero, mittam Eum ad vos.' Non sic abiit, ut plane non sit nobiscum, sed subduxit se ab oculis nostris ad dexteram et postestatem Patris, ut omnia adimpleat, ac veriùs ac præsentiùs nobiscum sit, quàm si semper visibiliter ab oculos carnales esset positus: adeò ut Christi abitus nihil aliud sit, quam quòd Sese a corporali aspectu subduxerit, et in æqualem Deo potestatem intraverit, ut nobiscum totus, quantus quantus est, perpetuò vivat." Ferus, in Joan., p. 485.

open to our delighted view. We are like travellers in a mountain country, who with much toil gain first one great height, and then another and another, till they reach the highest; and from thence look over the bright magnificent prospect, as upon a new world: for such indeed Christ's Kingdom is,—full of Heavenly heights, which the eye of Faith can never tire to behold. In the course of His Ministry He had gradually unfolded the mysteries of His Own Nature; and as He drew near to His Cross, He had more and more clearly foretold all His sufferings; how, and when, and where they should be endured; and how He would rise again, and ascend up into Heaven. And now, ere He departs, He speaks to the disciples openly of the Sacred Trinity,[1] as the consummation

[1] "'Alium Paracletum' Spiritum Sanctum appellat, non quia Patri et Filio consubstantialis non sit, sed quia in propria persona et subsistentiâ esse intelligitur. Spiritus enim neque Pater est, neque Filius, sed Patris et Filii Spiritus est, ab utroque veluti ab uno principio procedens. Alius Pater, alius Filius, alius Spiritus Sanctus. Neque est aliud à Patre et Filio, quibus est consubstantialis: neque minor, neque major: sed per omnia æqualis. Facessat hinc Sabellius dicens, unam personam Patris, et Filii, et Spiritus Sancti. Ecce, audit '*Alium Paracletum*' dabo. Confundatur Macedonius, qui dicet alterius substantiæ esse Spiritum, et minorem Filio. Ecce audit Spiritum esse personam sicut et Filium: ergo quum Spiritus sit divina persona, oportet Spiritum consubstantialem esse Filio, sicut et Filius consubstantialis est Patri. Catholica fides constanter confitetur trium Personarum in divinis unam esse Divinitatem; æqualem gloriam, et co-æternam majestatem." Guilliaudus, In Joan., p. 416. "'Alium Paracletum:' alium scilicet à Me. Hinc patet quòd Christus quoque fuerit Apostolorum et fidelium Paracletus, id est primò, Advocatus, intercessor, orator, juxta illud Johannis, '*Advocatum*' habemus apud Deum Patrem, Jesum Christum. Secundò, exhortator, incitator, impulsor: tertiò consolator, ut vertit Syrus, hæc tria enim significat Græcum Παρακλητος. Sed abiens Christus, misit alium Paracletum, scilicet Spiritum Sanctum, Qui in his tribus Christo successit." Corn. à Lapide, vol. ii. p. 350.

"Nihil aliud est quàm Patris et Filii amor, persona est alia à persona Patris et persona Filii. Est revera virtus Dei, omnium vivificatrix, altrix, fotrix, et consummatrix. Cujus solius afflatu fit, ut Deum et cognoscamus et amemus, similesque Illi tandem evadamus. Qui Spiritus est arrabo et pignus gratiæ, 2 Cor. i., et reddit testimonium cordi nostro quòd sumus filii Dei, dùm clamamus Abba Pater, Rom. viii. et 2 Cor. vi. Interdum vocatur à donis suis: nam Spiritus aliquando naturam significat: ut quum dicitur, 'Spiritus Domini requiescet,' signatur natura Spiritus. Rursus Spiritus Dei vocatur Spiritus Patris, Spiritus Filii, Spiritus vitæ, Spiritus veritatis, Spiritus sanctificationis, segregationis, promissionis, consilii, fortitudinis, id est Spiritus qui adoptat, sanctificat, segregat. Idem est dicere, Spiritus Dei, Spiritus Christi, et Spiritus Ejus qui suscitavit Jesum à mortuis. Dicitur Spiritus Sanctus unctio, quòd sicut per unctionem olim sacerdotes et reges ad officia sua deputabantur, et toti idonei

of His teaching,—that in the One God are Three Persons of One Nature, Substance, Power, Wisdom, Glory, and Eternity. God, in the Holy Trinity, is not only enthroned in that light which no man can approach, but spiritually present also in His Kingdom on Earth, answering the petitions of all who pray to Him in the Blessed Name of Jesus; and ever ready to bestow upon them higher joys, as citizens of His New Jerusalem, if by the grace which He freely bestows, they have faith and love to believe, faith and love to obey.

The Holy Ghost, as the source of spiritual life to believers, is the Comforter, the Paraclete, the Advocate of all the penitent and afflicted of mankind. "*He abides for ever*" with the Church of Christ in her holy offices of Prayer and Sacraments, breathing into the hearts of worshippers the spirit of praise, and sanctifying the Water in Baptism, and the elements of Bread and Wine in the Holy Eucharist. This new Revelation was too high, too deep, for the present understanding even of the chosen Eleven. Until the Day of Pentecost, Peter, James, and John, Thomas, Philip, and the rest, had their eyes holden, that they could not discern the hidden things of Christ's spiritual Kingdom. In this parting hour He still speaks unto them in proverbs; but He declares "the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father." They listened to His words; they understood them not; but they would afterwards by the Spirit have

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declarabantur: ita ad vivendum et glorificandum Deum electi per Spiritum Dei instituuntur et idonei non tàm declarantur quàm efficiuntur. 1 Joan. ii. 20." Guilliaudus, In Joan., p. 423.

"Crede in Spiritum Sanctum, deque eo idem sentito quod de Patre et Filio accepisti; non autem secundum eos qui contumeliosa de Ipso docent. Tu igitur disce unum esse hunc sanctum Spiritum, indivisum, multipotentem; qui cùm multa efficiat, Ipse tamen non dispertitur; qui mysteria novit, et omnia scrutatur etiam profunda Dei; qui super Dominum Jesum Christum in columbæ specie descendit; qui in lege et prophetis operatus est; qui nunc quoque baptismi tempore animam tuam obsignat; cujus etiam sanctitate opus habet universa intelligibilis natura; in quem si quis blasphemam vocem emittere ausus fuerit, nec in hoc sæculo, nec in futuro, remissionem habiturus est; qui cum Patre et Filio divinitatis gloria condecoratur; quo etiam opus habent throni, dominationesque, principatus et potestates. Unus est enim Deus, Christi Pater; et unus Dominus Jesus Christus, unius Dei unicus Filius; et unus Spiritus-sanctus, qui omnia sanctificat et deificat; qui in lege et prophetis, in veteri et novo testamento, locutus est." Cyril Hieros. Cateches., iv. § 16.

them clearly revealed. For no sooner should the Holy Ghost come visibly upon them, in cloven tongues as of fire, than they should go forth enlightened,—and enlightening the dark corners of the Earth. Then they would have the gift of inspiration, and the gift of tongues, and the power to work miracles, and the privilege to establish divers orders in Christ's Holy Church, as in a Temple consecrated to His Glory, which should endure until the end of all things. In vain the Jews, and the Gentile nations, and the spirit of Antichrist, would rise up against them. In every crisis, under every torment of martyrdom, they would suffer gladly for His great Name. And in this gift of the Holy Ghost the Comforter, the faithful of all ages were to be blessed. By this they are united in the "Communion of Saints," through a mystical fellowship with the departed, and with the holy angels: by this, if they will understand it rightly, they live within view, and under the guardianship, of Heavenly powers. Such and infinitely more are the Divine truths to be gathered out of our Lord's last Discourse, when He declares, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world."

5th. What could the merciful Redeemer do more for His beloved disciples than He had already done, unless it were to intercede with His Heavenly Father that He would make good all His rich promises unto them? And this He does in words which none but the Son of God, conscious of His Divine relationship, could have presumed to utter. To analyze, and to comment upon Christ's Last Prayer, belongs to a higher class of writers. It will be sufficient here to draw attention to a few points of prominent mark, that simple readers may be persuaded to study the Prayer itself, and learn to love their Redeemer, Who hath accomplished such great things for them. It begins and ends with Intercession, not for the Apostles only, but "for them also which shall believe on Him through their word." He enters beforehand on his office of Intercessor, which would never cease, even when He should have ascended up in His Glorified Manhood, to sit on His Father's Throne. All, therefore, have an interest in this sublime Prayer, which only

the Apostles were permitted to hear, but which is recorded for the comfort of the faithful to all time.[1]

"Jesus lifted up His eyes to Heaven, and said, 'Father, the hour is come; glorify Thy Son,[2] that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the Earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with thine Own Self, with the Glory which I had with Thee before the world was."[3] Conscious of His

[1] Stier, Words of the Lord Jesus, vol. vi. p. 413.

[2] "S. Augustin, Tract. 104, et Ribera, censent gloriam hanc Christi esse resurrectionem, ascensionem in cœlum, sessionem ad dexteram Dei, et missionem Spiritûs sancti; quasi dicat, Ego pro gloria tua, et pro salute hominum, quos ab æterno elegisti, ignominiosæ morti Me offero; tu Me clarifica, ut in passione verus Filius tuus appaream; et postea resurgam et ascendam in cœlum." "Oro, O Pater, ut clarifices, id est, notum et clarum toto mundo Me efficias, ostendendo Me non esse merum hominem, sed hominem Deum, ac Filium tuum à Te missum in carnem ad salutem hominum: hoc autem oro, non propter Me, quasi Ego hujus claritatis et gloriæ sim avidus, sed ut claritas et gloria ad Te redeat, velut ad fontem et auctorem omnis gloriæ meæ, ut scilicet Ego, manifestatus et clarificatus à Te, majori pondere vicissim clarificem, id est, notum et clarum efficiam Te toti mundo." Corn. à Lapide, vol. ii. pp. 379, 380.

[3] "Gloria Divinitatis, quam Christus ab æterno habuit apud Patrem ut Filius, sedendo ad dexteram Ipsius, hoc est, Ipsi in dignitate et gloriâ par et æqualis, utpote Deus verus de Deo vero." "Fac, O Pater, ut moriturus mox resurgam et ascendam in cœlum, sedeamque ad dexteram tuam quasi Filius tuus, itaque glorificer, et ab hominibus agnoscar non tantum esse homo, sed et Deus," &c. "Triplex hîc claritas Christi significatur et involvitur. Prima est claritas increata et infinita, puta gloria Divinitatis et filiationis divinæ, quòd scilicet Ipse sit Deus, Deique Filius: hanc enim gloriam habuit apud Patrem ante mundi creationem. Secunda est claritas creata et finita, puta gloria humanitatis, quam ipsa nacta est in resurrectione, ejusque dotibus gloriosis, ac mox in ascensu ad cœlum, et sessione ad dexteram Dei. Christus enim non tantùm quà Deus, sed et quà homo, post ascensum in cœlum sedet ad dexteram Dei. Hæc enim secunda claritas [humanitatis] ostendit primam [divinitatis]: ex eo enim quòd Christus, quà homo, ascendens ad cœlum sedet ad dexteram Dei, innotuit Christum esse Deum, Deique Filium, ac ut talem sedere ad dexteram Dei, id est, illi divinitate, gloria, et adoratione esse parem et equalem." "Tertia claritas est, quà utraque claritas jam dicta manifesta est Apostolis ceterisque fidelibus. Nam cùm hi viderunt Christum gloriosè in cœlum scandere, angelos illi applaudere, ac Christum è cœlo mittere Spiritum sanctum cum operatione tot signorum et miraculorum, quibus ipsi ad Christum converterunt totum orbem: ex his omnibus, inquam, cognoverunt ipsi Christum non fuisse merum hominem, sed et Deum Deique Filium, ac ut talem sedere ad

Godhead He speaks these words. The Cross of to-morrow is in His full view; and *in that* He would be glorified: for *in that* was made manifest the Father's Love for a lost world, yielding up His Son to a cruel death for fallen man. But He looks beyond the Cross and the grave to His Ascension into Heaven; and as He had glorified His Father on earth, and finished the work which He gave Him to do, He claims again to be glorified WITH THE GLORY, WHICH HE HAD WITH THE FATHER BEFORE THE WORLD WAS. O wonderful chain of mysteries! What mind can embrace the glories of Heaven, or fathom the depths of mutual Love between the Father and the Son? Yet even this privilege shall one day be open in the realms of bliss, to those who shall see their Redeemer enthroned in Glory: for He received power over all flesh, that He might give eternal life to all the elect of the Father.

He prays for His disciples, whom God had given unto Him; He praises their faith and constancy; He declares that they belong to the Father as well as to Himself; "ALL MINE ARE THINE, AND THINE ARE MINE;" which was the strongest possible expression of the perfect Oneness of the Father and Son. He would not have His disciples taken out of the World, for they were to bear testimony to His Name; but He prays that the Father will "keep them from the evil." He desires that those who are so dear to Him may be sanctified through the Word of Truth: and He declares, "For their sakes *I sanctify*

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dexteram Dei in summa majestate et gloria, idque per omnes gentes prædicarunt." Corn. à Lapide, vol ii. pp. 381, 382.

"Christus gloriam habet in Se, quia Deus est, et Idem qui Deus est, homo est: glorificatur ergo ut homo ab ipsâ gloria, quam habet ut Deus, sicut dicitur, Descendit de cœlo Filius hominis, qui est in cœlo (Joan iii. 13): scilicet, qui erat in cœlo ratione Divinitatis, ascendit ratione humanitatis, tamen idem est suppositum ascendens, et quod in cœlo erat. Ita nunc ratione humanitatis clarificari petit, non claritate quæ deforis accedat, sed claritate propria, quam ab æterno habet ut Deus. quia Idem est Deus et homo gloriosus ab æterno in natura divina, inglorius in carne propter nostram salutem." Toletus, in Joan., vol. ii. p. 210.

"'Clarifica Filium tuum,' id est, clarè ac gloriosè manifesta toti orbi Me Filium tuum: ut Ego vicissim clarificem Te; id est, tuam Divinitatem, gloriam, omnemque perfectionem omnibus manifestem, nempe per mortem, resurrectionem, ascensionem meam, et Spiritûs Sancti missionem. Per hæc enim toti mundo innotuit mysterium Sacrosanctæ Trinitatis." Tirinus, in Evang., p. 1030.

Myself,[1] that they also might be sanctified through the truth." Memorable, far-reaching words! "I SANCTIFY MYSELF,"—

[1] "'For their sakes I sanctify Myself;' that is, I offer Myself as a Victim and a Sacrifice through death: that in virtue and efficacy of this sacrifice and oblation of Myself, they may be sanctified in the truth, that is, may obtain and hold fast this sanctification, which came to pass on the day of Pentecost. For this cause 'I sanctify Myself,' that they also may be sanctified, I indeed through death, they through the grace of the Holy Spirit, by which they shall be made holy, and ordained to preach the truth. The learned in general interpret these words, 'I sanctify Myself,' to mean the Sacrifice of the death of Christ, from which all the merit of man's righteousness is derived." Toletus, In Joan. Evang., vol. ii. p. 222.

"'Ego sanctifico Meipsum;' ubi observa, Non sanctificat Seipsum Christus, quòd animo fiat mundior, ut nos dum sanctificamur; aut quòd Spiritum Sanctum recipiat, et Illius particeps fiat: quum in Ipso Spiritus sanctus naturaliter sit, et ideo semper Sanctus est: sed dicitur Seipsum sanctificare, quòd membra sui corporis mysticè sanctificat, dum Se pro suis offert hostiam immaculatam in odorem suavitatis." Claudius Guilliaudus, In Evang. Joan., p. 190. See also Jansenius, cap. cxxxvi. p. 1056.

"Filius Dei pro his [Apostolis] Sese offert morti, ergo digni qui virtute Patris protegantur. Magna in his inest consolatio; magna dignatio, quòd Filius Dei pro his mori vult. 'Sanctifico Meipsum pro eis,' hoc est, offero Meipsum morti ad peculiarem usum Deo Patri in redemptionem fidelium. Sanctificatio est illa Filii Dei, quâ ut Agnus Paschalis, qui integer et sine macula esse debuit, significans hostiam Filii Dei perfectam et puram fore. Finis autem est, 'Ut sint et ipsi sanctificati in veritate,' hoc est, puri et abluti à peccato, ut peccatum illis non imputetur, nec dominetur amplius, nec Satan eos accusare, nec peccatum damnare possit. Hic speciosissimus fructus emanavit ex Christi oblatione." Aretius, in Joan., fol. 237.

"'For their sakes I sanctify Myself.' This is a beautiful saying, and exceedingly rich in promise, embracing many predictions of the prophets: the main point is that Christ our Great High Priest, who ever liveth to make intercession for us, offered Himself on the cross to God the Father, that we being reconciled to God through His atoning sacrifice, and by His death, might be also sanctified. This is our highest consolation, this is the precious gift which all Christians should thankfully acknowledge, and treasure up in their minds. For the words clearly express from whence our sanctification comes, and by what means it is accomplished, and applied to us," &c. "Under the law of Moses the people were outwardly purified by the offering of holy things in sacrifice to God. This had reference to external sanctification." "But Christians have need of a higher Sacrifice, that they may receive a more perfect [spiritual] sanctification: and this was accomplished when Christ for their sakes sanctified Himself. But observe; we are not to suppose that He had need to sanctify Himself now, as though he were not already sanctified," &c. "His words, 'I sanctify myself,' are to be understood as fulfilling a priestly office." "He adds, '*for their sakes*,' ['pro eis sanctifico Meipsum,'] because for Himself He was not made a sacrifice; nor did HE Who knew no sin make an offering for any offences of His own; but He offered Himself as a sacrifice of atonement for us, most miserable sinners. He says, 'For their sakes I sanctify Myself,' or in other words, For their sakes I die, that they by My death may be filled with the spirit of sanctification, and

beyond the compass of human wisdom to explain, beyond our thoughts to embrace in their fulness: but marking how earnest Jesus was to make His beloved disciples especially His own through their sanctification. Being already self-sanctified through the indwelling Deity, He could not personally attain a higher reach of holiness than Divine perfection: but He would sanctify man's nature, which He had taken into Himself. As every good gift offered to God on His altar was sanctified, Christ would offer Himself on the Altar of the Cross, as a holy Victim, a consecrated Lamb, that by expiating the sin of the World He might reconcile man-

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be made holy vessels unto God by the spirit of the Gospel revealed unto them." Guilliandus, In Joan., 499.

"Consecro et offero Me Tibi tanquàm Hostiam vivam et sanctam per actualem Mei immolationem, quam jamjam in cruce paro." Jansenius Yprensis, Tetrateuchus, Johan. xvii. 19. Dionysius Carthus., In Joan., art. xlii. fol. 369. "Jamjam offeram Me hostiam sanctam et sanctificantem, sed in Sacrificium propitiatorium simul et pacificum, puta per mortem in ara crucis; quasi dicat, intuitu passionis et mortis meæ largire hæc illis et omnibus fidelibus." Tirinus, in Evangel., p. 1030. See Maldonatus and Lucas Brugensis, John, xvii. 19. Chemnit. Gerhardus, vol. ii. pp. 478—481. Alford's Greek Test. Wordsworth's Greek Test. Stier, vol. vi. p. 495.

"Chrysostomus, Theophylactus, Rupertus, et alii sic explicant, '*pro eis sanctifico Meipsum*;' hoc est offero Me in sacrificium. Se enim obtulit Christus in sacrificium, cùm mortem pro nobis pertulit in cruce. Obtulit autem Se sacrificium pro eis, ut sint sanctificati, id est, ut sanctificationem persequantur, in veritate, id est in doctrina vera. Divus Augustinus '*in veritate*' interpretatur, id est, in Me. Rupertus '*in veritate*,' id est, non in umbra, et in figura legali, sed verè. Divus Cyrillus '*in veritate*,' id est, in Spiritu Sancto." Barradius, Com. Evan., vol. iv. lib. v. cap. 18, p. 246. "Hujus rei gratiâ Memet ipsam victimam immolo tibi, ut et hi purgati à peccatis puri perseverent in prædicatione veritatis Evangelicæ." Erasmus, Paraphrasis John, xvii. 19. "'Ego pro eis sanctifico Meipsum.' Quod tam intellectu quam explicatu difficile nimium est. Sed qui universa illuminat, et profunda de tenebris educit, hoc quoque mysterium declarabit. Sanctificari secundum legalem consuetudinem dicitur, quod ad Deum ab hominibus offertur." "Sanctificare, offerre quicquam Deo secundum legis consuetudinem sanctificat. Pro nobis igitur Christus Se sanctificavit: obtulit nempe Seipsum Deo Patri ut sanctam Hostiam, mundum Ei reconcilians, et lapsum genus humanum in amicitiam Ejus restituens," &c. "Pro nostris enim peccatis unigenitus Dei Filius homo factus, ut sacram Hostiam in odorem suavitatis Deo Patri Seipsum obtulit: ut quum è medio ablatum sit quod à Deo nos separat, id est peccatum, nihil nobis impedimento sit, quin si voluerimus, Deo adhæreamus, ac participatione Ipsius per Spiritum Sanctum fruamur, reformantes nos ad justitiam, ad sanctificationem, et ad imaginem primam," &c. Cyrillus Alexandi, In Evang. Joan., lib. xi. cap. xxv. pp. 559, 560.

kind to His Heavenly Father. As "a Priest for ever after the order of Melchisedek," He would make Himself a willing Sacrifice, acceptable and well pleasing unto God. This He would do, not for His beloved disciples only, but for all the fallen race of Adam. He would lay down His Life, a free gift for the life of the World; "No man taketh it from Me, but I lay it down of Myself:"[1] He sanctified Himself, that He might be both Priest and Victim,—all in all our Redeemer: "for we are sanctified through the offering of the Body of Jesus Christ once for all:" "by one offering He hath perfected for ever them that are sanctified:"[2] "by the obedience of One shall many be made righteous."[3]

Our Lord's intercession reached beyond the Apostles to the faithful in every age; "Neither pray I for these alone, but for them also which shall believe on Me *through their word*; that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be *one in Us*: that the World may believe that Thou hast sent Me." "That they may be one, even as We are One: I in them and Thou in Me, that they may be made *perfect in one*."[4] Observe the force of these words; and how completely they establish the great doctrine, that man, who through the sin of the first Adam had

[1] John. x. 18. [2] Heb. x. 10 and 14. [3] Rom. v. 19.

[4] "Modum aperit Christus quo nos Deo unimur. Filius (ait Cyrillus) corporaliter per benedictionem mysticam nobis ut homo unitur, spiritualiter autem ut Deus sui Spiritus gratiâ nostrum spiritum ad novam vitam et divinæ naturæ participationem redintegrans. Christus igitur est nexus nostræ unionis ad Deum Patrem, nobis quidem ut homo, Deo autem Patri ut Deus naturalitèr unitus. Quî fieri enìm poterat ut natura hominis, corruptioni maximè subjecta, ad incorruptionem et immortalitatem conscenderet, nisi natura immortalis atque incommutabilis ad eam descendisset, ac communione sui à mortalitate ad immortalitatem nos transformaret et elevaret? Quum itaque dicit, '*Ego in eis*,' ostendit unitatem inter Ipsum et electos: quum verò '*Tu in Me*,' declarat unitatem inter Jesum Hominem et Deum Patrem, ut doceat unitatem quâ Deo unimur pendere ex unitate Jesu Hominis ad Deum." Guilliaudus, In Joan., p. 502.

"Hinc S. Dionysius de Divino Nomine, cap. 4, docet amorem divinum ire in orbem, esseque circulum; quia scilicet à Patre in Filium tendit, inde in Spiritum Sanctum, aÕ Eoque in Patrem et Filium redit: Spiritus Sanctus enim est rationalis amor Patris et Filii. Rursùm amor Dei est circulus, quia ex Deo in creaturas præsertim homines et angelos, se exerit, eosque ad Deum redamandum fruendumque convertit: Deus enim sicut est causa efficiens amoris, sic ejusdem est finis. Amor enim amantem transfert in amatum: anima enim magis est ubi amat, quam ubi animat." Corn. à Lapide, In Joan., p. 386.

fallen from the image of God in which he had been created, was to be restored to that image through his union with the Second Adam, the Incarnate God,—"that they may be one in Us." And from this follows another equally important truth, that being thus restored to the perfect image, made one with Christ in His Humanity,—being, as St. Paul says, the temple of God, and the Spirit of God dwelling in him,[1] it is man's privilege and duty to keep himself, after the pattern of Jesus, in the beauty of holiness,[2]—"that they may be made perfect in one." "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My Glory, which Thou hast given Me: for THOU LOVEDST ME BEFORE THE FOUNDATION OF THE WORLD. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy Name, and will declare it: that the Love wherewith Thou hast loved Me may be in them, and I in them."

Thus to the end, "The Love of Christ passeth knowledge."[3] The whole World is compassed in its wide embrace: for nothing less would satisfy the boundless Love of God, than that all the faithful and obedient children of Adam should be included in the covenant of salvation by the atoning Sacrifice of His Son, ordained from the beginning. This was the original promise, that the seed of the woman should bruise the serpent's head: and now, on the eve of its fulfilment on the Cross, Christ assumes before the disciples His distinct character of Mediator; praying that, as He was in the Father, and the Father in Him, *all who believe on Him through their word,* might be ONE IN HIM, be with Him where HE was to be, and behold His Glory. The Apostles had often before seen Him in prayer, and heard His ejaculations to the Father; but how must they have been moved by this solemn Intercession! Surely not a sound would be heard, unless it were their sorrowful sighs, as they gathered round Him, foreboding a separation from their beloved Master, in Whom all their hopes were centered.

[1] 1 Cor. iii. 16.

[2] See Cyrillus Alexandrinus, in Evang. Joan., cap. xxvi. Ed. Lat. 1566, vol. i. pp. 562—566.

[3] Ephes. iii. 19.

CHAPTER LXXI.

THURSDAY IN HOLY WEEK,—THE EVE OF THE CRUCIFIXION CONTINUED—THE MESSIAH WITH HIS DISCIPLES IN THE GARDEN OF GETHSEMANE—IN HIS AGONY HE IS STRENGTHENED BY AN ANGEL—IS BETRAYED BY JUDAS, AND TAKEN PRISONER BY THE OFFICERS.

Matt. xxvi. 30—56. Mark, xiv. 26—52. Luke, xxii. 39—53. John, xviii. 1—12.

THE Last Supper was ended. "And when they had sung an hymn, they went out into the Mount of Olives."[1] This was probably one of those six Psalms of David[2] which formed the "Hallel," or Song of Praise, as appointed for this festival of the Passover. If we might know for certain which Psalm it was that rang through the Upper Room on that Eve of the Crucifixion, the notes would never cease to be sung in all churches, to the Glory of the Messiah. But we learn that the In-

[1] According to St. John, xiv. 31, in the midst of the discourse at the supper table, Jesus said, "Arise, let us go hence," from which it has been supposed that the remainder of that discourse, and the prayer to His Heavenly Father, were uttered on the way to Gethsemane. Cornelius à Lapide, Jansenius, Maldonatus, and others, think this improbable. "Dixit, 'Surgite,' quia vere è mensa surrexit, et in pedes Se erexit, jussitque Apostolis idem facere, ut Secum abirent in montem Oliveti, ubi sciebat Se capiendum; sed ut solent valedicentes chari et amici, qui ægrè suis quos summè amant, extremum 'Vale' dicunt, et ægre ab eis avelluntur, sermonem abruptum resumere et prolongare; sic Christus stando, novum et longiorem sermonem hic resumpsit, eumque protraxit à cap. xv. seq. usque ad cap. xviii. 1, ubi sermonem finiens, abiit trans torrentem Cedron in montem Oliveti. Hic est mos amantium, dum sibi mutuò valedicunt." Corn. a Lapidè, in Joan., p. 357.

[2] The Hallel was composed of six Psalms of David from the cxiiith to the end of cxviiith. Lightfoot, vol. ii. p. 354. According to Grotius, Psalm cxiv. et seq. Annotationes, p. 253.

carnate Son of God, Who fulfilled all righteousness *for our example*, perfected praise in a Hymn.[1] After this "He went as He was wont, to the Mount of Olives; and His disciples also followed Him." It was night. Solemn and sad must the hour have been, as they left the city by the south gate, and passed under those massive walls and proud bulwarks, doomed to destruction, but now lighted up by a moon just at the full,[2] and casting long shadows upon their path. How silent and dark lay the valley of Jehoshaphat, leading to Gethsemane! Far different was this scene from that of a former day, when the procession of triumph came to Jerusalem; when her palaces and lofty Temple glittered in the sun, as our Lord entered amidst the loud Hosannas of the multitude. Now all was mistrust and anxiety. The Chief Priests in the house of Caiaphas, having just despatched the band of soldiers under the guidance of the traitor, must have had their misgivings;—possibly their designs might fail, and thus an uproar be made among the people, hearing of the violence attempted against the Son of David. Judas also, intent upon his purpose, but conscience-smitten, as he lurked about the garden in the dark, must have felt something of those terrors which haunt the guilty, some fears of Christ's power, so oftened witnessed in miracles, and which he was now defying. The Messiah Himself was deeply moved; and the disciples were alarmed; for on coming out He had declared that He was to be "reckoned among the transgressors;" and had spoken figuratively of their own future trials, saying, "He that hath no sword, let him sell his garment, and buy one,"—from which they thought some violence was near at hand, and that they were to fight in His and their own defence.[3]

[1] "Scimus ex fide Scripturarum gratias egisse ante et post cibum ad Deum Patrem Salvatorem Christum, et hymnum protulisse in laudem, sed verborum tenorem Scriptura Sacra non recitat; insinuatur tamen nobis, ut de omnibus et pro omnibus gratias agamus bonorum omnium largitori." Simon de Cassia, lib. xiii. p. 318.

[2] See Bernardus Lamy for a clear and simple account of the manner in which the Jews fixed their solemn days and feasts, according to the new and full moons. Dissertatio de Paschate Judæorum, Com. in Harm., lib. v. pp. 424, 425. Greswell's Dissertations, vol. i. p. 316.

[3] Luke xxii. 36—38. "Dominus sub imagine itineris ineundi loquitur de proxima morte sua; ideo continuans metaphoram, dicit tunc temporis paranda esse quæ periculoso itineri necessaria sunt, pecunia, vestes, arma." "Illi

As they passed on, their Lord first broke the silence; saying, "All ye shall be offended because of Me this night: for it is written [by the prophet Zechariah] 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.'"[1] Then He told them where they should find Him on a future day; "But after I am risen again, I will go before you into Galilee," thus foretelling His Resurrection. Peter, full of sincere but rash professions, declared once more, "Though all men shall be offended because of Thee, yet will I never be offended." Again Jesus warns him, "This night, before the cock crow, thou shalt deny Me thrice:" or, as St. Mark says, "This day, even in this night, before the cock crow twice, thou shalt deny Me thrice." Still Simon contradicts his Master;—"'Though I should die with Thee, yet will I not deny Thee.' Likewise also said all the disciples." Nevertheless, within an hour they would all forsake Him! There was no time for further words: in a few hundred paces they were at the brook Kedron, which was the name[2] of a rocky channel at the bottom of the valley, and passing out

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dixerunt, 'Domine, ecce duo gladii hic;' duo ex nobis accincti sunt gladio, quo postea Petrus usus est. Ita non animadverterunt sermonem Domini esse figuratum, sive sub imagine itineris periculosi suscipiendi, significari ab Eo periculosa modò subeunda. At Ille dixit eis, 'Satis est,' *ικανόν ἐστι*. Mentem Christi non assecuti erant; sermonem ergo eorum abrumpens dixit, non opus est gladiis, vel satis est verborum hac de re. Græca enim locutio *ικανόν ἐστι*, eum sensum habere potest." Lamy, Com. in Harm., lib. v. pp. 520, 521. "Non satis intellexerunt Apostoli Christi mentem, phrasim et catachresin. Christus enim non emendos gladios, sed instans periculum significare voluit." Corn. à Lapide, vol. ii. p. 167. Jansenius Gand., cap. cxxxiii. 929, editio 1596. Barradius, vol. iv. lib. ii. cap. 23, p. 131.

"'Nunc qui habet sacculum et peram, tollat, et gladium qui not habet, emat.' Quasi dicat, Huc usque dum vobis pastor præsens adfui, de omnibus necessariis abundè prospexi, et tutatus sum: at nunc auferor a vobis: unde suadeo, ut quisque sibi optimo quo potest modo prospiciat; non modo de cibariis et nummis, sed et de armis, quibus adversus injustos invasores non me, sed vos ipsos tueamini." "Non assequuntur [Apostoli] mentem Christi, qui non jubebat accipi gladios, sed solum inculcabat imminere maximam persecutionem et afflictionem." "Christus tamèn dissimulat in hoc errore [reticet de errore], '*satis est*' inquiens, supple, hac de re: ut nos, cùm non bene intelligimur quid velimus, et aliò properamus, dicere solemus, '*satis est*:' bene habent ita S. Chrysost. et Theophyl. Tirinus in S. Scrip. Com., pp. 1003, 1004.

[1] Zech. xiii. 7.

[2] Stanley's Sinai and Palestine, p 171.

from thence, emptied itself through many a dark ravine into the Dead Sea[1] Over this brook was a bridge, and close by, on the other side, the Olive Garden of Gethsemane. It was indeed sacred ground; for the Lord had "ofttimes resorted thither with His disciples." But the spiritual conflict of the Son of Man on this last night has made it for ever thrice holy. Pilgrims and travellers are told that those ancient gnarled olives, (certainly the growth of many centuries) which now overshadow the Garden, have sprung from the very trees that witnessed the Messiah's Agony.[2]

When they came to the place, He bade His disciples sit down, whilst He went into the Garden. He admonished them to watch and pray, as they waited for Him, lest they should enter into temptation. He knew too well what need they had to be strengthened in faith,—how soon they would verify His prediction, and leave Him alone in the hands of His enemies. "And He took with Him Peter, James, and John." Here the mystery of the Passion opens to our view. All betokens sorrow and suffering. Sad, most sad to our thoughts the history must ever be; for it was the sin of man,—alas! the sin of the whole World, which brought the holy Victim to this hour of spiritual agony. All have borne their part in the work;—for all have sinned: let all, therefore, take to themselves a contrite spirit, that whilst they behold their Divine Lord, the "Man of Sorrows," afflicted for their sakes,[3] they

[1] Robinson's Bib. Res., vol. ii. p. 249. Van de Velde's Syria and Palestine, vol. ii. p. 264.

[2] See Van de Velde, vol. i. p. 466.

[3] "Omnia Ille perpessus fuit, ut nos ab omnibus liberaret. Sicut igitur nisi mortuus esset, mors non extingueretur; sic nisi timuisset, non essemus nos à metu liberati: nisi doluisset, non cessassent dolores nostri. Et ita singulas passiones carnis fuisse in Christo absque peccato commotas invenies, non ut ab ipsis Homo Ille superarctur sicut et nos; sed ut commotæ vincerentur virtute inhabitantis Verbi, et sic natura nostra reformaretur ad melius. Et quoniàm in cruce suâ gloriamur, credimusque nos salvos esse, quia Dei Filius homo factus pro nobis, crucifixus et mortuus est, ut mortem nostram moriendo destrueret, et in Seipso nos omnes à corruptione ad incorruptionem traduceret, opus erat certe ad fidem nostram, etiam in ipso passionis tempore, verum hominem Se esse ostenderc. Idèo ne quis dubitare posset, ut homo clamabat, 'Deus meus, Deus meus, cur Me dereliquisti?' et rursus, 'Transeat à Me calix iste.' His igitur atque similibus totum ad Se hominem vere assumptum esse ostendebat. Tenebris verò et terræ motu, cæterisque hujusmodi, Deum Se quoque verum demonstrabat. Unde nonnulli qui Eum antea deridebant, commoti clamarunt, 'Vere Filius Dei erat Iste.'" Cyrill. Alexand. Thesauri, lib. x. cap. iii. p. 121, ed. 1566.

may lament His desolation of soul even in the beginning of His Passion. In this mind we will follow Him into Gethsemane with the favoured three, to contemplate the profound mystery, which the other disciples were not permitted to witness. As at the Transfiguration we beheld His GLORY, so here in His Agony we are left to wonder at His HUMILIATION. On the Holy Mount we learnt that the Well-beloved of the Father, in His Divine Nature, was One with God:—in the Sacred Garden we are taught, that in all the emotions and sufferings of His Human Nature He was One with Man.

The Messiah was strangely overcome, "sore amazed, and very heavy." "Then saith He unto them, 'My Soul is exceeding sorrowful, even unto death:[1] tarry ye here, and watch with Me.'" "And He was withdrawn from them about a stone's cast;" or, as St. Matthew says, "He went a little farther, and *fell on His face*, and prayed, saying, 'O My Father,[2] if it be possible, let this Cup pass from Me: nevertheless, not as I will, but as Thou wilt.'" "He went away again the second time, and prayed, saying, 'O My Father, if this Cup may not pass away from Me, except I drink it, Thy will be done.'"[3] And He "went

[1] "Habuit quidem Dominus humanos affectus: neque enim, ut ait Augustinus, (De Civit. Dei, lib. xiv. cap. 9.) in quo verum erat hominis corpus, et animus verus, falsus erat humanus affectus. Aliter tamen habuit quàm nos:... nam affectus nostri rationis judicium frequenter antevertunt: affectus autem Domini judicium rationis et voluntatem sequebantur, non præcedebant. Unde August. loco indicato ait, Christum affectus et motus animi ita cum voluit suscepisse, sicut cum voluit factus est homo." Barradius, vol. iv. lib. vi. cap. 9, p. 275.

[2] "'*Pater Mi.*' Suavis est compellatio Patris, quæ docet non ab irato Deo has pœnas imponi Filio. Iratus quidem est peccato et homini, et hanc iram fert μεσίτης Ille, tamen quia Ipse non peccavit, sed pura et munda est Hostia, ea ratione placet illa Patri, et ut gratam admittit. Hoc sentire decet omnes pios crucem imponi à Deo non irato ut impiis, et ob id in omnibus afflictionibus tanquam Patrem invocare debemus." Arctius, Comm. in Quat. Evang. Matt., fol. 162.

[3] "Although this was the same prayer as the first, yet it may be observed that there is a slight difference in the meaning and effect of it: for the first prayer was, that if it were possible (*i.e.* possible to the Divine Justice, not to the Divine Power, for to that of course all things are possible)—that, if it were possible, 'the cup might pass' from Him. But the second implies not only the same perfect resignation, but even in some degree, as Origen observes, a desire to drink it; 'If this cup cannot pass from Me except I drink it, let Thy will be done.' There is not in this even a request to be released from it; for the prayer

away again and prayed the third time, saying the same words." No language could express more forcibly, in the midst of His distress, the sublime confidence of His Soul in the Father's power, wisdom, and Love, and the entire resignation of His human affections to the Father's Will. Thus "in the days of His Flesh, when He offered up prayers and supplications, with strong crying and tears, unto HIM That was able to save Him from death; and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered."[1] HE Who at the Last Great Day will come in all the glories of Heaven with His holy angels, is now prostrate on the Earth, teaching us also in what attitude of humiliation we ought to pray in secret before the Throne of the Highest.[2] HE Whom all the hierarchies of the celestial spheres adore, is Himself overwhelmed in an agony of sorrow. For the sake of lost sinners He is to drink the bitter cup of an excruciating Death.

Three times He went away, and returned. This threefold walk of agony and distress, this threefold prayer, are deeply affecting; they so clearly mark the intensity of His feelings in the overwhelming spiritual conflict. The Nature of Deity being incapable of suffering, He sorrowed AS MAN in the weakness of the flesh.[3] His heart did faint within Him at the prospect of the Crucifixion; and not less,—perhaps more,—because the wrath of God for the sins of men was open to

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on the former occasion was, that, if possible, the cup might pass; the prayer now is, that the will of God be done. If we might compare our poor desires with anything so transcendently and supremely good, we might say it is but that change to higher and still higher resignation, which is ever found in continued prayer." Williams's Gospel Narrative, The Passion, p. 27.

[1] Heb. v. 7, 8.

[2] "Matthæus ait Christum procidisse in faciem suam: ergo non solum genua flexit: sed in terram etiam Se prostravit super faciem suam. Lucas vero genua posuisse scribit, non tamen negat in faciem procidisse: illud dixit, hoc prætermisit. Dici etiam potest Dominum orasse, partim et genibus flexis, et prostrato corpore in faciem: quod Matthæus et Marcus affirmant. Expendamus omnes quantâ cum reverentiâ Dominus oret, flexis genibus, prostratoque corpore sanctissimo. Ducem imitemur nostrum, magnoque cum terrore, ac veneratione nos vermiculi summum Deum deprecemur." Barradius, vol. iv. lib. vi. cap. 10, p. 278.

[3] See Catena Aurea, vol. i. p. 907, for passages from St. Augustine.

His view. The weight[1] of the iniquities of a World, for which He was to make atonement on the Cross, oppressed His righteous soul: His fore-knowledge revealed to Him that even His Death would not turn the hearts of the wicked; but that they would go on to sin,[2] and would "crucify unto

[1] "Christus in morte summum et ultimum Sacrificium fecit pro nobis, et in figura et veritate, appellatum enim sacrificium vespertinum. Et Esdras legitur, mœrens et tristis stetisse usque ad sacrificium vespertinum; 1 Esd. vi. Tristabatur piissimâ tristitiâ Christus velut ardenter diligens, cupiens liberare quem diligit, et dignè placere dignis, offerre volens Semetipsum in sacrificium vespertinum, quo liberabatur humanum genus, quod ex creatione diligebat, et ex unione quam fecerat." Simon de Cassia, vol. ii. lib. xiii. p. 327.

"Passioni quippe Dominus propinquans, infirmantium in Se vocem sumpsit, dicens; Pater Mi, 'si possibile est transeat à Me calix iste.' Eorumque timorem ut abstraheret, suscepit: et rursus per obedientiam vim fortitudinis ostendens, ait; 'Verumtamen non sicut Ego volo, sed sicut Tu.' Ut cùm hoc imminet, quod fieri volumus, sic per infirmitatem petamus ut non fiat, quatenus per fortitudinem parati simus, ut voluntas Conditoris nostri etiam contra voluntatem nostram fiat. Hoc igitur exemplo nonnunquam à fortibus infirmitatis verba suscipienda sunt, ut per eorum post prædicamenta fortia infirmiorum corda gravius roborentur." Gregorii Magni, Com. in Nov. Test., p. 43.

"'Domine, audivi tuum auditum, [in horto] et timui.' Terruit me cùm appropinquaret traditor Judas, et immineret passionis horæ, quòd dixisti ad Patrem, 'Pater, si fieri potest, transeat à Me calix iste.' Et tristem Te usque ad mortem prænimiâ anxietate, sanguineo sudore perfusus, coram apostolis es professus. Audiens hæc expavi. Quis enim non timeat, si timet Ille quem omnia timent; si pavet Ille, cui omne genu curvatur: si Ille qui mors est mortis, et morsus inferni, morte propinquante, pertimescit? Nonne ad hoc veneras, et ita futurum Ipse prædixeras? Nonne hoc et signa et oracula et vaticinia prophetarum à mundi initio conclamarunt? Si voluntariè obedisti Patri, et non Te ut patereris coegit necessitas, quid quereris, quid causaris? Nonne Tu docueras et instruxeras fideles tuos, ut non timerent eos qui corpus occidunt, quia usque ad animam tyrannica violentia non attingit? Sed metus ille infirmitatis humanæ communem exprimebat affectum, et generalitatem omnium in carne viventium hoc dolore urgeri, et dissolutionem corporeæ spiritualisque naturæ hâc molestiâ non posse carere, et hanc pœnam universæ successioni Adam sine exceptione impositam, ut difficultas extremi transitûs timeretur." Cyprian, Sermo de Pass Christi, Opera, p. 456.

"Suscepit tristitiam meam ut mihi suam lætitiam largiretur: et vestigiis nostris descendit usque ad mortis ærumnam, ut nos suis vestigiis revocaret ad vitam. Confidenter ergo tristitiam nomino, quia crucem prædico. Neque enim speciem incarnationis suscepit, sed veritatem. Debuit ergo et dolorem suscipere, ut vinceret tristitiam, non excluderet." Ambrose, Evang. Lucæ, lib. x. Opera, vol. iv. p. 154

[2] "Perspectabat altissimâ mente omnium hominum præteritorum præsentium et futurorum delicta, et nefanda peccata, pro quibus diluendis oportebat sustinere dolores, in animo tristari, et in carne pati. Et pro hominum ingratitudine tristabatur, et acutius confundebatur ex ista tristitia quam ex pœna. Tristabatur

themselves the Son of God afresh, and put Him to an open shame."[1] All this was part of the "Unknown Sorrow." "Being in an Agony,[2] He prayed more earnestly: and His sweat was as it were great drops of blood falling down to

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et anxiebatur spiritus Ejus, unus existens pro omnibus dolens, et qui tam brevi temporis spatio ad emendum tot millium obligabatur annorum. Scripta erant invisibili stylo in animâ illa omnium temporum monumenta, ut imagines delinquentium necnon et peccatorum variæ quantitates, similiter et qualitates, numeri et intensiones, tetraliter et lucidè refulgebant. Nam tetrum tetraliter et lucidè videtur in claro. Tetraliter, quia obscurum est: lucidè, quia sicut est, notum est." Simon De Cassia, vol. ii. lib. xiii. p. 326.

[1] Heb. vi 6.

[2] "Angorem et anxietatem animi dictio, 'agonia,' significat. Quod ergo Lucas dicit Dominum factum in agonia, prolixius orasse, Matthæus et Marcus sua narratione expressius extulerunt. Prolixius enim orasse docent, quia ter eum orasse testantur: factum in agonia docent, qui scribunt Eum cœpisse contristari, mœstum esse, pavere, et tædere, tristemque fuisse animam Ejus usque ad mortem. Bene autem notandum quod dicet Lucas, 'et factus in agoniâ, prolixius orabat.' Significat enim adeò Christum prolixe orasse, quòd angore magno correptus esset, ut hinc discamus, cùm anxietate aliquâ premimur, eò magis ad orationis confugere præsidia." "Cæterùm cùm Matthæus et Marcus magnitudinem angoris Christi Ipsius verbis testati sint, eo quòd dixerit tristem animam suam esse usque ad mortem, Lucas eandem aliâ ratione etiam magis indicavit, cùm subjicit sudorem Ejus factum sicut guttas sanguinis decurrentis in terram. Id enim præ angoris accidit magnitudine, qui sudorem solet exprimere, ut in morientibus patet. Non est autem hæc Lucæ sententia sic accipienda, quasi dicere voluerit, Dominum emisisse sudorem similem guttis sanguinis, ut ipse tamen sanguis non fuerit. Ad quid namque sanguinis potius quàm aliarum rerum liquidarum guttas meminisset? Cur item sanguinis meminisset in terram decurrentis, nisi significare voluisset sudorem decurrisse sanguineis guttis, idque adeò copiosè, ut in terram ab Ipso defluerent, cùm positis genibus Patrem supplex oraret?" Jansenius, cap. cxxxviii. p. 1016.

"Cur Christus oravit aliquo modo quod noverat nullatenus impleri debere? Dicendum, quod illis de causis oravit propter quas tristitiam et timorem assumpsit. Quemadmodum enim Christus totam passionis suæ amaritudinem et processum certissimè præcognovit, sic sponte Sibi in sua imaginatione passionem tam horrendam proposuit, quâ consideratâ tenerrima ac nobilissima ejus natura inferior ultra omnem æstimationem expavit unde in tertiâ oratione factus est sudor ejus sicut guttæ sanguinis decurrentis in terram," "In hac oratione tantâ anxietate concussa est anima Christi, ut Lucas dicat, 'Factus in agonia,' id est in quadam corporalis naturæ laboratione propter anxietatem atque tristitiam. Unde laborantes in extremis dicuntur esse in agonia. Vel, agonia vocatur colluctatio appetitûs naturalis ac sensitivi mortem abhorrentis et refugientis, et appetitûs intellectivi eandem optantis et acceptantis. In Christo quippe tempore passionis ex dispensatione divinâ non fuit redundantia superioris partis animæ in inferiorem, sed unaquæque permittebatur agere et pati quod suum erat. Nihilominus ratione jubente inferior appetitus superiori mox paruit." Dionysius Carthus., in Evang. Matt., art. xlii. fol. 91, 92.

the ground!"[1] It is beyond our power of thought to imagine the Blessed Saviour in such a desolation, "His visage so marred, more than any man, and his form more than the sons of men."[2] He prayed that, if it were possible, the Cup should pass from Him, that He might be spared the mortal anguish of the Cross. At the grave of Lazarus He had said, "Father, I know that Thou hearest Me always." So now that cry of agony went up from Gethsemane; and was heard, and effectually answered from the Highest Heaven;—"And there appeared an angel unto Him from Heaven, strengthening Him."[3] The Death-Cup might not pass away, if the pro-

[1] "Sudat Salvator sudore sanguineo, voluntariè illum scaturiens, fundendum sanguinem ex verberibus, clavis, lancea præfigurans, ut ostendat totum esse voluntarium quod agebat, et nihil esse invitum quod in anima et corpore tolerabat. Sudat Jesu sudore sanguineo, ut ostendat in corpore, quali agoniâ tenebatur in mente." "Sudat sudore sanguineo ut supra naturam communem hominum suum dicat amorem, quo aquam in oratione pro omnibus fundit et sanguinem. Et voluntariè moritur sic sanguinem profundendo." Simon de Cassia, vol. ii. lib. xiii. p. 337.

"'*Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram.*' O Deus, quantum verbum hoc! Unde sumemus verba, ut de hoc loquemur. Res prorsus nova ac inaudita, et sine dubio novi et inauditi doloris argumentum. Audi igitur verbum quod ipsam terram movere posset. Nihil hîc opus pluribus indicare quomodo fieri potuerit, ut sanguinem sudaverit: certum est enim quòd supernaturale fuit." "Sudor ille sanguineus indicat summam in Christo angustiam, quâ major cogitari non potest. Solent angustiati sudare. Sicut autem nullus præter Christum sanguinem sudavit, sic nulla major angustia fuit. Considera hoc peccator impudens, qui non vereris innovare id, pro quo Salvator tuus tale genus supplicii pati dignatus est, peccatum dico: atque ex preciositate remedii, qualitatem considera morbi. Considera quanta fuerit acerbitas passionis, cujus memoria extorsit sudorem sanguinis: considera quam duram satisfactionem Christus peregerit pro peccatis cordis, quæ nos nihili pendimus: cogita etiam qualis futurus eras in perpetuum nisi Christus te redemisset: cogita quanta angustia futura sit in morte, ac nunc dùm sanus es contra eam te permuni armis passionis Christi et oratione: alioquin in eâ angustiâ stare non poteris: non enim nostrarum virium est cum morte certare; fortior nobis [mors] est. Ora igitur Christum, ut in ea angustia tibi succurrat." Ferus, in Sacrosanctum Evang. Matt., fol. 349, 350.

[2] Isaiah, lii. 14.

[3] "And when His prayer was full, and His sorrow came to a great measure, after the third [time,] God sent His Angel to comfort Him; and by that act of grace, then only expressed, hath taught us to continue our Devotions so long as our needs last. It may be God will not send a Comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim God supports us with a secret hand, and in His own time will refresh the spirit with the visitations of His Angels, and the Emissions of comfort from the Spirit, the Comforter. And know this also, that the holy Angel,

phecies were to be fulfilled: but it was no longer a "cup of trembling." An angel verily "*appeared,*"—visible through the darkness. A supernatural light, whether radiating from the Messiah, or from the ministering angel, illumined the deep shades of the Olive Garden. It was a message of consolation from God to "the Man Christ Jesus;" and in the strength of that Heavenly communion He rose from the ground, reassured and comforted. The Agony which shook His frame had passed away; His spirit was calmed; and the angel returned to the realms from whence he came.

The Gospel narrative of the "Agony in the Garden" points the distinction between the effectual mighty aid which cometh from God, and that uncertain help which frail man is

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and the Lord of all the Angels, stands by every holy person when he prays; and although He draws before His glories the curtain of a cloud, yet in every instant He takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distil in holy dew, and drops sweet as Manna, pleasant as Nard, and wholesome as the breath of Heaven." Jeremy Taylor's History of the Life and Death of the Holy Jesus; on the Vespers of the Passion. Part III. sect. xv.; 5. p. 385, Ed. 1675.

"Quid angelus ille dixerit, Evangelica Scriptura nunquam claruit. Sed absque contradictione fidei et relinquitur nostræ menti, ut piè credamus hujusmodi angelum confortationi verba decentia protulisse, sicut decebat dicere angelum à Deo cœlitus missum, suscipere hominem Jesu Christum, cum dæmonibus et diabolicis hominibus certaturum. Atque ut homo, non ut Dei Filius hanc confortationem acceperat: verba fortassis erant de amore paterno, de firma victoria, de resurrectione festina, de gloria post sepulchrum, sicut de stella post uterum, de conscensione superna, de subjectione cœlestium, terrestium, et infernorum, et his similia, quæ confortare possent strenuè pugnaturum. Nec quempiam per exorbitationem commoveat, quòd anima plura sciebat quàm angelus, et in conspectu Altissimi Se pararat unita per omnia Deitati, et omnibus angelis penitus ipsa nobilior, si non ex communi animarum natura, quam ipsa ex creatione habebat cum cæteris; attamen ex singulari gratiâ, quâ omnibus superferebatur, et ex unione Deitatis." Simon de Cassia, vol. ii. lib. xiii. p. 339.

"Mirum est quod dicitur, cùm Christus Dominus angelorum ipsos semper habet præsentes, cur sic dicitur, quasi de novo ejus apparitionem susciperet. Et paulo post Ipsum dixisse legimus, quòd potuit à Patre orando suscipere plusquàm legiones duodecim angelorum. Sed omnis apparitio angelorum de quâ sacer textus eloquitur sive in somnis atque vigiliis, per speciem corporalem facta credatur. Species verò corporea corporibus objicitur. Proinde Christo in formâ hominum constituto angelus in subjectâ figurâ de cœlo missus sensibus Ejus apparuit, et vocem emisit corpoream per eandem subjectam figuram, confortans Eum velut hominem in agonibus fatiscentem, ut hujusmodi apparitio et confortatio tota referatur ad formam servi penitùs, et non Dei." Simon de Cassia, lib. xiii. De Pass. Dom. p. 338.

able, or willing, to give in the hour of need. Jesus had taken Peter, James, and John with Him into the garden, and commanded them to watch and pray; for danger was at hand; and now, if ever, was the moment to prove their faith: but they slumbered. Thrice he went forward, and fell to the earth: thrice He returned to the disciples and found them always asleep![1] "Could ye not watch with Me one hour?" were His words of gentle rebuke: and then, addressing Peter by name, because he had been so confident of himself, He said, "Simon, sleepest thou? couldest not thou watch one hour?" But "their eyes were heavy, neither wist they what to answer Him." The spirit indeed was willing, but the flesh was weak. "When He came to them the third time, He said, 'Sleep on now, and take your rest;'" there is no more occasion now to watch; "The hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth Me is at hand;" as St. John says, "Jesus, therefore, knowing all things that were coming upon Him went forth;" and "immediately, while he yet spake," Judas came. "He knew the place;" and had come provided with a band of men and officers from the Chief Priests and Pharisees, with lanterns, and torches and weapons; and he brought also a great multitude with swords and staves. They had an ample force, perhaps expecting a struggle with the disciples. But all these precautions were needless: the hour was come:— it was His own Will to be bound.

Judas "had given them a token, saying, 'Whomsoever I shall kiss, that same is HE: hold Him fast,'" or as St. Mark says, "'Take Him, and lead Him away safely.' And as soon as he was come, he goeth straightway to Him, and saith, 'Master, Master;' and kissed Him. And Jesus said unto him, 'Friend, wherefore art thou come?'" In the very moment when sin of the deepest die is perpetrated against

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Him, not a word of reproach escapes the lips of Divine meekness. He merely gives the offender to understand that He is acquainted with his treachery; "Betrayest thou the Son of Man with a kiss?"[1] "He, therefore, knowing all things that should come upon Him, went forth [to the soldiers and multitude] and saith unto them, 'Whom seek ye?' They answered Him, 'Jesus of Nazareth.' Jesus saith unto them, 'I am HE.'" There was something in the dignity of His demeanour, something in His calm, but penetrating voice, that daunted those rude soldiers. We have seen on a former occasion how the officers of the Rulers refused to lay hands on Him, saying, "Never man spake like this Man." So now, majestic in His humility, sublime in His abasement, never man looked like this Man. "As soon, then, as He had said unto them, 'I am HE,' they went backward, and fell to the ground." They were struck with reverence and awe. But Christ had come forth to show that he surrendered of His own accord; therefore "He asked them again, 'Whom seek ye?' And they said, 'Jesus of Nazareth.' He answered them again, 'I have told you, that I am HE: if therefore ye seek Me, let these go their way.'" In the moment of His own danger He provides for the safety of His disciples. "Then came they, and laid their hands on Jesus, and took Him:" or, according to St. John, "Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away."[2]

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This was too much for His loving followers to endure patiently. "They said unto Him, 'Lord, shall we smite with the sword?' Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto him, 'Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The Cup which My Father hath given Me, shall I not drink it?"[1] In every word and act we perceive consciousness of power, submission to His Father's Will, and mercy to man: He touched the ear of Malchus, and it was healed. The Chief Priests and Captains of the Temple, and the Elders, impatient to learn the success of their designs, came forth to meet the band, as they were leading Him back into the city: Then said Jesus unto them, "Be ye come out as against a thief with swords and staves? When I was daily with you in the Temple, ye stretched forth no hand against Me: but this is your hour, and the power of darkness." The Chief Priests have their will: the prince of darkness favours their unholy compact with the traitor. As Jesus had foretold, "All the disciples forsook him and fled;" otherwise it is certain they also would have been made prisoners; for the soldiers laid hold of a certain young man who was following and endeavoured to take him, because they supposed him to be a

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anhelitum vix habere posset. Merito igitur ad nos clamat; O vos omnes, qui transitis per viam, videte dolores meos, quàm viliter trahor, quam crudeliter percutior, et quam patienter sustineo. Videte canes rabidos, homicidas violentos, et Me agnum mansuetissimum inter eos: videte faciem meam alapis jam multiplicibus percussam, sanguineo sudore jam et sputis Judæorum fœdatam, lachrymis incessanter manantibus humectatam, pedes scopulis concussos et laceratos: videte manus post tergum ligatas, nimis coarctatas ac semimortuas, et ungues ex ligaturâ cruentatos." Ferus, In Matt. Evang., folio 353.

[1] "In these most gracious words He expressed His own perfect and even glad resignation to the drinking of that Cup, from which, ere while, His human nature had shrunk. So exceedingly important was it that it should be kept strongly in mind, that God was present in these things, for His own word in the Scriptures had spoken it." Williams's Gospel Narrative, the Passion, p. 61.

disciple: but he left the linen cloth that was cast about him, and fled from them naked. The prophetic words of the Psalmist came to pass,—"They that did see Me without fled from Me."[1] "Thou hast put away Mine acquaintance far from Me."[2] Every incident fulfilled one or other of the ancient Scriptures. But though all were scattered, and had left Him alone, as He had told them beforehand, "yet He was not alone, because the Father was with Him." Of what avail could feeble man be to Him? The Divine Presence was around and within Him. He only was calm amidst the tumult of the crowd, as they led Him into the city.

[1] Ps. xxxi 11. [2] Ps. lxxxviii. 8

CHAPTER LXXII.

THURSDAY IN HOLY WEEK, THE EVE OF THE CRUCIFIXION, CONCLUDED—JESUS BEING BROUGHT BEFORE CAIAPHAS, FALSE WITNESSES SPEAK AGAINST HIM—HE DECLARES HIMSELF THE CHRIST, THE SON OF THE BLESSED, THE SON OF GOD—IS CONDEMNED TO DEATH; SHAMEFULLY TREATED; THRICE DENIED BY PETER—REMAINS A PRISONER FOR THE NIGHT IN THE HOUSE OF CAIAPHAS.

Matt. xxvi. 57—75. Mark, xiv. 53—72. Luke, xxii. 54—71. John, xviii. 12—27.

It is midnight. The multitudes in Jerusalem are gone to rest: but the spirit of evil stalks abroad. The wicked love darkness because their deeds will not bear the light: for this reason, at this hour, the Chief Priests, and the Elders, and the Scribes, and all the council, — assembled themselves together in the palace of Caiaphas. The history of the last chapter has prepared us for the subject of their deliberations. Judas has been faithful only in wickedness, — false and treacherous in all else. Being himself in captivity to Satan, he has delivered up his Divine Master into the hands of His enemies. The band of soldiers, the captain and officers have taken Jesus, and bound Him, and led Him away to Annas first, and then to his son-in-law Caiaphas, who was High Priest that same year. Annas was either President, or held some high place of authority in the Sanhedrim,[1]—perhaps that of chief magistrate in common civil causes. But on this solemn and extraordinary occasion other preparations had been made, false witnesses bribed, and the death of the Prisoner already determined. Therefore Annas sent Him to the High Priest.[2]

[1] Greswell's Dissertations, vol. iii. p. 200, seq.

[2] See Maturin's Lectures on the Events of Holy Week, pp. 45, 46.

Behold, the Saviour of the World stands falsely accused of sedition and blasphemy before the tribunal of merciless inquisitors![1] They are fierce and cruel, moved by fear and hatred to destroy this Prophet, Who had exposed their hypocrisy, and foretold the judgments of Heaven against their Temple and nation. Now, for the first time, He was securely in their power: therefore it only remained to go through the *form* of a trial that, when sentence was passed against Him, they might carry Him before the Roman governor as a convicted criminal. This Caiaphas, who was a cold Sadducee, and full of cunning, endeavoured to beguile the Messiah to some open declaration of Himself, that He might be judged out of His own mouth. Although it might be the first time they had been confronted, Caiaphas must have had perfect knowledge of the various occasions when the Messiah claimed the attributes of the Son of God. Therefore, "he asked Jesus of His disciples, and of His doctrine," hoping to receive an answer, which might be charged against Him as blasphemy. Our Lord did not see fit at that moment to give him the advantage he sought. He answered him, "'I spake openly to the World; I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me what I have said unto them: behold, they know what I said.' And when He had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, 'Answerest Thou the High Priest so?'" The Son of God struck by the hand of man! Well might He have said, God shall smite thee, thou whited wall, who hast smitten Me contrary to the law.[2] He might have withered the arm of the striker with palsy, or sent him forth from His Presence "a leper white as snow."[3] But

[1] "Judicesne sunt hi, an lupi, aut leones sævissimi, Dei agnum circumvenientes? judicum est vera quærere testimonia; hi quærebant falsa. Judicum est innocentem mortis faucibus eripere; hi innocentem morti tradere cupiebant: idcirco enim falsa quærebant testimonia, non ut pœnâ aliqua modica Illum afficerent; sed ut morti crucis omni opprobrio plenæ traderent. O potestates tenebrarum! O caliginem Tartaream! O tenebras Ægypti tenebris crassiores et palpabiliores." Barradius, vol. iv. lib. vi. cap. 22, p. 302. [2] Acts, xxiii. 3.

[3] "Si cogitemus quis acceperit alapam, nonne vellemus eum qui percussit, aut cœlesti igne consumi, aut terra dehiscente sorberi, aut correptum dæmonio

He had taught His disciples, "Whosoever shall smite thee on thy right cheek, turn to him the other also." He meekly answered, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?" The Jews, as all their history declares, were a proud and cruel people, familiar with blood. To suffer a prisoner on his defence, and in bonds, to be struck by an officer in the presence of the judge, would alone mark their habitual violence,[1] which could never be restrained even under the iron rule of their Roman masters.

"Now the Chief Priests, and Elders, and all the council sought false witness against Jesus to put Him to death; but found none: yea, though many false witnesses came, yet found they none. For many bare false witness against Him, but their witness agreed not together." Some declared, "We heard Him say, 'I will destroy this Temple which is made with hands, and within three days I will build another, made without hands.' But neither so did their witness agree together." Thus were fulfilled the words of David, "False witnesses did rise up; they laid to My charge things that I knew not."[2] They breathed out slander and hatred against

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volutari, aut aliqua hujusmodi qualibet pœnâ, vel etiam graviore puniri? Quid enim horum per potentiam jubere non potuisset, per quem factus est mundus, nisi patientiam nos docere maluisset quâ vincitur mundus?" S. Augustin, Tract cxiii. In Johan. Ev., ch. 18.

"'Quid hoc impudentius? (exclamat S. Chrysostomus) exhorrescat cœlum, contremiscat terra de Christi patientia, et servorum impudentia.' Et S. Cyrillus 'Universam, ait, creaturam perhorruisse puto, si sensum hujus rei habuerit. Dominus enim gloriæ impia manu hominis cædebatur.' Mirum est manum hanc illico non exaruisse, ignique contabuisse, imò quòd terra dehiscens vivum hunc hominem non absorbuerit, miseritque in tartara. Impedivit hoc lenitas et charitas Christi, expectans vocansque eum cum sociis ad pœnitentiam et salutem, ac reipsa multos ex eis sanctificans et salvans, ut patet Actor. ii. 37. Hoc est quod de Christo gemens, vel magis admirans, prædixit Jeremias Thren. iii. 30. 'Dabit percutienti Se maxillam, saturabitur opprobriis.'" Corn. à Lapide, in Matt., p. 387.

[1] "Hinc igitur discimus, qualis fuerit hic judex, quale item judicium. Nam primo iniquum est judicium, ubi quilibet etiam ante judicium potestatem habet in reum. Deinde iniquus est judex, qui videns reum ante datam sententiam affligi, tacet et non prohibet: multo magis si videat innocentem affligi. Signantèr autem iniquitas hujus servi arguit iniquitatem domini sui." "Tales igitur judices, tale judicium, tales accusatores Christus habet, qui non expectant judicis sententiam. Quid igitur mirum, si Christus in humano judicio succumbit?" Ferus, In Evan. Joan., p. 532.

[2] Ps. xxxv. 11.

Him. Forsaken, defenceless, and alone, He made no answer of reproof, nor offered any excuse. In simple dignity He looked round upon them, and was silent. But every single soul was weighed before Him. He scanned all the future of Judas, and Caiaphas, and each false witness, and persecutor. Then the High Priest, still hoping to entangle Him, arose, and said, "Answerest Thou nothing? What is it which these witness against Thee?" Still there was no reply;—in the calm foreknowledge of the event, "Jesus held His peace, and answered nothing." Once more Caiaphas exclaimed, "I adjure Thee by the Living God, that Thou tell us whether Thou be the Christ, the SON OF GOD:" or according to St. Mark, "Art Thou the Christ, the SON OF THE BLESSED?"[1] The moment was at length come: He no longer withheld the august confession: as in the presence of the whole World, He uttered the Great Truth, which never can perish. In reply to the question, "Art Thou the Son of God,"—"the Son of the Blessed?" "Jesus said, 'I AM,'" adding those most solemn words, "Nevertheless, I say unto you, Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of Heaven."[2] As if He would say,

[1] "Jesus dicebat Se esse Messiam, sive Christum à Deo ad salutem hominum cum summâ potestate missum: pontifex verò et seniores à Christo sæpe taxati, id pertinaciter negabant. Caiaphas ergo id rogat, non ut id cognoscat, sed ut Eum condemnet. Si enim diceret Jesus Se esse Christum, Eum ut blasphemum reum mortis peregisset: sin diceret Se non esse Christum, replicasset, Cur ergo apud populum Te pro Christo Dei Filio venditasti? itaque Eum ut pseudo prophetam condemnasset, quòd æqualem Se Deo fecisset, uti Ei objecêre Judæi, Joan. v. 19. Tota enim odii et invidiæ pontificum et Scribarum in Christum causa erat, quòd Ipse vilis et plebeius, ut videbatur, homo diceret Se esse Christum Deique Filium, ideoque sine eorum licentiâ prædicaret, ac frivolas eorum traditiones contemneret, atque gravia eorum vitia sceleraque publicè et acriter castigaret." Corn. à Lapide, in Matt., p. 388.

[2] "In concilio hoc Summus Pontifex Christus veritatem illis aperit. Ego, inquit, sum vester Rex Messias ad vos missus à Patre ex cœlo. Duplex est meus adventus in mundum hunc: alter quem jam oculis ipsis cernitis in humilitate; videtis quàm sim humilis inter vos, quàm contemptus, vinculis ligatus, vestroque judicio subjectus. Veruntamen dico vobis, erit alter adventus meus in majestate; tunc non ero vestro subjectus judicio, sed vos omnes, omnesque reliqui homines, meo judicio subjecti eritis." "Quod si majestatem in Me requiritis, iterùm in majestate veniam. Amodo videbitis Filium Hominis sedentem a dextris virtutis: Græce δυνάμεως; id est, potentiæ Dei, et venientem in nubibus cœli. Quæ major majestas in Messia requiri potest? Messiam quæritis regem terrenum, satellitibus septum, opibus affluentem honoribusque caducis; non est

My Throne is a higher tribunal than your false and cruel council; and there I will judge the unjust judges, when they are summoned before Me.

"Then the high priest rent his clothes;"—not so much perhaps from the uncontrollable impulse of real passion, as to act a part for effect, that the council might be hurried, on the instant, to pass judgment.[1] And he cried out, "He hath

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hæc Messiæ majestas et gloria; alia est, cœlestis, divina, cœlo terræque imperans, angelis atque hominibus." Barradius, vol. iv. lib. vi. cap. 20, p. 303.

"Duo videtur [Caiaphas] quærere, an Jesus sit Christus, hoc est, Messias totius mundi, patribus promissus. Deinde an idem sit Filius Dei? nam Judæi de Messiâ carnalia magis docebant, quòd filius Davidis esset futurus, et externum regnum in mundo administraturus. Contrà docuit Christus Messiam esse Filium Dei, et regnum Ejus fore spirituale. Atque illud caput est omnium accusationum, ad quod Christus provocatus respondebat. Habet responsum Christi primùm asseverationem, affirmantis enim sermo est, '*Tu dixisti*,' ut priùs in Cœnâ cum Judâ etiam egit. Deinde habet gravem comminationem. 'Videbitis Filium hominis sedentem à dextris virtutis, et venientem in nubibus cœli.' Loquitur de judicii extremi severitate, in quo videbunt sedentem ad dextram δυνάμεως, hoc est, quâ potenter damnabit eos: et venientem in nubibus cœli Dominum et nubium cui illi ne terram quidem jam concedunt. Atque illud verum est testimonium veritati exhibitum, quod tamen ut blasphemium respuunt adversarii." Aretius, In Matt., fol. 162.

"Ad hoc autem Jesus respondit propter reverentiam Divini nominis invocati, et dixit illis, 'Tu dixisti, quia Ego sum.' Veritatem eis respondit, ut inexcusabiles essent, et ne nomen Dei spernere videretur. Et adjecit Dominus Jesus, Verumtamen dico vobis, Amodo videbitis oculis corporeis Filium hominis, scilicet Me quem modo contemnitis et ignominiosè tractatis, in die judicii sedentem, ut judicem, a dextris virtutis, id est, majestatis Dei Patris, id est, in æqualitate et plenissima potestate Patris. Hoc est, secundum Hieronymum, in vitâ regnantem sempiternâ, et virtute divinâ, et venientem, scilicet, ad judicium secundum formam humanam in nubibus cœli, sicut ascendit, ubi videbit Eum omnis oculus, et qui Eum pupugerunt. Quasi dicat, vos Me ut purum hominem contemnitis, et quasi impium condemnatis, sed tamen propter hoc Me exaltatum super omnes cœlos, et judicem videbitis." Ludolphus, Vita Christi, p. 609.

[1] In either case he transgressed the Levitical law, which forbad the High Priest to tear his garments. Levit. xxi. 10. Grotius questions if it was unlawful, and gives the example of Jonathan, 1 Mac. xi. 71: but Jonathan was not High Priest. "Rogabis, an Caiaphas legem fregerit, Lev. xxi. 10, quo loco præcipitur summo sacerdoti, ne vestimenta scindat? Respondendum, eo loco præcipi ne scindat vestimenta Pontifex causa lugendi mortuum: causa autem blasphemiæ videtur fas fuisse scindere, ut vult Oleaster." Barradius, vol. iv. lib. vi. cap. xx. p. 305. "Summo pontifici saltèm certis casibus id expressè inhibitum erat, Levit. xxi. 10. Sed Caiaphas hoc casu ita omnino faciendum censuit, ut causam Jesu, tanquam rem nimis intolerandam, inaudito hoc facto magis aggravaret. Significans interea mysticè sacerdotium legis jamjam dilacerandum et auferendum, sicut simili typo designarat Samuel regnum tollendum à Saule, (1 Sam. xv. 28) et Ahias à Salomone, 1 Reg. ii. 30." Tirinus, S. Script. Com-

spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye?' They answered, and said, 'He is guilty of death.' And they all condemned Him to be guilty of death." Then followed a fearful scene of tumultuous sacrilege and impiety. "Then did they spit in His face,[1] and buffeted Him; and others smote Him with the palms of their hands. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, 'Prophesy unto us, Thou Christ, who is it that smote Thee?' And the servants did strike Him with the palms of their hands. And many other things blasphemously spake they against Him." Surely these indignities heaped upon the righteous Saviour for our sakes should be ever fresh in our memories! "Tell ye your children of it, and let your children tell their children, and their children another generation."[2] "He was oppressed and He was afflicted; yet He opened not His mouth."[3] "I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting."[4] Thus the unrighteous sentence of condemnation is passed! The assembly has broken up. The Rulers in their malicious triumph retire to their own homes, perhaps to meditate still deeper crime, hardened in cruelty and unbelief. Even they who thought He was truly their Messiah, durst not avow it for fear of the Pharisees, and left Him in bonds,—a prisoner for the night under the watch of soldiers, in the hall of Caiaphas.

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ment., p. 966. It was an omen of the coming judgments against Jerusalem, when all the pomp of the Priesthood would be rent asunder on the destruction of the Temple. Lucas Brugensis, Matt. xxvi. 65, and Barradius, vol. iv. p. 305.

[1] "Tunc expuerunt in faciem Ejus, divinam et ab omni creatura reverendam et adorandam, in quam desiderant angeli prospicere. Fuit hæc atrox scurrarum et vilissimorum hominum ignominia, et contumelia in Christum Dei Filium, qui stupendam hîc ostendit lenitatem, humilitatem et patientiam, implens illud ab Isaia, l. 6, de Se prædictum 'Corpus meum dedi percutientibus, et genas meas vellentibus, faciem meam non averti ab increpantibus et conspuentibus.' Unde exclamat Euthymius, 'Horrete cœlum et terra, universaque creatura, in quam faciem quam intulerunt injuriam!' Et S. Chrysost. eumque sequens Titus Bostrensis in Luc. xxi. 'In faciem illam, inquit, quam fluctus maris reveriti sunt, quam sol in cruce videns radios occuluit, spuebant, cædebant: abunde animos suos explentes, et vulnera contumeliosissima inferentes, colaphis cædentes et palmas in faciem Ejus dantes.'" Corn. à Lapide, in Matt., p. 390.

[2] Joel, i. 3. [3] Isai. liii. 7. [4] Isai. l. 6.

We may turn now to the sorrowful history of St. Peter, when he denied his beloved Master. This occurred during some part of the proceedings just before described. He had followed Jesus afar off into the High Priest's palace. John being known to the High Priest had gone into the house with Jesus; but afterwards brought in Peter. All the other disciples had fled. Although each of the Evangelists records the three denials, yet it is difficult to say exactly in what part of the palace,—whether before Annas, or Caiaphas,—or in what order, they were made.[1] There is also this difference in the accounts,—St. Matthew and St. Mark say, that the persons who accused Peter were two maid-servants, and one man; whilst St. Luke gives us to understand that the accusers were one maid-servant and two men. St. John only specifies one damsel, also one man who was a kinsman of Malchus, and whose ear Peter had cut off: but he mentions a general accusation made by the servants and officers warming themselves at the fire. Comparing together the several accounts, it appears probable that Peter denied twice in the hall of justice, and once out in the porch. Thus, "beneath the palace," that is, in the lower part of the hall, the servants had made a fire, "for it was cold:" and they warmed themselves

[1] It has been suggested that Annas lived in the same place with his son-in-law Caiaphas. Alford's Gr. Test., John, xviii. 24. See also *Ibid.*, Matt. xxvi. 69—75, reasons for the probability of Peter's denials being repeated again and again.

"Quæritur quoties Petrus Christus negaverit? nam Evangelistæ sic negationes commemorant, ut plures quàm tres fuisse videantur. Quocirca Cajetanus in Joan. xviii. sibi persuasit Petrum negasse septies, ter à fœminis interpellatum, quater à viris. Verum adversatur Cajetano celeberrima Christi prædictio, '*Antequam gallus cantet ter Me negabis:*' ter dixit Dominus, non septies." "Respondetur Petrum ter tantùm negasse, quamvis Evangelistæ vario modo commemorent negationes, eo quòd ad unam eandemque negationem diversæ personæ concurrant, diversaque verba." Barradius, vol. iv. p. 307.

"Quæres, quoties Petrus negavit Christum? Respondet Dionysius Carthus. sexies; scilicet ter in domo Annæ, ut innuit Joannes; et ter in domo Caiaphæ, ut expressè habent Matthæus, Marcus, et Lucas. Idem videtur colligi ex S. Augustino, lib. iii. de Consensu Evang., cap. 6. Addit Cajetanus in cap. xviii. Joan. Petrum septies negasse Christum; scilicet ter interpellatum à fœminis, et quater à viris. Verùm communis S. Cyrilli in Joan. xviii., S. Ambrosii in Lucæ, xxii., S. Hieronymi, Euthymii et aliorum hîc, sententia est, Petrum ter duntaxat negasse Christum, idque expresse prædixit Christus, Matt. xxvi. 34, '*Ter*, inquit, *Me negabis.*' Idem patet hîc ex narratione Matthæi, qui succinctè, sed optimo ordine historiam Christi et negationem Petri recenset." Corn. à Lapide, in Matt., p. 392.

and Peter with them: and they asked him, "Art thou not also one of His disciples?" Amongst these was "a certain maid," who joined in the accusation. And he denied, saying, "Woman, I know Him not." Finding that he was discovered, he left the hall, and "went out into the porch, and the cock crew:" there also he met servants; and a maid said to them that stood by, "This is one of them." And again he denied with an oath, I do not know the Man. Then he returned to the hall, where "One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, 'Did not I see thee in the garden with Him?' Peter then denied again: and immediately the cock crew;" or as St. Mark says, "He began to curse and to swear, saying 'I know not this Man of whom ye speak.' And the second time the cock crew." This last denial was certainly in the Presence of his Master; though it might be at a distance in the hall: for St. Luke says, "And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter." In the midst of His own sufferings, unjustly accused by perjured witnesses, insulted and stricken by cruel enemies, He had kept a watchful eye upon His wavering disciple! He knew too surely what would happen. Behold how calmly He bears with his desertion and falsehood! That sorrowful look of Love and pity, more eloquent and piercing than any word of reproach, was insupportable to Peter. "He went out and wept bitterly." Well might he weep: but his forgiving Lord would dry those tears; perhaps even now loved him more as a penitent, than when in faith he had confessed, "Thou art the Christ, the Son of the Living God." He would receive the Divine command, "Feed My sheep,"—"Feed my lambs," as a chief Bishop of His Church; and die the death of a courageous martyr for the Glory of His Great Name, which now through weakness he had denied.[1]

From all these circumstances it is clear that the house of

[1] "Tragœdiarum animæ, et infirmitatis humanæ nullum magis vivum exemplar, nec alia tam insignita imago in sacris literis, quàm lapsus S. Petri, quem misericordis Dei providentia singularis in speculum ecclesiæ suæ, et omnibus posterioribus sæculis ad exemplum reliquit, ut cùm in illo humana cernitur fragilitas, frangatur superbia, detumescat animus, cogiteturque neminem sibi posse promittere stabilitatem et fortitudinem, quando Petrus quidem, cui Deus à petra nomen indidit, tam miserabili lapsu corruit." Didaci Nisseni Opera, vol. i. p. 466.

Caiaphas,—perhaps the justice hall, was the Messiah's prison on the Eve of His Crucifixion. This is the night most proper to be observed by Christians with prayer, and fasting, and penitence. Whether in the retirement of family prayer, or in the services of the Church, there cannot be a more proper time than this for sorrowful and affectionate thoughts, calling to remembrance, *why* our Blessed Redeemer endured false accusation, imprisonment, and Death;—even to turn away the just judgment which otherwise we must have suffered; and how often, like Peter, we have denied Him before men, when we ought to have gloried in His Name.[1] Very fitting it is that we should prepare our hearts for the scenes of to-morrow,—to behold Him crowned with thorns, bearing His own Cross through the streets of Jerusalem, that He may suffer the agonies of a cruel death for our sakes. Well may we sorrow for Him, and sorrow for ourselves, and for all men, that the sin of the World laid its burthen of iniquity upon that holy and spotless Victim. For then was to be fulfilled the prophecy of Isaiah; "He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."[2] The night was cold; and sadly and wearily must those few hours have passed, until the morning light broke in, when He would be brought again before the council, and then led forth to Pontius Pilate. We do not hear that He slept:—doubtless He prayed; and "the sorrowful sighing of the Prisoner" came before the Lord: the Presence of the Father could not fail to be the consolation of the Well-beloved Son.

[1] "Domine Jesu Christe, qui horâ matutinâ coram Anna a ministro alapam suscepisti, et Te ligatum ad Caipham duci permisisti, et totâ nocte multa opprobria et incommoda pertulisti; tribue quæso mihi peccatori ut similia pati gaudeam pro gloria tui nominis, et gaudiis perfrui merear æternis. Illis quoque tuæ pietatis oculis quibus tunc Petrum respexisti, me miserum respicias, qui Te totiens pravis cogitationibus, locutionibus, operibus, negligentiisque negavi: ut valeam defectus meos cognoscere et inde pœnitere; ac veniam et gratiam merear apud Te invenire. Amen." Ludolphus, Vita Christi, p. 615.

[2] Isai. liii. 8, 9

CHAPTER LXXIII.

FRIDAY THE 14TH OF NISAN, THE DAY WHEN THE PASCHAL LAMB WAS TO BE SACRIFICED, CHRIST IS AGAIN EXAMINED BEFORE THE COUNCIL — THE DESPAIR AND DEATH OF JUDAS—JESUS ACCUSED BEFORE PONTIUS PILATE THE ROMAN GOVERNOR;—IS SENT TO HEROD, WHO MOCKS HIM;—IS SCOURGED BY ORDER OF PILATE; CROWNED WITH THORNS; AND FINALLY CONDEMNED TO BE CRUCIFIED.

Matt. xxvii. 1—31. Mark, xv. 1—20. Luke, xxiii. 1—25. John, xviii. 28—40; xix. 1—16.

EARLY in the morning of Friday, the 14th of Nisan, being the high day of the Passover, countless multitudes in Jerusalem were making preparations, and forming their parties[1] for the Paschal supper. The spacious courts of the Temple, and all the avenues leading to it, were thickly thronged: for there the whole congregation of Israel were commanded to appear before the Lord. The Priests, the Levites, musicians and singers were assembling for the sacrifice, with offerings of incense, and prayer and hymns, that this high Festival might be observed with the usual solemnities.[2] At three o'clock in the evening, which was the ninth hour of the Jews, the Paschal lambs were to be slain, as a memorial of the great deliverance of their forefathers from Egyptian bondage fifteen hundred years ago. In the midst of this excitement rumours begin to spread through the city that Jesus, the Prophet of Nazareth, Who had stirred the hearts of all men throughout Galilee and Judæa, has been taken before the council, and condemned to die; and that all His disciples have fled. A few days since thousands had brought him into

[1] Lewis's Orig. Heb., vol. ii. pp. 32, 33.
[2] *Ibid.*, vol. i. pp. 257—260.

Jerusalem in triumph as their expected Messiah. Now the bent of their thoughts is changed. If he were really that Great One, how could He be in bonds? how could the Priests have power over Him? would He not by some miracle have escaped out of their hands? He has disappointed their national hopes; the Kingdom which He so often promised to establish seems to them but a deception: no attempt is made, no wish expressed, to save Him.

Meanwhile the Chief Priests, Elders, and Scribes, assemble again in the house of Caiaphas,[1] to take counsel how they may put Jesus to death. As He had been already condemned, it only remained to consider what more could be done to accomplish their designs;—what accusation should be made against him to the Governor. When therefore He was led in before them,[2] they tempted Him, once more asking, "Art Thou the Christ? tell us." And He said unto them, "If I

[1] St. Matthew says, "When the morning was come, all the Chief Priests and Elders of the people took counsel against Jesus to put Him to death." And St. Luke, "As soon as it was day, the Elders of the people, and the Chief Priests, and the Scribes, came together, and led Him into their council." "Inierunt in eodem Caïaphæ palatio, in quo noctè (hoc enim constat ex Johan. xviii. 28) non in domo Sanhedrin, loco judicii (quod quidam dicunt) consueto, sito in monte Templi: non enim voluerunt Jesum extra Caïaphæ domum ducere plusquam necesse esset, ne fortè à populo liberaretur." Lucas Brugensis, Matt. xxvii. 1.

[2] "Quæritur hîc, quando hoc concilium, examen et condemnatio Christi contigerit? Nonnulli putant contigisse post negationem Petri, transactâ nocte, manè sequentis diei." "Melius sentiunt alii cum Jansenio, hæc omnia à Matthæo recto ordine poni, ac statim post captivitatem Christi paulo post mediam noctem, statim ut Christus captivus adductus est ad Caiapham, contigisse. Duplex enim fuit concilium Principum contra Christum, ac bis in concilio Christus rogatus et examinatus fuit, an Ipse esset Christus; scilicet primò nocte; secundò postremo manè." Corn à Lapide, in Matt., p. 389. And again, "Fuit hoc mane feriæ sextæ, sive diei Veneris, qua post paucas horas ab eis crucifixus est Christus. Itaque Caiaphas, qui noctu cum paucis Christum examinarat et damnarat, manè convocavit magnum plenumque concilium quod *Sanedrim* vocatur, et 70 viris, sive senatoribus constabat, ut ab eo toto Christus damnaretur, ac damnatus Pilato traderetur, ne Pilatus Eum, utpote à toto concilio prædamnatum, absolvere posset. Gesta in hoc concilio tacet Matthæus; quia in eo repetita fuit Christi examinatio, et damnatio, quam ipse recensuit capite præcedenti. Lucas verò rem in eo gestam supplet." *Ibid.*, p. 395.

"Verisimilius existimant Dionysius Carthusianus, Cajetanus, Jansenius, et alii, à Caiaphâ adjuratum Dominum noctu, condemnatum, atque irrisum: mane vero, congregato *pleniori concilio* iterum eadem respondisse. Dicendum itaque noctu in domo Caiaphæ ea facta quæ hactenus explicavimus. Barradius, vol. iv. lib. vii. cap. 1, p. 311.

tell you, ye will not believe: and if I also ask you, ye will not answer Me, nor let Me go. Hereafter shall the Son of Man sit on the right hand of the power of God."[1] Then they repeated the question of last night, that they might judge Him out of His own mouth; "ART THOU THEN THE SON OF GOD? And He said unto them, Ye say that I AM." This assertion, so often before made, and now again repeated in the hearing of all, when He knew that it would confirm His condemnation, puts the seal for ever to His title. As it were with His dying word, with that voice which was incapable of an untruth, the Holy Jesus declared His Deity. The unbelieving Priests exclaimed, "What need we any further witness? for we ourselves have heard of His own mouth." So now, but in a very different spirit, and with the heart of unwavering faith, may all generations say, "What need we any further witness? we have heard of His own mouth," that He is "the SON OF GOD."

At this point of the narrative St. Matthew introduces the traitor Judas. He came to the Chief Priests and Elders whilst they were in the Temple.[2] He had heard of the sentence of condemnation, which he knew to be unrighteous: he might perhaps have witnessed some of the indignities which his Master had endured: the sight may have kindled a spark of remorse in his breast, whilst the Rulers were hardened in their iniquity. The wretched victim of covetousness had been led on deeper and deeper in crime by degrees. First he had been tempted to dishonesty, which is one of the

[1] "Si dixero vobis, non credetis Mihi, quia nunc injustè judicor occultus DEUS, manifestus homo. Asto ut reus judici præsidenti, homo duntaxat reputor, qui FILIUS DEI sum. In imis judicor, qui semper in superioribus, imò in supremis partibus asto. Idcirco dico vobis, quòd amodo videbitis Filium Hominis, quem purum hominem credentes usquequaque contemnitis, sedentem à dextris virtutis Dei, ut unum et æqualem credatis cum Patre Filium et hominem infallibiliter factum Deum, ineffabiliter conceptum et natum, et hominem deitati unitum, divinitate immotum, sed humanitate in superiora subvectum. Videbunt omnes boni et mali Christum Dei Filium, quem boni amaverunt, mali contempserunt: boni ad gloriam, mali ad terrorem et pœnam. Quod et Joannes in Apocalypsi accepit; 'Et videbit omnis oculus, et qui Eum pupugerunt.' Sedebit quiescens, qui nunc in laboribus agit. Sedebit judicans, qui nunc judicandus astat. Sedebit ad dextram, qui in sinistra injustè multatus est. Sedebit ad dextram virtutis Dei, qui ad sinistram diabolicæ potestatis morti adjudicatus est." Simon de Cassia, lib. xiii. pp. 358, 359.

[2] Pilkington's Harmony, Notes, p. 56.

most dangerous beginnings of sin: he held the purse, and was a thief, was faithless to his trust, defrauded the poor, then sold his Master, betrayed Him with a hypocritical kiss, and delivered Him into the hands of His enemies. In all this he had gradually given himself over to Satan: and now, when he desired to retrace his path in guilt, it was too late,—his hard task-master would make him all his own. The money which he had so hankered after lost all value in possession: the wages of sin carried a curse to his bosom,—as sooner or later they always do. "He brought again the thirty pieces of silver" to his accomplices in crime: "I have sinned [he said] in that I have betrayed the innocent blood." Perhaps he vainly thought by returning the price of his treachery to prevent the fatal consequences, hoping that his confession of the innocence of his Master might obtain His release. But the covenants of the unrighteous compact must be sealed in blood. And mark the coarse relentless taunt in the answer of these Priests, professing to administer justice in Jerusalem: when they heard Judas declare the Messiah's innocence, they replied, "What is that to us? see thou to that."[1] The repentance of the unhappy man was not unto salvation, but despair:[2] the grace of God being withdrawn

[1] "Professio hæc audax est atque cæca. Emisse se justi sanguinem audiunt, et tamen extra reatum se esse credunt, in vendente scelus constituunt." Ludolphus, Vita Christi, p. 616.

"'Gaudium erit in cœlo (ait Dominus, Luc. xv. 10) super uno peccatore pœnitentiam agente: sed super hunc peccatorem Judam pœnitentiam agentem, non fuit gaudium in cœlo, sed in tartaro; quia veram pœnitentiam non egit sed desperavit, sibique mortem conscivit. Euthymius, 'Peccatum (ait) coram omnibus confiteri, ac projicere argenteos, resipiscentiæ fuit: laqueo se suspendere, desperationis: peccatum agnovit, et pœnituit eum, ac confessus est: veniam autem ab Eo qui poterat, non requisivit." Barradius, vol. iv. lib. vii. cap. 1, p. 312.

"Abundantiori tristitia absorptus, et cum Cain dicens in corde suo, Major est iniquitas mea quàm ut veniam merear, abiens laqueo se suspendit, eo quòd non ferret carnificinam conscientiæ suæ." Jansenius, cap. cxl. p. 1046. See Lucas Brugensis, Matt. xxvii. 3, 4.

[2] "Si rejectus à principibus sacerdotum, neque valens quidquam apud eos efficere ut Jesum demitterent, secedens confugisset ad Dominum Deum, et coram eo prostratus veniam rogasset sperassetque, considerans divinæ misericordiæ magnitudinem, et orasset, ut, quod restituere in integrum ipse non valebat, proditum inquam Jesum à morte liberare, post quam fecisset id omne quod ipsi possibile fuerat, Dominus Deus potens omnia id facere dignaretur, si consultum judicaret, et in oratione pœnitentiâque hujusmodi perseverasset,

from him, his remorse was all the more fearful for him; "he cast down the thirty pieces of silver in the Temple, and went and hanged himself." His soul departed to its "own place;" his body was a spectacle to all the passers by; his name lives for ever as "The Traitor." [1]

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invenisset utique pœnitentiæ locum, et gratiam apud eum qui dixerat: 'Vivo ego, quoniàm nolo mortem peccatoris sicut pœnitentiam Ejus.'" Lucas Brugensis, Matt. xxvii. 5.

[1] "And the Chief Priest took the silver pieces, and said, 'It is not lawful for to put them into the treasury, because it is the price of blood.' And they took counsel, and bought with them the Potter's Field, to bury strangers in. Then was fulfilled that which was spoken by Jeremy the prophet, saying, 'And they took the thirty pieces of silver, the price of Him that was valued, Whom they of the children of Israel did value; and gave them for the Potter's Field, as the Lord appointed me.'" Matt. xxvii. 6—10. Whether this has reference to the xviiith and xixth of *Jeremiah* (which is Hengstenberg's opinion) is a difficult question: but the 12th and 13th verses of the xith of *Zechariah* closely apply; "So they weighed for My price thirty pieces of silver. And the Lord said unto me, 'Cast it unto the Potter: a goodly price that I was priced at of them.' And I took the thirty pieces of silver, and cast them to the Potter in the House of the Lord." How, then, does the name of Jeremiah appear in this passage of St. Matthew? Amidst the many opinions of the Fathers, and of more modern commentators, Maldonatus offers a suggestion, which will not satisfy critical minds; viz., that the Evangelist mentioned no prophet's name, but wrote only, "Then was fulfilled that which was spoken by the prophet,"—which was St. Matthew's usual way. Afterwards some copyist, making a note in the margin, wrote *Jeremiah* by mistake for *Zechariah;* and afterwards by some later copyist it was transferred from the margin into the text. St. Augustine says, that in his time there were many MSS. copies of St. Matthew's Gospel without the name of any prophet. Maldonatus, Matt. xxxii. 9. But Augustin himself does not consider this a sufficient reason for supposing that there was a fault of copying, because the name of Jeremiah is found in many Greek MSS. See De Cons. Evangelist., lib. iii. cap. 7; also Barradius, who discusses this question, ending, "Sed hæc Augustini responsio non probatur." Bar., vol. iv. lib. vii. cap. 2, pp. 314, 315; Jansenius, cap. cxl. p. 1047; and Lucas Brugensis, Matt. xxvii. 7—10. See Hengstenberg's Christology, vol. iv. pp. 40—50, for an elaborate comment on Zechariah, xi. 13.

Judas may be said to have been in some sense the means of the Potter's Field being bought; as it is expressed in the Acts of the Apostles; "Now this man purchased a Field with the reward of iniquity, and falling down headlong, he burst asunder in the midst, and all his bowels gushed out." Acts, i. 16—20. Judas having thrown down the money in the Temple, and having departed and hanged himself in the Potter's Field, the Priests thought it a fit application of the price of blood. This is confirmed by the words of Zechariah, "And I took the thirty pieces of silver, and *cast them to the Potter in the House of the Lord*," —that is, in the Temple. In this sense both parties were accessory to the purchase. And thus for ever they perpetuated the memory of their having

As the Romans had deprived the Jews of the power of life and death, the sentence against Jesus could not be carried into effect without permission of the governor. The Rulers therefore caused him to be bound, and with the whole multitude led him away to the house of Pontius Pilate,[1] that is, the government-house,—the fortress tower of Antonia, which stood at the north-west corner of the Temple-area:[2] before this was a large paved court, called "Gabbatha," from which a flight of steps led up to the "Prætorium," or hall of judgment; and thither our Lord was brought. But as this was the high festival of the Passover, and the hall was crowded with Gentile officers and soldiers, whose very touch was thought to be unclean, the Jews would not enter in, for fear they should be defiled, and so be prevented eating the Paschal lamb in the evening. Pilate had regard to their religious scruples on the Feast day. Therefore he probably took his seat on the tribunal of justice under the portico, at the top of the steps; and then called upon them to declare what was their accusation against the Prisoner.[3]

The events which now follow are described by the four Evangelists with such power of truth, that they pass before us as it were in a living picture. Their several accounts are exactly such as different eye witnesses might be expected to give of a vast tumultuous assembly, agitated by violent passions, accusing an innocent person over and over again, in various

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impiously put their Messiah to death, knowing that He was innocent of their accusations: for "that field was called, The FIELD OF BLOOD, unto this day."

[1] "'*Adduxerunt Eum vinctum*,' vinctum, manibus post tergum ligatis, et cum multis conviciis ac contumeliis." "Cogita nunc, cum quanto opprobrio ducitur per medium civitatis Hierusalem, conviciantibus principibus Sacerdotum et Pharisæis, atque dicentibus, Veni nobiscum latro, et deceptor populi, nunc tua maleficia finem habebunt in brevi." Ludolphus, Vita Christi, p. 616.

[2] "The fortress of Antonia . . . was situated on an elevated rock to the north of the Temple-enclosure, or more strictly to the north-west . . . and commanded a view of the whole Temple." Williams's Holy City, 2nd Edition, vol. ii. p. 404.

[3] "Pharisæi cæci nimis, accuratè mundastis illud quod de foris catini et calicis, introrsùs turpes et cruenti, verè sepulchra dealbata, quæ de foris pulchra sunt hominibus, intus autem plena sunt ossibus mortuorum. Quid enim? Contaminari exterius cavetis introeundo in Gentilis hominis prætorium, et intus horribilitèr pollui non timetis, tractando crudele homicidium? Quid hâc puritate impurius? Quid hac sanctitate scelestius?" Rupertus, in Joan. Com., lib. xiii. Opera, vol. ii. p. 448.

exclamations, and before an irresolute judge,[1] who was convinced that the charge was false, yet afraid to release Him,—and therefore swayed to and fro by contrary motives. Several times Pilate went into the hall to question Jesus; and as often came out to the multitude, saying, "I find no fault in Him."[2] "He knew that for envy they had delivered Him." The dignity and meekness of the Messiah's demeanour would go far to convince Pilate of His innocence. Although he had probably never before seen Him, yet he must have heard the fame of His miracles. His mysterious reserve, and, when He spoke, His equally mysterious answers, had also their effect on a superstitious mind; especially as his wife sent him a message, "when he was set down on the judgment seat, saying, 'Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him.'" Moreover, whichever way he decided,—whether he put so distinguished a Person to death, or whether a tumult were caused in the city by His acquittal,—he must render an account to the Emperor Tiberius, who kept a jealous watch over the conduct of his governors in distant provinces. On every ground, therefore, he would fain persuade the people to let Him go free, for the sake of peace, that the Passover might be observed in the usual manner.

When Pilate asked the Priests, "What accusation bring ye against this Man?" they made the insolent reply, "If He were not a malefactor, we would not have delivered Him up unto thee." He seems to answer, Why then do you bring Him to my tribunal? "Take ye Him, and judge Him according to your law," which they might have construed into an authority to punish Him after the Jewish custom of stoning; but they feared the people, and would rather accomplish their purpose through the sentence of Pilate, which would secure the Roman death of Crucifixion, and cast the reproach on the governor. They answered, "It is not lawful for us to

[1] See Maturin's Lectures on the Events of Holy Week, pp. 68—90.

[2] "Pilatus erat quasi medius hinc inde discurrens, et quærebat quam accusationem adversus Eum in judicio afferrent, quem reum mortis judicabant. Videbat enim Eum in signum damnationis ligatum, et à tot ductum ad damnandum: et ideò de causa ab eis quærebat, volens modum tenere Romanorum à quibus missus erat; quibus consuetudo erat nullum condemnare nisi prius accusationem suam audirent, et ille locum defendendi haberet." Ludolphus, p. 618.

put any man to death."[1] Thus unconsciously they fulfilled Christ's own repeated Prophecy that He would be "*lifted up;*" as St. John says, "that the saying of Jesus might be fulfilled, which He spake, *signifying what death He should die.*" "They accused Him of many things; but He answered nothing, insomuch that Pilate marvelled."[2] They falsely charged Him with seditious designs against the Romans; "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a King:" and again, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."[3]

[1] "Cùm hæc verba alii propter diem festum usurpata esse putent; ut Chrysostomus, Cyrillus, Augustinus, quòd per festos dies neminem occidi liceret: alii de Crucis supplicio nominatim exceptum velint, quod à Judæorum moribus alienum erat, et Romanorum proprium, ut Chrysos. Euthymius, Maldonatus, Jansenius: alii denique quòd omnis capite puniendi potestas à Judæis esset Romanis adempta; prima ratio probabilis non videtur. Secunda, nisi aliud accedat, non satis congruit. Plus enim Judæorum vox significat, cùm sibi negant supplicium de quoquam licere sumere, quàm ut de cruce possit accipi. Tertia denique expolienda nihilominùs est, uberiusque declaranda, quam ex omnibus amplectendam maximè judico." Petavius, De Doctrina Temporum, vol. ii. lib. xii. cap. 19, p. 248.

[2] "Mirabile silentium, ubi silens habet tanta proferre. Sed tacet judicandus, qui, cùm judicaturus est in fine sæculorum adveniet, sua voce unica terribili laudabilique omnes mortuos repentè suscitabit. Miratur præses, quia tacet Christus, et quòd nec Se defendendo reprobat delatores. Miratur, quia videtur Christus Semetipsum negligere, in quo mens Ejus in alta Se tollebat, ac si de mundo non esset, qui hominum judicia contemnebat. Et totum credendum est Divinum, quòd ad verbum humanum non respondebat Divinum. Incarnatum quippe Verbum aliam assumens naturam, à suâ delapsum non erat. Et Homo ille divinè in omnibus agebatur, quem non decebat contentionibus deservire." Simon de Cassia, lib. xiii. p. 383.

"Admiraris, et vehementer admiraris, Pilate, ignorans quisnam sit Is, Cujus silentium admiraris. O si cognovisses et tu quisnam est, multo sane vehementiùs stuperes, Illius cernens humilitatem, paupertatem, patientiam. Ignorat Pilatus, et ignorans miratur vehementer Domini silentium: nos, qui novimus Illius majestatem, admiremur vehementissime, silentium, alapas, verbera, crucem opprobria: admirationem comitetur amor." Barradius, vol. iv. p. 320.

[3] "Adjungit hic Lucas, quomodo primo accusabant Eum trium. Primum erat, quòd invenerant Eum subvertentem gentem suam: secundum, quòd prohibebat dare tributa Cæsari: tertium, quòd dicebat Se Christum regem esse. Primum erat manifestè falsum, quia non subvertebat Judæos, sed convertebat eos ad vitæ lumen æternum, et infirmos ipsorum sanabat, leprosos mundabat, claudos erigebat, cæcos illuminabat, mortuos suscitabat: si quos dæmonia vexabant, multa potentia liberabat: et tam doctrinæ quam virtutum beneficia, quæ nemo alius poterat, præstabat. Hæccine erant subvertere gentem ipsorum? Et illa Pilatus, multis (ut perverisimile est) mirabilia Ejus fidelitèr narrantibus, non nesciebat. Secundum etiam, quod et Pilatus audisse potuerat

When Pilate heard that He was a Galilæan, and therefore belonged to the jurisdiction of Herod Antipas, the Tetrarch of Galilee, he sent Him to that tyrant, hoping thus to avoid the necessity of pronouncing judgment. Now Herod had his own palace in Jerusalem, and being a Jew, was come up to worship at the Feast. The crowd therefore, with the Chief Priests and the Scribes, brought Jesus to Herod, who had put John the Baptist to death, and might be expected to feel as little scruple in passing sentence against the Messiah.

"And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing.[1] And the Chief Priests and Scribes stood, and vehemently accused Him." It was not likely the cunning Tetrarch of Galilee,—that "fox," as our Lord had called him,[2] would take upon himself to put so remarkable a Person to death in Jerusalem, where he had no jurisdiction, and where all responsibility rested properly with the Governor of Judæa. No doubt he was convinced

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apertum erat mendacium. Nam ex Lucæ, xx. 21—25, Hierosolymis præsente plebe, subdole interrogatus Dominus, liceretne tributum dare Cæsari an secus, ostenso Sibi numismate censûs, et interrogatis calumniatoribus, cujus esset imago nummi, et inscriptio: et respondentibus qui numisma exhibuerant, quòd Cæsaris, respondit, 'Reddite ergo quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo.'" "Primas accusationes nihil curavit Pilatus: quia illas esse mendacia satis agnoscceret. De tertiâ autem fuit curiosior. Et interrogavit, essetne Rex Ille. Judæorum, id est, Rex ille insignis de quo tot jactabantur prophetarum oracula, qui et Christus et Messias dicitur." Stapulensis in Lucam., pp. 478, 479. To the same effect see Ludolphus, Vita Christi, p. 618.

[1] "Herodes interrogabat multis sermonibus, Principes sacerdotum et Scribæ accusabant constantèr. Dominus verò, ut rupes stabat silens, circumsonantibus sacerdotibus, scribis et Herode, velut fluctibus." "O mirandum silentium Divini Verbi. Cur silet Verbum illud, quod omnibus hominibus facultatem loquendi donat? Cur silet Verbum Dei in aulâ Herodis Tetrarchæ, quod in desertis locis turbas docet, et juxta mare ex navi Petri? O Domine, eximiam, nobilemque habes auditorum copiam in hac aulâ, regem habes Herodem, sacerdotum Principes, Herodis exercitum, rex ipse Te rogat: Divinum os aperi, rerum divinarum imperitos auditores doce. Tacet Verbum Dei, nihil Herodi respondet interroganti." Barradius, vol. iv. lib. iii. cap. 7, pp. 4 & 313. "O Christi milites, ingredimini Herodis aulam, et videte regem vestrum cum exercitu illius certantem, considerate arma quibus Se tuetur, et certandi modum: discite certare, telaque repellere quæ æternam mortem multis afferunt, nimirum irrisiones atque illusiones. Tacet Dominus verbis, tacet suppliciis." *Ibid.*, p. 314.

[2] Luke, xiii. 32.

that the charge against Jesus of seeking to make Himself a king was false: but to show his contempt for the Prophet of Nazareth, he and his men of war set Him at nought, mocked Him, "arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."[1] The tyrants became friends again, united by the common bond of cruelty, and indifference to the sufferings of the Divine Prisoner.[2] Then the meek and lowly Saviour of the World, Who for three years and a half had gone about among this stiff-necked and profligate people, healing their sicknesses, restoring their cripples, giving sight to their blind, was led back to Pilate through the streets of the city, in the mock parade of royalty, amid the gibes and insolence of the multitude.[3]

Again therefore Pilate, "when he had called together the Chief Priests and the Rulers and the people, said unto them, 'Ye have brought this Man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this Man, touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto Him. *I will therefore chastise Him, and release Him.*' But they cried out, 'Crucify Him, crucify Him.'" Then Pilate went again into the judgment hall, to question the Messiah as to the nature of his claim to be a King. Several times he asked, "Art Thou the King of the Jews?" Jesus answered, "My

[1] See Greswell's Dissertations, vol. iii. pp. 32—37.

[2] Infaustus honor, et amicitia maledicta, quæ in Christo persequendo coalescit. Impia pax, quam conglutinat Dei injuria." Lucas Brugensis, Luke, xxiii. 12.

[3] "O quanta humilitas et patientia Domini Jesu, qui de Se quasi de fatuo permittebat malos ludere: mittere Se et remittere, et quod volebant facere. Hanc autem missionem et remissionem Ipse Dominus fieri voluit ad majorem et evidentiorem suæ innocentiæ ostensionem. Intuere nunc bene, dum ducitur et reducitur, demisso vultu et verecunde incedentem, et omnium clamores, convicia, et subsannationes audientem, et fortè lapidum percussiones et immunditiarum suscipientem. Et cogita quomodo habebat illos pedes sanctissimos confractos: quâ cum magnâ festinatione duxerunt et reduxerunt Eum nudis pedibus incedentem." "Considera nunc quanta fatigatio fuerit Christo sic duci et reduci de judice ad judicem: quia magna pœna est cuilibet homini mitti de uno judice ad alium. Fuit enim primò, præsentatus Annæ. Secundò, Caiaphæ. Tertiò, ductus ad Pilatum. Quartò, missus ad Herodem. Quintò, remissus ad Pilatum." Ludolphus, Vita Christi, p. 622.

Kingdom is not of this world; if My Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence."[1]—"Art Thou a King then?"—"Thou sayest, that I AM A KING. To this end was I born, and *for this cause came*

[1] "*Regnum meum non est hinc:* Hæc aureis literis scribenda veniunt, et suavissimam piis afferunt consolationem adversus tumultum mundi, et persecutionem ac tyrannidem magnatum, Satanæ et asseclarum ejus, qui, quòd cum Christo ex hoc mundo non sunt (in quo solas pressuras et afflictiones tolerant) aliud expectant regnum, in quo pax et tranquillitas est perpetua. Unde in magnis tribulationibus, imò in mediâ ipsâ morte consolationem accipiunt, meditantes, ac fide viva dicentes, Regnum nostrum non est hinc: non est hic solatio et quietis locus. Aliquantisper durabit afflictio, at mox evanescet, et vertetur in gaudium." "Observa, quum Dominus dicit regnum suum non esse hinc, non intelligas quòd mundum providentiâ et protectione privet, sed ut demonstret regnum suum neque humanum, neque caducum esse: nàm Domini est terra et plenitudo ejus; et omnia per Ipsum facta sunt. Ipse est portans, id est gubernans omnia verbo virtutis suæ. Breviter, ubique regnat, ubique dominatur Christus, sive in hoc sive in alio mundo, non tamen dominatur et regnat juxta mundi rationem. Nam mundus rebus caducis nititur, et carnali potentia dominatur: at verbo et virtute cœlesti et Spirituali succumbit, et perit in æternum. Christus rebus æternùm duraturis nititur, et Spirituali ac cœlesti potentia dominatur utut succumbere videtur carnali." Guilliaudus in Joan., pp. 526, 527.

"Dixit Christus Pilato, regnum suum non esse de hoc mundo, id est, non mundanum et terrenum, humanum et temporale, constans humanis pompis, legibus, militibus, armis, præsidiis, ut Tiberius Cæsar ab eo sibi metuere debere, ne dominio Judææ ab eo privaretur, sed esse cœleste, spirituale et transcendens, quo in fidelium mentibus regnet per fidem et gratiam, ut ad regnum suum cœleste perducat." "Dicit illi [Pilato] Jesus, *Tu dicis;* quasi dicat, Ego sum Rex Judæorum uti tu dicis, id est, Ego sum Messias Rex. Potuisset Christus verè dicere, Non sum rex Judæorum, scilicet temporalis, uti est Herodes, nec affectavi vel ambivi regnum Judææ, sed quia Judæi per regem Judæorum, intelligebant Messiam; hinc Christus, ne Se negaret esse Messiam, hoc est Christum, confessus est Se esse regem Judæorum, id est, Se esse Messiam Regem, Judæis à prophetis promissum." Corn. à Lapide, in Matt., p. 398. Also, Ludolphus, Vita Christi, p. 619. "Regnum habere Christus Se asserit, sed non de hoc mundo, quia non ab homine, sed a Deo: Non de hoc mundo, quia non corruptibile aut mortale, non transitorium, sed incorruptibile, semper eodem modo Se habens et sine fine mansurum. Et in Daniele prædictum jam fuerat (Dan. vii. 14): 'potestas ejus potestas æterna, quæ non auferetur, et regnum Ejus, quod non corrumpetur.'" Simon de Cassia, lib. xiii. p. 368. "'REGNUM DEI intra vos est,' ut etiam in Ipsius virtute constitueretur Ecclesia in orbe terrarum, quæ dicitur propriè Regnum Christi. Sed nec per hoc intelligendum est, quod Ecclesia, quod dicitur Regnum Christi, sit de mundo, velut de ipso exorta, quia hæc Jerusalem nova non de mundo, sed de cœlo descendit, sicut Joannes in Apocalypsi vidisse se asserit: 'Vidi civitatem novam Jerusalem descendentem de cœlo,' &c. Rev. xxi. 10. Sed est in mundo, non de mundo." *Ibid.*, p. 369.

I into the world, that I should bear witness unto the truth.[1] Every one that is of the truth heareth My voice." Pilate at once perceived that He spoke of things mystical, which the heedless gentile had no desire to discuss or unravel. He asked contemptuously, "What is Truth?"[2] neither caring what it might be, nor waiting for the answer. The sublime principles of Divine Truth taught by the Messiah, or the spiritual nature of His Kingdom, had no practical bearing, as he thought, on the political question before him,—which was the innocence or guilt of the accused. On this point his mind was made up: he clearly perceived that Jesus made no claim which endangered the Roman authority; therefore he would do all in his power to have Him set at liberty.

It appears to have been usual with the Romans, on the Festival of the Passover, to release to the Jews some one popular and favourite prisoner of their own choice; perhaps in honour

[1] "Magnum sanè est hoc veritatis testimonium: Dei Filius ad hoc natus est, et ad hoc venit in mundum, ut testimonium perhiberet veritati. O felicem veritatem, quæ talem ac tantum meruit habere testem! Congruebat hoc testimonium Christo: quia est Verbum Dei, verbo autem testimonium fertur. Quale verbum tale testimonium." "Verbum Dei ipsissima veritas est essentialiter, essentialis verò veritas decipi nulla ratione potest, aut proferre falsum. Hanc infallibilem veritatem ut traderet hominibus cœlestis Rex natus est; ad hoc in mundum venit ut testimonium infallibile illi perhiberet. Tale testimonium erat necessarium, neque enim intellectus in testimonio fallibili conquiescit. Cur non dixit, In hoc natus sum ut *scientiam veritatis* hominibus tradam, sed ut *testimonium veritati* perhibeam? Respondetur, quia Christus, prima veritas, non venit in mundum, ut scientiam de rebus traderet naturalibus, de elementis, de astris, cæterisque hujus modi, sed ut res supernaturales hominibus patefaceret; summam Trinitatem, Patrem, Filium, Spiritum Sanctum, pœnitentiam veram, Sacramenta, cœlestem beatitudinem, judicium, præmium sanctorum, supplicium impiorum. De iis autem non est scientia evidens ac certa, sed est fides certior quàm scientia, carens tamen evidentiâ: idcirco ait, ut testimonium perhibeam veritati. Nam hujusmodi veritas non percipitur scientiâ, sed fide, quæ divinæ autoritati et testimonio præbetur." Barradius, vol. iv. lib. vii. cap. 3, pp. 319, 320.

[2] "'Quid est veritas?' At obiter nimis et leviter id rogat, ut ferè facere solent principes cùm de eâ re sermo incidit, quæ ipsis cordi non est, et quam ad suam cognitionem non putant pertinere. Mox enim, non expectato responso, egressus est rursus ad Judæos, secum ducens Jesum, ut satis patet ex sequentibus: et quia ex verbis Domini, etsi non per omnia intellectis, satis intellexit Ipsum nequaquam reum esse læsæ majestatis imperatoriæ, cui ipse serviebat, Ejus quoque innocentiam advertens tùm ex sermonis rationabilitate atque modestiâ, tùm ex vultûs totiusque habitûs gravitate, innocentiæ Ejus perhibet ad Judæos testimonium, volens hac ratione se ab Ejus judicio absolvere, et Christum tanquam innoxium dimittere." Jansenius, cap. cxl. p. 1052.

of the great deliverance of Israel from their Egyptian bondage, which they commemorated on this day: and the governor hoped to avail himself of this custom in favour of the mysterious Person now before him. As the multitudes had brought the Messiah to Jerusalem, a few days before, with cries of "Hosanna to the Son of David," Pilate might reasonably suppose that, however the Rulers desired His death, the common people would be glad to have Him released to them, as the Prisoner of their choice; and this would at once relieve him of his difficulty.[1] Therefore, he came out again from the judgment hall, and said to them, "'I find in Him no fault at all; but ye have a custom, that I should release unto you one at the Passover: will ye, therefore, that I release unto you the King of the Jews?'" "But the Chief Priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said unto them, 'What will ye then, that I shall do unto HIM, Whom ye call the King of the Jews?' And they cried out the more exceedingly, 'Crucify Him.' And so Pilate, willing to content the people, released Barabbas unto them," who "for sedition and murder, was cast into prison."[2]

[1] "Quum violentiâ præ multitudine populi et Pontificum potentiâ Jesum liberare non posset, liberationem prudenti consilio et sagaci judicio aggreditur. Consuetudinem liberandi unum è captivis festo Paschæ proponit, simul confert innocentissimo Christo, nocentissimum latronem, sperans fore ut animos Judæorum sibi hâc parte obedientes, et promptos faceret ad dimittendum Jesum. Tametsi, inquit, ut dicitis, hoc homo sit noxius, (quod ego non comperio) tamen justum est ut si huic velut innoxio non velitis parcere, tamen ob Paschæ solennitatem et religionem, veluti nocentem absolvatis, et vitam condonetis. Vobis solenne est, et inolevit laudabilis consuetudo, ut in hoc festo Paschæ (quod religiosissimè observatis) ex captivis unus aliquis, vobis hoc flagitantibus, liber dimittatur. Liberum igitur vobis erit unum e duobus eligere Barrabbam seditionis authorem, publicæ tranquillitatis conturbatorem, insignem latronem et homicidam egregium: an Jesum, Virum meâ sententiâ pium et innocentem quem quidam dicunt Regem scilicet Judæorum." Guilliandus, In Joan., p. 529.

[2] "O quanta infelicium Judæorum iniquitas et malitia, qui ad procurandam Christi mortem petierunt latronis publici liberationem, contra bonum publicum, et justitiam: mortem vitæ, tenebras luci, filium diaboli Filio Dei tam stultè quam impiè præferentes. Unde Augustinus; O cæcitas Judæorum, O furia phrenecticorum: '*noli dimittere hunc, sed Barrabam*:' quid fuit aliud dicere, quàm occidatur Ille qui suscitavit mortuos, et dimittatur latro ut iterùm occidat vivos. Unde Anselmus, Postulantes supplicio crucis interimere [Christum] qui peccatum non fecerat, et virum homicidam donari sibi: agnum lupo, aurum luto præponentes. O indignum et infelix cambium." Ludolphus, Vita Christi, p. 624.

Nevertheless, being anxious to save the life of Jesus, and having before proposed to chastise Him and release Him, he still hoped by this means to satisfy the Priests and people. Rather, therefore, than put his Prisoner to death, and believing Him to be innocent, he delivered Him to be scourged! And the soldiers of the Governor led Him away to the hall, called Prætorium, and they called together the whole band. And they stripped Him,[1] and put on Him a scarlet robe. And when they had platted a CROWN OF THORNS, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, "Hail, King of the Jews." And they spit upon Him, and took the reed and smote Him on the head, and struck Him on the face with their hands.[2] Such were the merciless indignities

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"Magna fuit hæc infamia et cruciatus Jesu, quòd se innocentem et sanctum, imò Sanctum Sanctorum, qui tot ægris et mortuis vitam dederat, eratque electis auctor vitæ æternæ, cerneret componi et postponi Barabbæ, qui erat scelestus, homicida, et auctor mortis." Corn. à Lapide, in Matt., p. 400.

[1] "Nudatus quidem est Rex Israel Christus, quasi nudetur unus de scurris, imò quasi nudetur unus de vilissimis mancipiis, ad flagella excipienda toto corpore. Sed, O quam gloriosus fuit hodiè Rex Israel, sic nudatus, sic verberatus! non gloriosus solùm fuit, sed fons sic fuit gloriæ: sanguis enim ex sacro Ejus corpore effluebat, infinitam mundo gloriam profundens. In exitu Israel de Ægypto, barbaroque populo, convertit Deus petram in stagna aquarum et rupem virgâ percussam in fontes aquarum; Ps. cxiv. 8. In exitu populi Christiani ex tenebris peccati convertit fortissimam petram, Christum flagellis percussum, in stagna gratiæ, et fontes gloriæ." Barradius, vol. iv. lib. vii. cap. 6, p. 320.

[2] "Expuentes in Eum, tanquàm in vilissimum hominem ex vehementi contemptu, acceperunt arundinem, et percusserunt caput Ejus cum arundine, ut impremerent illas spinas punctivas sacratissimo capiti Ejus, quo facto, cœpit sanctissimus sanguis Ejus ex diversis divini capitis vulneribus, quasi ex vivis ac purissimis fontibus, copiosissimè emanare, et per benedictum vultum Ejus descendere ita ut tota facies Ejus gratiosissima sanguine perfunderetur. Compassionem et intentissimam considerationem hæc exigunt, et expositione non indigent. Quis enim hæc diligenter perpendens, poterit dulcissimo Agno, innocenti Filio Dei non compati, et Ejus amore non affici, ad sustinenda adversa non animari? Interea si non amamus Eum quia bonus, quia Deus et Frater est noster, saltem idcirco Eum amemus, quum tanta pro nostra salute perpessus est, tantaque nobis beneficia est largitus, et majora spopondit." Dionysius Carth., In Matt., Art. xliii. fol. 116.

"Pilatus in gratiam vulgi, et ut auram popularem captaret, putans se saltem hac occasione liberaturum innocentem, per ministros apprehendit Jesum, et pro more Gentium, apprehensum flagellavit." "Proinde Pilatus quum hanc flagellationem bonâ, ut dicunt, intentione fieri jussit, electo hoc minore malo ut majus vitaret, nimirum innocentis homicidium, venitne excusandus? Nequaquam: nàm non sunt facienda mala, ut eveniant bona. Quodque malum per se est,

heaped upon the "Son of the Blessed," Who amidst His own sufferings sorrowed much more for the sins of the World! Thus six out of the seven afflictions, which He had foretold[1] to His disciples, when "He stedfastly set His face to go up to Jerusalem," had befallen Him. He was "betrayed into the hands of the Chief Priests;"—by them "condemned to death;"—"delivered to the Gentiles;"—"mocked;"—"scourged;"—"spitted on." The hall resounded with the Roman thongs, and blood followed the stripes, and His tender flesh quivered with the pain. "The plowers plowed upon His

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quale est innocentem cognitum talem affligere, non potest bonum esse. Injustè igitur Jesum flagellavit." Guilliaudus, In Joan., p. 533.

"Primùm, 'ornant Eum chlamyde coccineâ:' χλαμύς vestis erat regia et imperatoria: 2do, 'coronam ex spinis flectunt quam imponunt capiti Ejus;' est et hoc regium ornamentum, sed materia distinguit eam à regio ornamento. Non auro vel gemmis nitet, sed horret spinis: 3io, addunt gestus, 'genua flectunt;' faciunt illa ad risum, et subsannationem: 4to, idonea addunt verba, 'Salve Rex Judæorum,' quasi dicant, miscrandus es, et calamitosus Rex; Spineti Rex es: 5to, 'expuunt in faciem Ejus:' 6to, 'arundinem (pro sceptro) porrigunt,' quasi dicant, arundineum, et fragile et ridiculum esse regnum Ejus: 7mo, 'calamo caput Ejus percutiunt,' quasi dignum qui regiâ authoritate pereat, qui regnum affectarit. Omnia illa ad summam ignominiam extulêre milites. Demum satis irrisum 'exuunt regali ornatu et propriis induunt vestibus.'" Aretius, In Matt., fol. 165.

"Objiciebant Judæi Christo, quòd regem Se faceret; idcirco milites regem Illum ludicrum crearunt, regnumque Ejus irriserunt" "Coronant ut regem, sed coronâ spinea, purpureâ induunt chlamyde, sceptrum tradunt arundineum. Regem verò flexo genu salutant, conspuunt, alapis cædunt, ipso sceptro arundineo percutiunt. Hæc autem non ignorante Pilato facta sunt, (ait August., Tract. 115) sive jusserit, sive permiserit." Barradius, vol. iv. lib. vii. cap. 7, p. 329. See also Corn. à Lapide, in Matt., p. 406.

"Cum Deus et Pater vellet summatim comprehendere omnia in Me, tùm cœlestia tùm etiàm terrestria, demisi Me ut exinanirem Meipsum, et ad humanæ mendicitatis descendi mensuram, homo apparens, ut obediens essem, usque ad mortem, et quidèm mortem crucis. Præbui igitur tergum meum ad verbera, et genas meas ad alapas. Faciem autem meam non averti ab ignominia sputorum. Hoc enim Ei contigit pati, cùm et Judæorum ignorantia in Illum debaccharetur, et Pilatus plagis laceraret, et ex impiis ministris unus contumeliosè tractaret, cæderetque, et reliqui despuerent. Verum hic unicus erat scopus patientis, ut voluntatem bonam Patris exequeretur. Siquidem Christus dixit, 'Descendi de cœlo, non ut faciam voluntatem meam, sed voluntatem Ejus qui misit Me; ut ex omni quod dedit Mihi, nihil perdam, sed rescuscitem illud in extremo die. Itaque quò procuraret his qui in Ipsum credunt vitam, non contumelias recusavit, non verbera, non sputorum tentationem quantumvis Deus esset naturâ et verus Deus.'" Cyrillus Alexandrinus, Com. in Hesaiam, lib. iv. Orat. 5, col. 487.

[1] Chap. lvi. of the Narrative, p. 477.

back, they made long their furrows:"[1] but they could not exhaust His Divine patience. Not a word of reproach, remonstrance, or entreaty escaped those parched lips, so ignominously soiled and smitten. He knew that by His stripes we should be healed; that for this cause it had pleased the Lord to bruise Him, to put Him to grief: He knew that His Heavenly Father looked down, and beheld this offering for sin; for by the afflictions of His Well-beloved Son many should be justified;—Christ would "bear their iniquities."[2] Behold then the Saviour of the Word submitting Himself in silence to all their indignities: they snatched the mock sceptre from His hand, and smote His sacred Head,—crowned as it was with thorns; they paid Him in derision pretended homage as to a king.[3]

It is wonderful that we should ever read this history unmoved to tears of love, pity and admiration, when we know that *for our sakes* the Blessed Jesus,—the Lord of Life,—the Creator of all things, was brought to these woeful wrongs, stripped, and scourged, and bleeding, for our sins.[4] Angels

[1] Ps. cxxix. 3. [2] Isai. liii. 10, 11.

[3] "Incredibilis profectò res est, Deum, Dei Filium et brachium Domini, ista perpeti. Sed ne id credere recusent qui salvi fiunt, hoc prædicit Spiritus Sanctus ex personâ Christi dicentis (Ipse enim quî tunc ea loquebatur, postea præsens erat). 'Dorsum mei dedi in flagella,' (Pilatus enim Eum flagellatum tradidit ad crucifigendum) maxillas verò meas in alapas; faciem verò meam non averti à probro sputorum: quasi diceret, prævidens quòd Me verberaturi sunt, neque maxillam leviter deflexi." Cyrillus Hieros. Catechesis, xiii. Op. Gr. Lat. Ed. 1720, p. 190.

"Vide spectaculum a seculo non visum, nec auditum. Si non essent hæc scripta in Evangelio, quis crederet ea, aut quis prædicare auderet? Sed quia scripta sunt securè ea et credimus et prædicamus. Quis autem hæc audiens non contremiscat, cùm certum sit ea omnia nos sine fine passuros fuisse, nempe vermem, et punctionem conscientiæ, irrisionem ab omnibus creaturis, et à Deo Ipso separationem, nisi Christus voluntariè hæc pro nobis sustinuisset. Agimus igitur gratias Ei." Ferus, in Sacrosanctum Evang., In Matt., fol. 365.

[4] "'Be astonished, O ye heavens, at this, and be ye horribly afraid,' says Jeremiah, ii. 12. Be astonished all ye angels, cherubim, and seraphim, at this; for ye know what it means; ye know Who this is, whiter than snow made redder than the rose by His own trickling Blood. Ye know His infinite majesty, almighty power, glory, and eternal strength: ye understand His Deity to be immeasurably exalted above all creatures. Alas! ye behold God, the Lord of all, as a slave, most mercilessly torn, and bleeding. But ye are endowed with power next to divine; any one of you may easily snatch Him from the hands of His tormentors. What? does your astonishment deprive you of all

might weep at the sight, and burn to come down, and strike His tormentors with the lightnings of Heaven. But then how should the prophecies be fulfilled? or the World be redeemed?[1] And even all this is not the full cup of bitterness

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power to rescue? I know: it is not astonishment restrains you: He Himself, who is being scourged, arrests your arms; even as He does His own. He was taken captive, because it so pleased Him; He is scourged, fast held to the pillar with ropes, because such was His Will: for no human cords could bind HIM, who is immeasurably stronger than Samson, but that He is held bound by the ties of all-powerful Love, by which He sought the salvation of mankind." Barradius, vol. iv. lib. vii. cap. 6, p. 328.

"O charitas, (ait Justinianus in ligno vitæ, cap. 4) quam magnum est vinculum tuum, quo Deus ligari potuit! 'Nullum vinculum Filium Dei ad columnam tenere potuisset, si charitatis vinculum defuisset.' Adeste, homines, in hoc theatro vobis admirandum exhibetur spectaculum: adeste, intuemini propter peccata vestra flagellatum Deum; quanti pretii sitis agnoscite, quantum Deo debeatis considerate, quàm execranda sint peccata vestra expendite. Augustinus, Serm. 114 de tempore, Agnosce, (inquit) homo, quantum valeas, et quantum debeas: et dum tantam redemptionis tuæ dignitatem perspicis, tibi peccandi pudorem indiscito." *Ibid.*

"Christus fuit à Pilato flagellatus, non postquam ab eo fuit damnatus ad mortem, crucifixionis et mortis causâ, sed antè, ut scilicet Pilatus flagellationis atrocitate leniret feroces Judæorum animos, et emendatum dimitteret. Hæc tamen flagellatio effecit, ne denuo Christus post condemnationem more Romano flagelleter. Nam non bis, ut aliqui volunt, sed semel tantùm flagellatum fuisse Christum patet, si quis conferat Matthæum et Marcum cum Joanne. Omnes enim de unâ et eâdem Christi flagellatione loquuntur." Corn. à Lapide, In Matt., p. 402.

"Grande spectaculum mundo, et angelis, et hominibus, ut à servis peccati Princeps libertatis servilibus modis cæderetur. Sed nos (inquit Propheta) livore Ejus sanati sumus. Perspicuum namque est, quia et anima vere doluit pro nobis, et corpus flagellatum atque laceratum signa injuriæ in verberibus ac livore portavit." Rupertus in Joan. Opera, vol. ii. p. 450, Ed. 1631. "Grande quidem spectaculum, stupendum et inauditum est, Deus Homo flagellis cæsus instar servi contemptissimi. Quis non obstupescat, et extra se penitus rapiatur, si Deum Hominem contemplatur, omni majestate, omnique potentia præditum, columnæ adstrictum funibus verberibusque præbentem terga?" Barradius, vol. iv. lib. iii. cap. 6, p. 328.

[1] "Dominus ad columnam durissimè ligatus, Ille qui solvere compeditos solet: et plena Deo membra verberibus subdens immanissimè flagellatur, et undique flagellis atteritur, verberibus cruciatur. Stat nudus coram omnibus amantissimus juvenis, elegans et verecundus, et silet ad omnia quasi agnus. '*Speciosus formâ præ filiis hominum*' suscipit dura, aspera, et dolorosa flagella spurcissimorum. Caro illa innocentissima, mundissima, et pulcherrima: flos omnis carnis, et totius humanæ naturæ, repletur plagis, livoribus, et fracturis: vulneratur per totum corpus illud sanctissimum, à planta pedis usque ad verticem Ejus non remanet sanæ partis vestigium, et totum fit rubrum vestimentum suum. Fluit undique regius et preciosissimus sanguis de omnibus partibus corporis,

He has to drink. The seventh, and the last predicted suffering, —to be "crucified," yet remains to be endured, that He may perfect His own work of mercy. Nevertheless, the vision of Isaiah is so far accomplished, "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed."[1]

Although Pilate was not softened by the sight of our Lord's patient endurance of all these indignities, a Roman could not but admire such an instance of sublime fortitude: and because it was his interest to avoid the responsibility of putting to death so holy and wonderful a Prisoner, he would make one more appeal to the unrelenting Jews.[2] He went out again, and

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et Ejus corpus candidissimum cruore Ejus roseo rubricatur per totum." 'Tunc, impletum est quod in Esaia dicitur, 'Non est Ei species neque decor: et vidimus Eum, et non erat aspectus: et quasi absconditus vultus Ejus, et despectus: et reputavimus Eum quasi leprosum, percussum à Deo et humiliatum: Isa. liii. 2, 3. Unde August. De vultu Illius pulchritudo effluxerit omnis, et qui erat præ filiis hominum speciosus, videbatur omnium indecorus: quia iniquorum livor sacrum Illius vultum fœdaverat verberibus. Considera Eum hîc diligenter per longam moram et spaciosè, et si hîc Ei non compateris, cor lapideum reputa te habere. Et nunc exclamabis: O bone Domine Jesu, quomodo Tu denudaris qui nudos vestis? quomodo Tu ligaris, qui compeditos solvis; et ligatos à dæmonibus et ab infirmitatibus detentos liberas? quomodo Tu flagellaris, qui nos à flagellis eruis? quis fuit ille tam audax, qui Te spoliavit? quis tàm temerarius, qui ad columnam Te ligavit? quis tàm sacrilegus, qui Te flagellavit? Sed Tu sol justitiæ tuos radios subtraxisti, et ideo tenebræ ac tenebrarum potestates omnes sunt Te potentiores. Nobis debebantur flagella æternæ afflictionis, Tu flagellari voluisti pro nobis, ut nos misericorditèr erueres ab illis." Ludolphus, Vita Christi, pp. 626, 627.

[1] Isai. liii. 3—5.

[2] Pontius Pilate is represented in history as a severe tyrant. In his conduct towards the Messiah we perceive no trait of generosity or compassion;—no strength of mind: and it was only for his own selfish purposes that he desired to save Him from death. With many of the vices which sullied the national character of the Romans, he had none of their great qualities. He was impetuous, and intractable, yet wavering;—sanguinary, but weak. The Jews hated him more for his extortions, his contempt of their laws, and his unprovoked insults, than for his cruelties. Conscious of his evil government, he dreaded nothing so much as an appeal to the Emperor: this compelled him

said to them, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the CROWN OF THORNS[1] and the purple robe; and Pilate saith unto them, 'BEHOLD THE MAN:'"[2] Three

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frequently to recall his own tyrannical decrees. As commander of the Roman forces in Judæa, he resided principally in Cæsarea, on the coast of the Mediterranean,—a magnificent city built by Herod the great, and adorned with gorgeous palaces, temples and theatres, and so named in honour of Cæsar Augustus. But it was Pilate's duty to be present in Jerusalem for all the great Jewish Feasts, to keep down the turbulent multitude. Therefore it is that we find him at the Passover. See Maturin's Events of Holy Week, pp. 68—90

[1] "Contemptibilis videtur corona spinea: sed in Christi capite omnium regum aureas gemmatasque coronas superat, solius Dei et Hominis, atque Redemptoris corona hæc est. Nam triumphum indicat, quem solus Deus-homo reportare potest, triumphum, inquam, de peccatis." "Ad hæc indicat spinea corona Christum labores ac dolores in coronam, gloriamque convertisse: spinæ, labores, doloresque significant; conversæ spinæ in coronam Christi, quoniam labores doloresque in coronam æternam Ipse convertit." "Ecce præcellentissimam orbis victimam coronatam, non floribus, sed spinis. Clamabant hæ spinæ, et irrisiones, cœlum clamore petebant: peccatoribus postulabant veniam. Unde Rupertus, Joan. xix., Spinæ (inquit), vestis irrisoria, cæteræque injuriæ, sine dubio proclamant in cœleste propitiatorium: et credentibus in Christum potenter imperant remissionem peccatorum." Barradius, vol. iv. lib. vii. cap. 7, p. 330.

"'ECCE HOMO.' Pilatus qui æquitatis studio ad commiserandum commovetur, hæc cum magnâ commiseratione pronunciavit, exhibens Christum populo; En hominem novissimum, abjectum, consputum, flagellis cæsum, dilaceratum coronâ spineâ ornatum, et ab omnibus illusum. En! Virum habetis de quo vester Esaias, cap. liii. præmonnit, 'Non est species Ei, neque decor, et vidimus Eum, et non erat aspectus, et desideravimus Eum despectum et novissimum virorum, virum dolorosum.' Hæc vos moveant, oro, ad pietatem et misericordiam. Huic tam misero condonate et ignoscite: jam ut abjectus est, non potest Se Regem fateri. Si Huic invidetis, jam parcite, quia modis omnibus cæsum videtis. Si quid deliquit, satis superque exanimatus est, et Suopte sanguine expiatus." Guilliaudus, In Joan., p. 535.

[2] "Egressus est Christus ex prætorio Pilati, ut cum Augustino loquar, non clarus imperio, sed plenus opprobrio. Sic opprobrio flagellisque clarum Pilatus populo ostendit, et toti mundo dicens, '*Ecce homo.*' Quasi dicat ecce hominem, quem ad me attulistis verberibus instar mancipii cæsum, toto corpore sanguine perfusum, spinis coronatum, irrisum, opprobriisque mille affectum; satis jam pœnarum dedit, parcite Illi, quia nullam causam mortis in Eo reperio. Affectati regni crimen objicitis, sed regnum Ejus ludicrum est, ut cernitis. August. Si (inquit) regi invidetis, jam parcite: quia dejectum videtis, ferveat ignominia Illius: frigescat invidia vestra. At vero, ut idem Aug. ait, non frigescit invidia, inardescit potius et increscit: quemadmodum si oleum addas camino. Viso Christo nullam pectore concipiunt misericordiam, sed rabie ac furore pleni, ingeminant suum '*Crucifige.*'" Barradius, vol. iv. lib. vii. cap. 7, pp. 330, 331.

"Ecce, quàm lamentabile spectaculum. Incedebat quasi in habitu regali, sed patebat undique despectui. Ecc quomodo Rex et Dux tuus confusione repletur

memorable words on which volumes might be written, and yet fall short of their depth of meaning. Meek and silent, "as a sheep before her shearers is dumb, so He opened not His mouth."[1] Surely there must have been many in that vast closely thronged multitude, whose hearts were touched by the sight of their merciful Prophet, thus oppressed and wronged. But "when the Chief Priests and Officers saw Him, they cried out, saying 'Crucify Him, crucify Him.' Pilate saith unto them, 'Take ye Him, and crucify Him: for I find no fault in Him.' The Jews answered Him, 'We have a law, and by our law He ought to die, because HE MADE HIMSELF THE SON OF GOD.'[2] When Pilate therefore heard that saying, he was the more afraid." The heathen governor had witnessed no miracle of Jesus; he knew not the prophets; he looked for no Messiah; yet, because One so clearly innocent, so endued with wisdom, so gifted with wonder-working power, declared Himself to be not of this World, but the Son of God, —having a Kingdom beyond and higher than the Earth, a feeling of awe seems to have made him fearful of putting the mysterious Prisoner to death.[3] Whereas those High Priests had no such scruples: they desired only to sacrifice One Whom they so hated.

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et humiliter sustinet, ut te ab æternâ confusione eriperet, et à superbiæ peste sanaret. Hîc ergo instruimur, ut opprobria omnia pro nomine Jesu Christi sustinere parati simus, et in omnibus humiliari studeamus. Unde Anselmus; Attende, anima mea, quis est Iste, qui ingreditur habens imaginem quasi regis et nihilominus servi despectissimi confusione repletus est: coronatus incedit, sed ipsa Ejus corona cruciatus est Illi, et mille puncturis speciosum Ejus verticem divulnerat." Ludolphus, Vita Christi, p. 631.

[1] Isai. liii. 7. The reader will find all this wonderful scene beautifully enlarged upon in Williams's Gospel Harmony, vol. on the Passion.

[2] "Videntes Judæi quòd Pilatus clamoribus eorum non acquiesceret, inceperunt allegare rationes alias, quàm suprà allegaverant, et accusabant Eum, quia contra legem Dei Filium Dei Se fecit: et ideo ut blasphemus, secundum legem quam habebant, mori deberet. Erras, O Judæe, quia Se Deum non fecit: sed Pater Eum genuit Deus Deum: et ergo Filium Dei Se dicendo non blasphemavit, sed veritatem dixit." Ludolphus, Vita Christi, p. 632.

[3] Tunc ergo Pilatus magis timuit ne fortè verum esset quòd esset Dei Filius, et sic factum enorme fecisset Ipsum puniendo et illudendo, et ne videretur iniquè agere occidendo. Illi verò hoc dicentes non horruerunt; sed interficiunt Eum quibus oportuerat adorare. Secundum Augustinum, Pilatus non timuit legem eorum, ut occideret: quia alienigena erat, et legem non observabat sed magis timuit Filium Dei ne occideret. Prius timuit occidere innocentem: nunc magis timet occidere Dei virtutem." Ludolphus, Vita Christi, p. 632.

Pilate still halted between two opinions. Conscious that he would perpetrate an act of flagrant injustice, if he condemned his Prisoner, yet fearful of a tumult, if he refused, he went back again with Jesus into the hall, and asked Him privately, "'Whence art Thou?' But Jesus gave him no answer." Pilate, astonished, and perhaps resenting His silence, said to Him, "Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee, and have power to release Thee?"—hast Thou been scourged, and yet carest not to answer, when Thy freedom or death depends on my will? The boast was vain: HE Who stood before him, HE Who was Himself King of kings, calmly replied, "Thou couldest have no power at all against Me, *except it were given thee from above.* Therefore he that delivered Me unto thee hath the greater sin."[1] Although Pilate should consent to His Death, contrary to his own wish, and his own sense of justice, and in that must bear the reproach, and the penalty; yet the sin of Caiaphas would be greater, and the nation would bring down upon itself a heavier punishment.[2]

Pontius Pilate was more than ever convinced that the accusations against Christ were false; he would therefore make another attempt to save Him.[3] For this purpose he went out again to declare before all Jerusalem, that he found no fault in Him. As St. John says, "From thenceforth Pilate sought [the more] to release Him: but the Jews cried out, saying, 'If thou let this Man go, thou art

[1] "Nam tu propterea Me flagellasti invitus, et illusisti, quia tanquam judici potestatem habenti tibi traditus sum: compulsus vero damnas, volens Me liberare. At Pontifices, cæterique Judæi, qui Me tibi tradiderunt, ex odio et invidia Me persequuntur, nemine provocante, aut suadente, causa præterea sunt tui pecati. Illi (inquit Augustinus) Me tuæ potestati tradiderunt invidendo, tu vero eandem potestatem in Me exerciturus es metuendo. Hominem occidere invidendo multo magis malum est, quam timendo. Admonuit Pilatum Christus peccati, Seque innocentem esse ostendit, in quo damnando Pilatus peccaret gravitèr: Judæi quoque persequutores gravius quàm Pilatus judex." Barradius, vol. iv. lib. vii. cap. 8, p. 332.

[2] See Williams's Gos. Harm., The Passion, pp. 248—250.

[3] "Anteà Pilatus quærebat Dominum dimittere, sed non palam, et invitis Judæis. Ex hoc verò tempore palam ostendit se velle Illum facere liberum. Cur nunc palam id ostenderit, causa est, quia moverunt cor verba Christi, ex quibus Illum nocentem esse intelligebat, se vero nocentissimum facere, si non faceret liberum; potestatem quoque suam à Deo acceptam audivit, Cujus supplicium debuit formidare." Barradius, vol. iv. lib. vii. cap. 8, p. 332.

not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.'" This was but a pretence of allegiance to the Emperor, whose authority was hateful to them, and against whom they constantly rebelled. They had just before claimed to have the robber and murderer Barabbas released to them, only because he was a bold and popular leader of sedition against their Roman oppressors; and yet they professed to be concerned for the honour of Cæsar. "When Pilate, therefore, heard that saying, he brought Jesus forth" for the last time. He knew the jealous disposition of Tiberius, and feared lest he should be accused at Rome of sparing a Prisoner, Who had declared himself to be a King. Though Jesus claimed no earthly title or dominion, but spoke only of a spiritual and mysterious Kingdom, the distinction would be difficult to explain.[1] "Then delivered he Him therefore unto them to be crucified:" and (as St. John says) it was "about the sixth hour," that is, six o'clock in the morning.

One of the most remarkable incidents in the history of this guilty day is related by St. Matthew. The great city is in commotion; the forum, called Gabbatha, is filled with multitudes calling out for the Death of the Son of God. They impatiently demand that He shall be nailed to the Cross as a common malefactor. Pontius Pilate appears on the judgment seat beneath the portico, and Jesus stands beside him, unrighteously accused of sedition and blasphemy. In His deep affliction He is calm and prepared;—He knows all beforehand; amidst the clamour and tumult around Him His Heavenly spirit is unsubdued. False witnesses rise up

[1] "Timuit ne apud Cæsarem perduellionis et perfidiæ accusaretur, Cæsarem magis metuens quàm Deum. Suspicacissimus erat Tiberius, et sub illo minima quæque veniebant in crimen majestatis, ut ex Tacito et Suetonio apertum est: apud talem dominum qualiscumque provincialium accusatio afferebat periculum: cujus timori succumbens Pilatus, planè ut Caiaphas, injuste agere quàm pati mavult." Lamy. Com. in Harm., p. 572.

"Quæret aliquis, cur Pilatus Christum Judæis tradideret innocentem? Respondet D. Leo. Serm. 8. 'Judæi (inquit) Pilatum nomine Cæsaris territum, et vocibus invidiosis increpatum, ad effectum sui sceleris impulerunt.' August. in Joan. 'Tradidit Pilatus Christum Judæis apertissimè, quippe contra Cæsarem venire videretur, si alium regem vellet ingerere, profitentibus se regem non habere nisi Cæsarem.' Theophyl. 'Timebat calumniam, ne accusaretur quòd rebellem absolvisset.'" Barradius, vol. iv. lib. vii. cap. 8, p. 334.

against Him; they lay to His charge things that He knew not: in His adversity they rejoice, and the very abjects gather themselves together against Him; they gnash upon Him with their teeth.[1] Their King,[2] crowned with thorns, looks round on His infatuated people: He answers not a word. The reckless crowd demand, 'Let Him be crucified.' And the governor said, 'Why, what evil hath he done?' But they cried out the more, saying, 'Let Him be crucified.' When Pilate saw that He could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, 'I am innocent of the Blood of this Just Person: see ye to it.'"[3]

This solemn action of Pilate before the assembled Jews

[1] Ps. xxxv. 11. 15, 16.

[2] The frequent expression of Pilate, "Your King," appears to be used in bitter irony against the Jews, perhaps with a feeling of indignation at their cruelty in thirsting for the death of One so innocent, knowing as he did, "that for envy they had delivered Him."

[3] "O Judex judicande, qui non judicas egeno et pupillo, sed ad servilis populi rumores et minas contremiscis: nescis quantæ constantiæ judicem esse deceat, ut mille mortibus antè se objiciat, quàm à recta justitiæ semitâ declinet. Quid opus erat culpam in alios detrudere, quum ipse posses eruere? Sciebas equidem invidiâ traditum, eratque in manu tua, te teste, Eum absolvere et damnare. Sed Is, à quo tibi potestas tradita est, Ipse interrogabit opera tua, et cogitationes scrutabitur." Ferus, in Sacro. Evang. Matt., fol. 367.

"Frustra funestas, Judex, manus in prætorio abluis, à sanguine Domini te profitens innocentem. Tuipse, causam mortis (cùm diligenter inquisieris) te non invenisse in Eo fateris, ipsa conjux tua nihil tibi et justo Huic esse mandaverat, quod utique per os Ejus dæmonia imminere sibi judicium sententiâ testabantur: non excusas, sed accusas: causam tibi facis cum Judæis communem. Illi se proditione, tu parricidio te condemnas. Illi linguâ, tu ferro occidis, tam te quàm illos inauditæ crudelitatis scelus involvit." Cyprian, Sermo. in Pass. Christo, Opera, p. 458. "Lavit Pilatus manus, at non conscientiam suam. Porro hæc locutio Pilati contigit posterius; scilicet post flagellationem et coronationem Christi ut patet ex Joanne." S. Augustinus ait Serm. 118. "De Temp. 'Laverit licet manus Pilatus, tamen sua facta non diluit: quamvis abstergere se putaverit justi sanguinem de suis membris, eodem tamen sanguine mens ejus tenetur infecta: ipse enim occidit Christum, qui Eum tradidit occidendum. Judex enim bonus et constans nec sanguinem innocentis addiceret, nec invidiæ cedere, debuit, nec timere.'" Corn. à Lapide, in Matt., p. 401. "Sed nec abluerat aqua, quem culpa sæva damnabat. Sed deceptus in hoc Pilatus, quòd sibi adscripsit innocentiam, dicens, 'Innocens ego sum,' judicans innocentem. Sed eo ipso nocens efficitur, quo suo judicio traditur exitio non delinquens." Simon de Cassia, lib. xiii. p. 385. Monebat uxor. Lucebat in nocte gratia, divinitas eminebat, nec sic à sacrilega sententia temperavit." Ambrose, Comment. Lucæ, lib. x. Opera, tom. v. p. 159.

adds to the deep and powerful interest of the spectacle. It expresses with a force beyond all words Pilate's conviction of Christ's innocence: in vain he hoped to shift the guilt of blood on others. He felt no shame for his atrocious injustice in delivering up to a cruel death One Whom he knew to be unrighteously condemned. In answer to these last words, "I am innocent of the Blood of this Just Person: see ye to it," all the people cried out, "His Blood be on us, and on our children."[1] Blind and impious madness! they pronounced their own doom! They dared all the powers of Heaven, calling down the Curse of Blood on themselves, and their children. And dreadfully indeed it was to be fulfilled. They would crucify their Messiah: and afterwards, according to their own historian, in the day of their visitation, when Jerusalem was overwhelmed amidst unheard of sufferings, the Roman soldiers crucified so many of the Jewish captives, that they were obliged to stay their hands for want of wood to make more crosses, and for lack of room to set them up.[2] To this day their children are wanderers on the face of the Earth, a bye word and a reproach among the nations. Their sin and their punishment were both foretold by the prophets.[3]

[1] "'*Sanguis Ejus super nos*,' quasi dicant, Culpa, æque ac vindicta sanguinis Jesu, Pilate, effundendi, quam tu vereris, Deo vindice à te transferatur in nos et filios nostros, ut si quæ hîc sit culpa, illam nos cum posteris luamus: nullam enim agnoscimus, ac proinde nullam timemus vindictam; quare illam in nos audacter accersimus. Ita illi cæci et furentes, non tantùm se, sed et filios suos, Dei vindictæ subjecerunt, quam proinde per 1600 annos, usque in hodiernum diem gravem atrocemque sentiunt, ut post occidium gentis et Hierosolymæ, sine urbe, sine templo, sine sacrificio, sine pontifice, sine principe, toto orbe vagentur, omniumque gentium principibus serviant." Corn. à Lapide, Matt. p. 402.

[2] Josephus, Bell. Jud., lib. vi. cap. 12.

[3] "And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people [the Romans] of the prince [Vespasian] that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Dan. ix. 26. "Woe unto them! for they have fled from Me: destruction unto them! because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me." "My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations." Hos. vii. 13; ix. 17.

CHAPTER LXXV.

CHRIST IS LED OUT TO CALVARY—WOMEN LAMENT HIM; HE FORETELS TO THEM THE DESTRUCTION OF JERUSALEM—THE CRUCIFIXION—HIS PRAYER FOR HIS MURDERERS, WHICH IS THE FIRST OF THE "SEVEN SAYINGS FROM THE CROSS."—THE SOLDIERS CAST LOTS FOR HIS VESTURE—HE IS REVILED, AND MOCKED OF THE PASSERS BY.

Matt. xxvii. 32—37. Mark, xv. 21—26. Luke, xxiii. 26—38. John, xix. 17—24.

It was already six o'clock in the morning, or as St. John says, "about the sixth hour," when Pilate, for the last time, "brought Jesus forth, and sat down in the judgment seat," and said to the Jews, "Behold your King!" But when they cried out, "We have no King but Cæsar," he delivered the Messiah into the hands of His tormentors: the Son of God from everlasting, our Redeemer, Whom we love, praise, and adore, was to be "brought as a lamb to the slaughter." Some time would be occupied in making all the arrangements usual for public executions; the Cross was to be prepared; the two malefactors to be taken from prison; but when "the soldiers took off the purple robe, and put His own clothes on Him," they "led Him out to crucify Him." They hurried Him away beyond the walls to Calvary.[1] There was no mitigation of the Roman sentence, no mercy shown to the Merciful. Worn down by His night's watching

[1] Williams's Holy City, 2nd Ed., ii. p. 4 seq. "Illud non prætermittendum, Calvariæ montem extra portam Jerusalem tunc fuisse sitam, cùm Dominus crucifixus est." "Cur extra portam, et extra castra Christus sit passus, docet D. Chrysostomus in homil. de Cruce et Latrone. Ne putares (inquit) pro illa tantùm plebe, id est, Judaicâ, oblatum Christum: ideo foras civitatem, ideo foras muros, ut scias sacrificium est commune, &c. Et. D. August. Sermo. 130. Propterea (inquit) extra civitatem, et extra muros immolatur, ut intelligas quoniam communis est hostia, pro genere humano oblata: et ideo communis est purificatio, non ex aliquâ parte, quemadmodum fuerat Judæis." Barradius, vol. iv. lib. vii. cap. 11, p. 340.

and the confusion of this fatal day, He was forced, O most shameful sight! to drag the heavy weight of His own Cross along the streets on those sacred shoulders, gashed and torn by the cruel scourging, until, fainting with the burthen, His exhausted frame sunk under it.[1] Therefore they laid hold of one Simon of Cyrene, a passer-by "from the country;" and "him also they compelled to bear His Cross." The humble name of this stranger, until then perhaps unknown in Jerusalem, but now familiar through the World in Scripture story, will never be forgotten. Simon was blessed in being compelled to bear a part of the Saviour's burthen; for, judging from the way in which St. Mark speaks of him, and of his sons Alexander and Rufus, we may infer that they were all afterwards enrolled among the faithful disciples: then he rejoiced in the Cross, which now he thought to be his shame. He was made a type of all true Christians, whose duty and privilege it is to bear the Saviour's Cross, and follow Him.

Thus they proceed to Calvary, Jesus going before. He utters no complaint: it is His own Will to be "numbered with the transgressors," that the World may be saved by His Sacrifice of atonement. Every step of this sorrowful way has for ever a sacred interest. Ancient tradition even now marks the street, which is called "*Via Dolorosa*,"[2]—the sorrowful way, leading from Pilate's house to Calvary; and pilgrims with a holy reverence to this day kiss the stones, which they believe the Saviour trod. As the crowds with brutal hardness rushed after Him, to see Him crucified, were there no beholders generous or humane enough to be touched with pity at the sight of that overladen form, bending beneath the

[1] "Portabat Salvator aridam ligni machinam, in qua moriendo triumphaturus erat, debellaturus invisibiles potestates. Hæc siquidem machina plus in virtute quàm in figurâ peractura erat, et visibilem invisibilium bonorum habebat effigiem, et ostensura erat vitam toto mundo per Unius Hominis mortem. Bajulabat Sibi crucem Jesus ad suam pœnam, atque tormentum. Et egressus à facie Pilati, qui Eum ad hanc mortem damnaverat, per mediam Jerusalem agens iter, in qua paucis antè diebus, supersedens subjugali, tanto fuerat à turba honore susceptus, et acclamatus à populis, et à pueris Hebræorum, quasi Salvator esset. Nunc velut subjugale subjectum oneribus cum opprobriis extraducitur, sociatus duorum numero damnatorum, ac si latronum collega fuisset. Et exultabant impii, quòd de judicio victoriam reportassent, gaudentes funestâ lætitiâ, eo quòd iniquitas super innocentem in foro atque prætorio terreni præsidis prævaluerat. Sed væ! omni exultationi, quæ ab iniqua radice procedit." Simon de Cassia, lib. xiii. p. 391.

[2] See Adricomius's Plan of Jerusalem.

weight of the Cross, and those features saddened by the intensity of grief? Alas! the spectacle excited only their vulgar curiosity, or tumultuous triumph. We hear of none who had any compassion but tender-hearted women; and they bewailed His sufferings.[1] They followed Him, and wept to see One so gentle and meek thus cruelly oppressed: for "surely never was any sorrow like unto His sorrow," Who became the second Adam for our redemption,—the Word made flesh. They beat their breasts and lamented. "But Jesus turning unto them, said, 'Daughters of Jerusalem, weep not for Me, but weep[2] for yourselves, and for your children. For, behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.'" In the unerring spirit of prophecy He warned them of the desolation of their city, like unto that of its former captivity by Nebuchadnezzar, spoken of by Jeremiah: when mothers and children should perish by famine; when the virgins of Jerusalem should hang down their heads to the ground; when the children and the sucklings should swoon in the streets, and say to their mothers "Where is corn and wine?" when their souls were poured out into their mothers' bosom.[3] And He added in the words of Hosea, "Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.'" So also Isaiah speaks

[1] "Quosdam verò pietas humana movebat ad hujuscemodi spectaculum convenire, maximè mulieres, quarum quodam instinctu naturæ magis pius est sensus, et pronior in lachrymas, cùm aliquorum viderint, aut audierint, passiones et sævas conspiciant novitates. Et sæpe in tantum earum sensus humanâ pietate atque compassione mollescit, ut sæpe, quos non cognoverint, neque viderint, positos in afflictione deplorent." Simon de Cassia, lib. xiii. p. 394.

[2] "Prohibentur flere super Christum, quia nec opus habet compassione humana, nec revocatio sententiæ sive mortis ex lachrymis omnino proveniet. Sed nec plangendum super Eum, qui voluntariè patitur, et qui possit elabi de manibus ministrorum, nam neque Pilati à Judæis malesuasi sententia Christum cogebat in mortem. Dicabat Christum mori illa sententia, non cogebat, nec copia militum et ministrorum inferre Christo violentiam potuisset, quos Ipse poterat uno verbo conterere et terrere. Nulla restis suffecisset ad vinculum, si voluisset effugere. Voluntarius siquidem accedebat ad mortem, quamvis attrahi ab aspicientibus crederetur. Quocirca mulieribus dicit, 'Nolite flere super Me, sed super vos ipsas flete.' Nolite flere super Me, qui sponte subeo mortem, qui lethi et vitæ imperium habeo, Cui nihil deperit moriendo; Cujus suscitatio facilis, Quem Pater æternus non derelinquit, neque permittet ingredi corruptionem, Quem post triduum tremefacta terra citissimè suscitabit. Sed super vos ipsas flete." *Ibid.*, p. 395.

[3] Lam. ii. 10—12.

of their coming judgments, "And they shall go into the holes of the rocks, and into the caves of the Earth, for fear of the Lord, and for the Glory of His Majesty, when He ariseth to shake terribly the Earth."[1] The language of the Messiah, in speaking of the future calamities of Jerusalem, was scarcely less fearful than His Prophecies of the signs of the Day of Judgment. The wrath of God, whether upon individuals, or nations, or a world, is like a consuming fire. Even now, within a few hours these weeping daughters of Jerusalem will behold the signals of their future woe in the overshadowed heavens, and in the earthquake, which shall make their hearts sink within them.

Painfully and mournfully did the Saviour of the World, His brows still crowned with thorns, bear His Cross along the weary, crowded, way, through the "Gate of Judgment," up the ascent of Golgotha, "the place of a skull."[2] It was the rocky mound of Calvary, to the west of the city, just beyond the walls, near the road side,—the common place of execution for malefactors.[3] There all the fatal preparations are deli-

[1] Isai. ii. 19.

[2] "Locum elegerunt maximè ignominiosum, nimirum cadaverum receptaculum. At ad hæc infima Dominus volens Seipsum demisit, ut ex infimis et ipsâ sordicie nos ad mundiciem et puritatem erigeret. Longè enim aliam habet scalam Christus quàm mundus. Vult enim mundus gloriâ ad gloriam, divitiis ad divitias, et honore ad honorem conscendere: at Christus nos evehit ignominiâ ad honorem, cruce ad quietem, paupertate ad divitias, stultitiâ ad sapientiam, abjectione ad gloriam. Mundus alta petit: Christus vero humilia quærit. Observa paucis admodum verbis Evangelista [Joannes] tam horrendum spectaculum absolvit. Rursus exuitur Christus vestibus quas violenter trahunt: unde refricato vulnere sanguis ebullit, stillat, et abundè in terram labitur, cicatrices, plagæ, ac omnia vulnera, flagris, bajulatione, spinis ac vepribus renovantur. Cujus nomine hæc passus est? non suo, sed meo. Parce JESU CHRISTE: has pœnas commerui. Tu tuâ gratiâ hæc volens pro me passus es, et meum in Te transtulisti peccatum. Da mihi, Jesu Christe, ut hoc in me semper sentiam beneficium, et eternùm gratias agam." Guilliaudus, In Joan., pp. 541, 542.

[3] Adricomii Theatrum Terræ Sanctæ, p. 168: see also his Plan of Jerusalem.

"Horâ sextâ cogitabis dolens et tristis, quomodo Dominus Jesus, præcone clamante, et vituperabiliter ductus extra portam Hierusalem, pervenit at locum Calvariæ, utique fœtidum; Hebraicè Golgotha dictum, et Latinè decollationis interpretatum: ubi malefactores punicbantur, et publicum erat patibulum." "Et idcirco Jesus pro omnium salute in loco peccatorum est passus; ut ostenderetur pati pro peccatoribus: ut ubi prius erat arca damnatorum, ibi erigerentur vexilla martyrum; et ubi abundavit peccatum, superabundaret gratia Dei." "Extra autem civitatem passus est, ut ostenderet virtutem passionis suæ non esse includendam intra terminos gentis Judaicæ. Unde Chrysostomus, 'Non autem voluit Dominus pati sub tecto, non in templo Judaico, ne putares

berately made: the Cross is laid on the ground; His bruised body is all but stripped of garments; Oh awful insult to the Incarnate Son of God! Stretched upon the Cross,—His face toward Heaven![1] At this moment some pitying hand offered Him wine mingled with myrrh, to deaden the sense of pain; "but He received it not." He would drink the Cup of Expiation in all its fulness of unmitigated suffering.[2]

The instruments of torture are prepared, and His cruel persecutors wait to do their office. Before the stroke of the hammer descends, if it be His Will, He may rise up from dishonour and agony, and destroy His oppressors by a single breath. But it is the "Lamb of God," Who lieth there: if the Sacrifice be not perfected, the poor will not have the Gospel preached to them; sinners will not be reconciled to God; the dying will not rejoice in faith of a happy Resurrection. But if Christ be lifted up, He will draw all men unto Him.[3] The murmurs of the rude multitude are hushed; they wait the uplifted arm of the executioners. His word were enough to turn aside the blow; but He speaks it not: they may do their office. He has been taken from prison, and from judgment, He must be cut off out of the land of the living; for *the transgression of His people* He must be stricken.[4] This was His eternal purpose. It was the sin of man that caused Him to be scourged, and nailed to the Cross; not

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pro illâ tantùm plebe oblatum: et ideo foras civitatem, foras muros, ut scias Sacrificium esse commune, quod totius terræ est oblatio, quod communis est purificatio.'" Ludolphus, Vita Christi, p. 638.

[1] Justus Lipsius, De Cruce, lib. ii. cap. 7, pp. 42—45.

[2] Lucas Brugensis, Mark, xv. 23. "Myrrham ne gustavit quidem, quòd nullam vellet admittere consolationem inter afflictiones, ut eò copiosiùs pro nobis satisfaceret."

"Bis datus est hic amarus potus: hîc, et prope expirationem in cruce. Mos fuit occidendos forti vino potare, ut hôc minus mortis sentirent angustias: at Christo pro vino dabatur acetum felle mixtum. Sed ita oportuit adimpleri scripturas, 'Et dederunt in escam meam fel, et in siti meâ potaverunt Me aceto,' Psal. lxix. 21." Musculus, in Matt., p. 554.

"Extendit manus suas, orbemque dimensus est Christus; ut jam tunc ostenderet ab ortu solis usque ad occasum magnum populum ex omnibus linguis et tribubus congregatum sub alas suas esse venturum, et signum illud maximum [crucis] frontibus suis suscepturum:" "brachiis expansis in cruce in ipso ætatis flore pendet, ut omnes nos complectatur." Barradius, vol. iv. lib. vii. cap. 8, p. 348. Cyril Hieros., Catechesis, xiii. § 28.

[3] John, xii. 32.

[4] Isai. liii. 8.

only the iniquity of ages before, but of all transgressors now: thus wilful sinners are truly said to "crucify to themselves the Son of God afresh, and put him to an open shame."[1]

It was nine o'clock in the morning;—as St. Mark says, "the third hour," that is, according to the Jewish mode of reckoning: "AND THEY CRUCIFIED HIM!"[2] They nailed Him to the Cross;[3] and the prophetic words of David are fulfilled, "They pierced My hands, and My feet."[4] Then the Cross was raised, and fixed in the ground, and Jesus was lifted up between Heaven and Earth,—as if to bind them once more together. The golden chain that united man in a state of innocence to his Maker, had been rent asunder by the sin of the first Adam: "the last Adam, as a quickening Spirit,"[5] by His meritorious sufferings restores the broken link. The Son of God hangs on the Cross with arms extended, as if He would embrace the World in His all-sufficient atonement.[6]

[1] Heb. vi. 6.

[2] "O my soul, here the Work of thy Redemption is commenced! O look upon the Heavenly Creature that hangs here, and think what Riches are treasured up in His Cross! Here He showed Himself a Mediator indeed, hanging in the middle, betwixt a Penitent and a Prodigal, betwixt Heaven and Earth, betwixt the Living and the Dead." The Crucified Jesus, by Anthony Horneck, 6th Ed., 1716, p. 502.

[3] "Quòd crucifixerunt Eum, habent quidem omnes Evangelistæ, modum verò crucifixionis non habent. At Psalmo xxii. etiam hoc expressum est; nam ibi sic legimus, 'Foderunt manus meas, et pedes meos: dinumeraverunt omnia ossa mea. Ipsi verò consideraverunt et inspexerunt in Me. Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.' Non potuit propheta clarius exprimere ipsam historiam post tot sæcula futuram. Licet enim in historia crucifixionis nullam fecerint Evangelistæ clavorum mentionem, quibus cruci affixus est: commemorant tamen in historia resurrectionis, quomodo discipulis ostenderit manus ac pedes; id est, fixuras clavorum in manibus ac pedibus. Ergo iterum adimpletur scriptura etiam in modo crucifixionis." Musculus, In Matt., p. 554.

[4] Ps. xxii. 16. [5] 1 Cor. xv. 45.

[6] Propone tibi ante oculos Christum Redemptorem; propone quoque latrones qui cum Eo sunt crucifixi. Cùm latrones figebantur clavis, sortem lamentabantur suam, exclamabant, et ejulabant; at Christus, tanquam mitissimus agnus, nullum impatientiæ signum, multa eademque præclarissima patientiæ documenta dedit. Oculos considera in cœlum suspicientes, vultum alacrem, et erectum, omnique modestiâ plenum, os silens, nullum proferens gemitum, nullum ejulatum, nullum verbum, quo tolerantiam vel tenuissimâ labe aspergeret. Non tamen in cruce omnino siluit, septem protulit verba Divinum Verbum. Primum amoris fuit summi erga inimicos, '*Pater*, (inquit) *dimitte illis, non enim sciunt quid faciunt.*' Ante omnia charitatis excellentissimum actum profert: pro inimicis precatur: pro illis à quibus opprobriis, cruciatibus, morteque afficitur, fundit preces." Barradius, vol. iv. lib. vii. cap. 14, p. 349.

His Blood is as precious seed of eternal life, to spring up in a plenteous harvest for His garner in Heaven.

The Humanity of the Well-beloved is left desolate and dishonoured. But whilst they adjust and fix the Cross, or probably at the very moment[1] when they are driving the nails, His lips move, as though He would speak. Tremble then, ye ruthless band, lest ye be consumed in a moment. If He should call down the vengeance of Heaven, "the ground will cleave asunder, and the Earth open her mouth, and ye shall be swallowed up, and your houses; and ye shall go down alive into the pit, and perish;"—even as Korah, Dathan, and Abiram, and all their followers, in the wilderness.[2] But who shall fathom the depths of redeeming Love? He utters words of mercy, not of wrath.

The First of Christ's "SEVEN SAYINGS ON THE CROSS" is a prayer for His murderers. He exclaims, "*Father, forgive them; for they know not what they do.*"[3] The merciful Redeemer pleads their ignorance! Already on the Cross He enters on His office of Mediator. The great mission, which brought Him down to Earth to suffer such a Death, was the

[1] Stier's Words of the Lord Jesus, vol. vii. p. 436.

[2] Numb. xvi. 31—33.

[3] "Ad locum [ait Anselmus] deductus supplicii, myrrha potatur et felle. Ita in cruce levatur, et dicit, 'Pater dimitte illis, quia nesciunt quid faciunt.' Qualis est Hic qui in omnibus pressuris suis nec semel os suum aperuit, ut aut querelæ aut excusationis, aut comminationis, aut maledictionis verbum adversus maledictos canes illos proferret; sed novissimè verbum benedictionis, quale à seculo non est auditum, super inimicos suos effudit. Quid hoc viro mansuetius, quid benignius, anima mea, vidisti?' Et iterum, 'In omnibus his considera illud dulcissimum pectus, quam tranquillitatem servavit pietatis. Non suam attendit injuriam, non pœnam reputat, non sentit contumelias: sed ipsis potius à quibus patitur, ille compatitur; à quibus vulneratur, ille medetur; vitam procurat, à quibus occiditur. Cum qua mentis dulcedine, cum qua spiritûs devotione, in qua charitatis plenitudine clamat, Pater ignosce illis!'" Ludolphus, Vita Christi, p. 649.

"O clementissime Domine, quanta est patientia tua, semper insidiati sunt tibi, et persecuti sunt Te et tuos: proditiose Te ceperunt, et maliciose Te crucifixerunt, et modò petis ut ignoscatur illis? Domine Jesu, pater misericordiarum, oro Te, ut sicut Tu pepercisti tuis crucifixoribus, et rogasti pro eis, fac ut amore tui parcam ego cunctis mala facientibus, et Tu, Domine, parcere digneris omnibus iniquitatibus meis, et Patri tuo in conspectu gloriæ tuæ me miserum commendare: sæpe enim, Domine, Te offendo, et (quantum in me est) peccatis meis crucifigo. Tamen, Domine, Tu scis quia in Te credo, et Te Dominum meum et Deum verum confiteor, à quo veniam peccatorum postulo impartiri mihi misero et indigno." Ludolphus, Vita Christi, p. 649.

restoration of sinners to the favour of God; and He desired to have His very tormentors included in the Covenant of Peace, now to be fulfilled in His sufferings. Nevertheless, Heaven frowned on the deed of blood: at mid-day, the sun refused to give its light: nature shrouded her face from the awful spectacle: "from the sixth hour there was darkness over all the land unto the ninth hour," that is, from 12 until 3 o'clock: for six lingering hours the Son of God endured the agonies of the Cross.[1] It could not be darkness

[1] It is to be observed, that SS. Matthew, Mark, and Luke state the hours according to the manner of reckoning among the Jews; their calculations being from six in the morning, about sunrise, and from six in the evening, about sunset: whereas St. John states the hours according to our reckoning, from midnight twelve hours, A.M., and from midday twelve hours, P.M.

The following may be regarded as the principal points of time on the day of Crucifixion:—

1st. According to SS. Matthew, Mark, and John, at some early hour in the morning our Lord was brought by the Chief Priests before Pilate.

2nd. About six o'clock, according to St. John, He was delivered into the hands of the soldiers.

3rd. All the preparations, before and after the arrival at Calvary, having occupied three hours, He was nailed to the Cross at nine o'clock, that is, according to St. Mark, the "third hour."

4th. According to SS. Matthew, Mark, and Luke, the darkness began at the "sixth hour" of the Jews, that is, our twelve o'clock, or midday; and lasted until the "ninth hour," that is, our three o'clock, when "He bowed His Head, and gave up the ghost."

Many questions have arisen among the learned as to the different manner in which the Evangelists calculate these hours; and also in regard to the length of time during which our Lord hung upon the Cross. Perhaps these difficulties arise, as in other cases, from critical Harmonists adopting some previously-conceived theory of their own, and thence bringing strained arguments to maintain it. In this instance the popular notion is, that the sufferings of the Crucifixion lasted only during the three hours of darkness, as expressed in some of the following notes;—and various quotations from other most eminent Commentators might be added to the same effect. But when St. Mark says, "It was the *third* hour, and they crucified Him;" and a few verses afterwards, "At the *ninth* hour Jesus, cried with a loud voice, 'Eloi, Eloi, lama sabachthani?'" it is clear that He was six hours on the Cross.

"Excitatis subitò meridie tenebris, declaravit Deus Pater hunc Filium suum charissimum esse, qui Secum lucem solemque creasset, et mundum gubernaret, valeretque subtracto lumine perdere; cui ut Opifici et Fictori suo cœli debitum cultum præstarent. Declaravit indignitatem atrocissimi sceleris quod in ipsum admittebatur, ac si obtenebrato sole faciem suam à flagitio omnium teterrimo absconderet, cujus neque sol sustineret esse spectator, immo laboraret cum Domino suo laborante, parricidisque perfidis lumen suum ut eo indignis subtraheret." Lucas Brugensis, Matt. xxvii. 45.

"'Judæi signa petunt,' ait Paulus 1 Cor. i. 22. Dederat eis innumera

so deep as to interrupt the last cruel acts of His persecutors; but a præternatural lurid gloom, which made the horrors of

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in vitâ signa Dominus, addit alia in morte: 'obscuratus est sol, et tenebræ factæ sunt super universam terram.' Cœlum cùm Dominum suum mori cerneret, vestem mutavit, splendorem in meridie exuit, atras induit tenebras: sol tantum perhorrens facinus, sceleratosque homines sua luce privavit. O Deus omnipotens, cur miracula non edis mortifera? Cur fulmina in capita sceleratorum à cœlo, vel cruce non jacularis? Cur igne, grandine, horrendisque tonitruis impios non disperdis? Cur impios aquâ non submergis? Quis manus continet? nunquid clavi? Minimè. Misericordia manus continebat Domini. Miracula edit, non quæ noceant, sed quæ prosint. Jesum esse indicat crucis titulus, id est, Salvatorem: non vult perdere, sed servare; idcirco miracula non facit mortifera, sed quæ ad fidem, pœnitentiam, æternamque vitam Judæos advocent." Barradius, vol. iv. lib. vii. cap. 80, p. 363.

"'*Factæ sunt tenebræ.*' Quia enim agnus innocens, et verus Sol justitiæ eclipsim patiebatur, sol iste visibilis clarissimum mundi lumen, Factori suo compatiens, lucis suæ radios retraxit et occultavit: non valens intueri pendentem Dominum, ac mortis Ejus vilitatem et acerbitatem. Unde Chrysost. 'Sol obscuratus est: non enim ferre poterat creatura injuriam Creatoris. Retraxit radios suos, celavit igneum jubar, ne videret impiorum facinora.'" Ludolphus, Vita Christi, p. 652.

"Designatum est his tenebris tam detestandum fuisse hoc Judæorum factum, ut sol illud aspicere nollet, indignosque ostenderet qui suâ luce fruerentur. Designatum item creaturarum Auctorem jam pati, ac creaturas inanimatas Illum agnoscere, et prædicare quem Judæi agnoscere recusaverunt, et variis insectati sunt contumeliis; easque compati suo Creatori, quem tam variis affecêre homines mente præditi ludibriis. Designatum jam Illum occidere Solem verum, qui illuminat omnem hominem venientem in hunc mundum, ac mentes Judaicas vera luce destitutas, atque adhuc magis suo demerito destituendas, sicut et cæcitas animi Ægyptiorum, externis tenebris crassissimis et ostensa est, et vindicata." Jansenius Gand., cap. cxliii. p. 1078.

"Tenebræ hæ cœperunt in meridie, quando crucifixus est Christus, et durarunt per tres horas, scilicet usque ad horam nonam, id est usque ad tertiam pomeridianam, quâ expiravit Christus, quo tempore solet esse clarissima et summa diei lux: ut manifeste appararet has tenebras esse insolitas, prodigiosas et supernaturales, nimirùm sol, cœlum, omniaque astra atrata luxerunt tam indignam necem Christi Dei et Creatoris ac Domini sui, ideoque lucem et radios suos à terrâ et terrigenis Deum suum occidentibus subtraxêre." Corn. à Lapide, in Matt. 415.

"*Eclipsis solis efficitur, idque præter naturam.* Matthæus annotat durationem tenebrarum à sextâ usque ad nonam, hoc est *à duodecimâ nobis usque ad tertiam.* Tribus continuis horis durat obscuratio solis, atque his horis Christus in cruce pendet vivus." "Testatur natura rerum innocentiam Christi et sol non fert aspectum illum miserandum, quem sine rubore et fronte Judæi irrident." Aretius, In Matt., fol. 167.

"Horâ sextâ, Domino existente in cruce, apparuerunt mira. Primo, Sole justitiæ per mortem vicinam eclipsante, sed corporalis extra cursum naturæ ecclipsatur, et obtenebrescit. Defectio enim solis, secundum Hieronymum, non

the scene more awful. We may imagine the effect upon the trembling hearts of the multitude, not only of those on Calvary, but of all who were in the city, moving along the murky streets, scarce able to distinguish one another,—anxiously watching, and wondering, and perhaps expecting in terror to witness some other signs from Heaven, or some earthquake that should rock Jerusalem to her foundations.

It was the custom of the Romans to place a scroll over the head of persons condemned to crucifixion, signifying the crime for which they suffered death, as a public record, and a warning to others.[1] Pilate, therefore, wrote a title, or, as St. Matthew calls it, "His accusation," and commanded that it should be placed over the Cross, in letters of Greek, and Latin, and Hebrew, that all in Jerusalem, strangers and others, might read and understand. And the writing was, "JESUS OF NAZARETH THE KING OF THE JEWS."[2] Now Calvary

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solet evenire, nisi in ortu lunæ, sed extra hunc solitum cursum, quia in plenilunio ipsa decima quinta existente, sed obscuratus est. Et cum, secundum Chrysostomum, solis eclipsis modico tempore consueverit durare, ista duravit tribus horis; quia ab horâ sextâ usque ad horam nonam tenebræ factæ sunt super universam terram. Secundo, ut tenebræ tenebras mentis ostenderent Judæorum, quorum animæ erant terra sine aquâ compassionis. Tertio, ut in vindictam contra illos, creatura non ferens injuriam Creatoris, insurgere appareat, suæ lucis radios subtrahendo. Unde dicit Hieronymus, 'Videtur mihi clarissimum mundi lumen, hoc est, luminare majus retraxisse radios suos, nè aut pendentem videret Dominum, aut impii blasphemantes suâ luce fruerentur.' Nam per prophetam dictum est; 'Occubuit sol, et contenebrabitur super terram lux:' et alio loco, 'Occubuit sol cùm adhuc media dies esset.' Quarto, ut Qui infirmus, impotens, ligatus in cruce videbatur, Dominus majestatis demonstraretur, Cui serviunt sol et luna." Guido de Perpiniano, Quatuor Unum, p. 1003.

[1] Justus Lipsius, De Cruce, lib. ii. cap. 11, p. 52.

[2] "Pilati jussu, imposuerunt causam scriptam in membranâ tabellæ aptæ adhærescente, literis majusculis, ita ut de plano rectè legi posset. Etiam hoc habebat antiqua Romanorum consuetudo, ut titulus, qui causam pœnæ indicaret, vel præferretur damnatis, vel appenderetur (quod exemplis declarat Lipsius, lib. ii., De Cruce, cap. 11.) præsertim cùm non alia à judice publicè lata esset sententia, (quod in Domino nostro locum habuit) idque ut justum esse probaretur judicium, neque sine causa per calumniam quisquam damnaretur, denique ut cognoscere quivis posset in exemplumque observare. Ne quid ergo, quod ad justi supplicii speciem faceret, deesset, addita est, ex more, cruci Jesu sua causa." Lucas Brugensis, Matt. xxvii. 37.

"Dicet aliquis, quod magnum fuit esse regem Judæorum. Respondetur, nihil magnum tunc fuisse regem temporalem esse Judæorum, qui Romanis obtemperabant; sed supremæ dignitatis fuisse Regem Judæorum esse, sicut Christus fuit. Christus enim non erat Rex Judæorum temporalis. 'Regnum

was nigh to the city; and when the Priests read the title, which seemed to give the stamp of Pilate's testimony to His being really the Messiah, they feared its effect on the minds of the people,—that they would repent, and reproach them with putting their King to death. Therefore they said to Pilate, "Write not 'The King of the Jews;' but that He said, 'I am King of the Jews.'" Pilate was not the man to yield his own will to their's, unless His interests required it. He had proclaimed from the judgment seat, "Behold your King;"—"Shall I crucify your King?" and perhaps in scorn of their cruelty he had caused the superscription to be placed on the Cross. He answered abruptly, "What I have written I have written."[1] A Higher Will than Pilate's had decreed that this Title should proclaim to the World how the Jews had put Messias their King to the cruel and ignominious death foretold by the prophets. Though the Priests and Rulers in Jerusalem had satisfied their hatred in rejecting Him, the words of the Psalmist stood fulfilled; "The Holy One of Israel is our King."[2] And that title is the Christian's hope: "Jesus of Nazareth, the King of the Jews," being crucified, the hand-writing of ordinances that was against us, which was contrary to us, was blotted out, and taken out of the way, and nailed to the Cross.[3] For now came to pass His prediction to Nicodemus, "As Moses lifted

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(inquit) Meum non est de hoc mundo.' Sed Messias erat, et Rex spiritalis, promissus Judæis. Non ita tamen ut solis Judæis, sed toti etiam orbi, omnibusque linguis imperaret; Rexque esset regum, et Dominus dominantium, ut ex scripturâ satis constat. Verba ergo tituli, si sensum altiorem spectes, hunc sensum continent. '*Jesus Nazarenus Rex Judæorum*,' id est Messias Judæorum, illis promissus, et ad eos missus, ut non illis solum, sed omnibus gentibus dominetur; non quidem temporali, et mundano regno, sed spirituali, atque æterno." Barradius, vol. iv. lib. vii. cap. 12, p. 345.

"Hic titulus fuit Christo summi honoris elogium: ostendit enim ejus non tantùm innocentiam, sed et dignitatem, quòd scilicet Ipse esset Christus mundi Redemptor; quare Judæos quasi Christicidas confundit, et confundet ac condemnabit in æternum, quòd ipsi Pilatum coegerint ut crucifigeret Christum, qui erat ipsorum Messias ad hoc à Deo missus, ut ipsos salvaret. Unde Origines; 'Hic titulus caput Jesu instar coronæ exornat.'" Corn. à Lapide, in Matt., p. 413.

[1] "Secundum leges Romanas, sententia semel dicta à magistratu, seu judice, mutari non poterat. 'Proconsulis tabella sententia est, quæ semel lecta neque augeri literâ, neque minui potest,' inquit Apuleius, lib. i. Floridor." Lamy, Com. in Harm., lib. v. cap. xxxiv. p. 591.

[2] Ps. lxxxix. 18.

[3] Col. ii. 14.

up the serpent in the wilderness, even so must the Son of Man be lifted up."[1]

Few were the believers beneath that Cross! Those six hours of suffering were Satan's unholy triumph: and the scene was full of his malignant spirit. We are told that the soldiers, the people, the passers-by, the Rulers, the Chief Priests, and Scribes mocked and reviled the crucified Messiah. Those merciless groups seem to have been undismayed by the miracle of darkness: or if, for a while, they were struck with terror, they afterwards, with the characteristic hardness of unbelief, became indifferent. Many of the circumstances described by the Evangelists, and of the Divine sayings uttered amidst His agonies, were probably before the earth was overshadowed,—solemn and awful pauses of silence coming between. And first the soldiers,—of whom four had been appointed to execute the sentence of death; being familiar with blood, they were reckless of His sufferings: the settlement of their customary perquisites alone occupied their thoughts. They took His garments, "and made four parts, to every soldier a part, and also His coat." But because this "was without seam, woven from the top throughout, they said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be.'" It had, perhaps, been woven by one or more of the affectionate women of Galilee, who had so long "ministered unto Him;"—it might be a work of love by the hand of the blessed Virgin, or Mary of Bethany, or Mary Magdalene. While our Lord wore this seamless vest, such virtue flowed through it, that to touch the very hem—in faith of His power, imparted health to the diseased. It has been beautifully compared to the Unity of the Holy Catholic Church,[2] before it was rent

[1] John, iii. 14, 15.

[2] "Thus St. Cyprian explains it in that well-known passage, in his treatise on the unity of the Church, wherein he says,—that 'in the sacrament and sign of His garment Christ has declared the Unity of His Church.' It is woven from the top throughout. 'That vesture,' he says, 'betokened unity, descending from above, coming, that is, from Heaven and from the Father, which might not be rent in any wise by the receiver or possessor, but which preserved a coherence at once entire, substantial, and inseparable. He cannot possess Christ's vesture, who rends and divides Christ's Church. In truth, because Christ's people cannot be divided, His coat woven throughout, and of one piece, was not divided by those it fell to; entire, united, knit together, it shows the compact union of us,

asunder by unrighteous contests, which He so emphatically forbade. Upon that coat without seam, now lying before the ruthless soldiers, there was a mysterious charm, which stayed their hands: it was the vesture of prophecy; and not all the powers of the Earth could tear it. "Let us not rend it [they said] but cast lots for it," whose it shall be: unconsciously they were the instruments of fulfilling Holy Scripture; "They parted My raiment among them, and for My vesture did they cast lots."[1] "And sitting down they watched Him there," as the Psalmist also predicted, "They look, and stare upon Me;" "they gaped upon Me with their mouths."[2]

Then came, passing to and fro, all sorts of irreverent blasphemers, reproaching, and railing on Him, "wagging their heads, and saying, 'Ah, Thou, That destroyest the Temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross.' Likewise also the Chief Priests mocking Him, with the Scribes and Elders,[3] said, 'He saved others; Himself He cannot save.

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the people who have put on Christ.'" Williams's Gospel Narrative, The Passion, pp. 304, 305.

"Tunica minimè divisa Ecclesiæ unitatem indicat, quæ charitatis vinculo continetur. Potest enim tunica inconsutilis desuper contexta per totum, Ecclesiam adumbrare, quæ desuper ex cœlo contexta est per totum: ex cœlo enim vocantur Christiani omnes, ex quibus contexitur, et cœli legibus reguntur." Barradius, vol. iv. lib. vii. cap. 12, p. 343.

"Tunica inconsutilis et indivisa est unitas ecclesiastica usque in finem duratura." "Christi ergo tunica partita non fuit: sed heu hodie peccatis exigentibus Christi tunica inconsutilis, scilicet ecclesia militans, pravè scinditur, dissuitur, et sortitur. Quod gentiles facere noluerunt, hoc proh dolor! Christiani facere non verentur: scindunt eam hæretici, contra ipsam diversas sententias inducendo: scindunt eam laici, affligendo. Eandemque inter se clerici sortiuntur, et cujus erit eam dolo et fraudibus partiuntur. Unus dicit hîc est, alius hîc est. O Christi tunica quam pessima est divisio tua." Ludolphus, Vita Christi, p. 645.

[1] Ps. xxii. 18.

[2] *Ibid*, xxii. 13. 17.

[3] There is scarcely one circumstance in all this history, which exhibits in stronger light the cruel and gross nature of the Jews, than the presence of their High Priests, Scribes, and Elders, glutting their eyes with the blood of a public execution. Certainly they were the most learned, and refined of the nation,—as we might say, the choice society of Jerusalem: and yet they look with exultation on this revolting spectacle. Their presence also at Calvary,

If He be the King of Israel, let Him now come down from the Cross, and we will believe Him.'"[1] This exactly accomplished another prophecy; "All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, 'He trusted on the Lord that He would deliver: let Him deliver Him, seeing He delighted in Him.'"[2] Thus the last awful moments of the Redeemer's agony, in obedience to the Father's Will, teem with proofs of His having been foretold in all the Scriptures; as St. Peter afterwards said, "Yea, and *all the prophets* from Samuel, and those that follow after, *as many as have spoken*, have likewise foretold of these days."[3] Each separate circumstance has its corresponding prediction, for the strengthening of our faith. The prophetic visions of David, Isaiah, Ezekiel, and others, one by one, are fulfilled.

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instead of their being in the Temple, gives force to the notion that the excitement and terrors of that day, the supernatural darkness, and the earthquake, and the rending of the rocks and of the sacred veil before the sanctuary, interrupted the slaying of the Paschal lambs on this 14th of Nisan.

"Gravissimum et intolerandum etiam improperii et subsannationum verba audire, cùm quis magnis aliquibus affligitur malis: estque extremæ inhumanitatis, ei qui etiam justè affligitur, aliam superaddere per subsannationes et convitia afflictionem. Itaque in Christo jam completum est illud Psalmi, Quem Tu percussisti persecuti sunt, et super dolorem vulnerum meorum addiderunt." Jansenius Gand., cap. cxliii. p. 1072.

[1] "'Si tunc [inquit Gregorius] de cruce descendisset, nimirum insultantibus cedens, virtutem nobis patientiæ non demonstrasset. Sed expectavit paululum, toleravit opprobria, irrisiones sustinuit, servavit patientiam, distulit admirationem. Et qui de cruce descendere noluit, de sepulchro resurrexit: plus igitur fuit de sepulchro resurgere, quàm de cruce descendere. Plus fuit mortem resurgendo destruere, quàm vitam descendendo servare. '*Alios salvos fecit, Seipsum non potest salvum facere.*' Unde Hieronymus; 'Etiam nolentes confitentur scribæ et pharisæi, quòd alios salvos fecerit: itaque vestra vos condemnat sententia. Qui enim alios salvos fecit, utique, si vellet, et Seipsum salvare poterat.'" Ludolphus, Vita Christi, pp. 645, 646.

[2] Ps. xxii. 7, 8.

[3] Acts, iii. 24.

CHAPTER LXXV.

TWO THIEVES ARE CRUCIFIED, ONE ON EITHER SIDE OF THE MESSIAH; HIS PROMISE TO THE PENITENT THIEF, "TO-DAY SHALT THOU BE WITH ME IN PARADISE"—OTHER SAYINGS ON THE CROSS—HE COMMENDS HIS SPIRIT INTO HIS FATHER'S HANDS;—AND DIES.

Matt. xxvii. 38—50. Mark, xv. 27—37. Luke, xxiii. 39—46. John, xix. 25—30.

If mankind had not the refreshment of the Gospel, with the promise of a better state in the Presence of God, through the atonement of His Well-beloved Son, this World, so full of sin and violence, of suffering and of wrong, would be little better than a moral wilderness. Nay, even viewed under the most favourable aspect of its earthly enjoyments, its intellectual pretensions, and its splendours, it can never satisfy the longings of an immortal soul. But independently of the promises of Revelation, through which the spirit reaches forward in faith to a blissful future, there is a solace beyond all expression in the knowledge, that our Divine Lord did once come down from Heaven, did take upon Him our nature, and thus did exalt us to a Heavenly fellowship with Himself. Whosoever has the slightest perception of the beauty and loveliness of virtue, must be moved to the deepest sympathy by every incident in the history of His Life and Death, as the summary of all perfections. Therefore the heart revolts against the coarse indifference of Pontius Pilate who, whilst openly acknowledging the innocence of the Sufferer, added insult to injustice in permitting Him to be crucified at the same time and place with two thieves, "the one on His right hand,

and the other on His left," "and Jesus in the midst."[1] But even this indignity was for our learning, and our comfort. It led to one of His most remarkable assertions of Divine Power in the very hour of His Human destitution; and also to a disclosure of the blessed state of redeemed souls in the spiritual world immediately after death. Moreover it fulfilled another prediction of Isaiah, "He made His grave with the wicked;" —"He was numbered with the transgressors."[2] Thus does each incident in the humiliation of Christ add a fresh ray to His Glory. Each cruel act of Pilate, and of the Jews, brought out some fresh witness to His being the central object of all the prophecies; the Son of David, Who should establish the long promised Kingdom over all nations,—and the Son of God, by Whom the Worlds were made.

We may turn now to the two pitiable men who were crucified on either side of Him. St. Matthew relates, that when "the Chief Priests, mocking Him, with the Scribes and Elders, said 'He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God:' the thieves also, which were crucified with Him cast the same in His teeth." This must have been in the earlier part of the six suffering hours:[3] and it was at some later moment when, according to St. Luke, "one of the malefactors which were hanged, railed on Him, saying, 'If Thou be the Christ, save Thyself and us:'" but his fellow in crime

[1] "Hoc fecerunt in contumeliam Christi, ut principi latronum similis videretur, qui Se regem vocavit, sed ideò Deus illud permisit, ut impleretur illud Isaiæ, 'Cum sceleratis reputatus est.' Ecce quomodo Pater Æternus, Deus Omnipotens Filium suum carissimum, naturalem, et unicum permisit illudi, impeditari, contemni ut nos ab æterna confusione eriperemur, cœlestemque recuperaremus honorem. Ecce quomodo Sanctus sanctorum inter facinorosos suspenditur et reputatur, ut nos scelerati ac perditi inter sanctos Dei et angelos collocemur. Simus itaque grati Patri ac Filio, et tantis beneficiis bene utamur, atque condigni inveniri conemur, imitando vestigia Crucifixi in temporalium honorum contemptu, et vituperiorum, omniumque adversitatum perpessione quietâ. 'Non enim est servus major domino suo.'" Dionysius Carth., In Matt., art. xliii. fol. 97.

[2] Isai. liii. 9 and 12.

[3] "Jerome thinks it most probable that both thieves had uttered reproaches against Jesus: but that afterwards this one believed in Him. Thus also Origen, Euthymius, and Theophylact. Ambrose says, 'Perhaps the penitent had before railed upon Him, but was all at once converted.'" Barradius, vol. iv. lib. vii. cap. 15, p. 351.

"rebuked him" for his impiety. He had witnessed the meek endurance of the mysterious Person, suffering by his side: he had heard Him pray to His Heavenly Father for His murderers: he was less hardened than the other: he was convinced that this "Jesus of Nazareth the King of the Jews," had some dominion beyond the Earth:[1] therefore he answered his companion, saying, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds: but this Man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when Thou comest into [in] Thy Kingdom."[2]

[1] "D. Hieronymus, Matt xxvii. 44, vult latronem ad conversionem excitatum iis prodigiis, quæ in morte Christi contigerunt: sole fugiente, terrâ commotâ, saxisque disruptis, et ingruentibus tenebris, unus latro credidit in Christum Jesum: et priorem negationem sequenti confessione emendavit." *Ibid.*

[2] "Iste latro de nullo nisi de corde et linguâ se juvare poterit, quas Deo totaliter offerre curavit: cor quidem in contritione et intimâ compassione; quia (secundum Glossam) plus videbatur affligi ex Christi compassione quam ex sua propria passione; imò plus plangens Christi supplicium quàm suum proprium: et linguam [offerens] in veritatis confessione. Unde Gregorius; In cruce clavi manus pedesque ligaverant, nihilque ei à pœnis in eo liberum nisi cor et lingua remanserat. Inspirante Deo totum illud Ei obtulit quod in se liberum invenit, ut juxta hoc quod scriptum est, corde crederet ad justitiam, ore confitetur ad salutem. Rom. x. 10. Unde Beda; 'Quis hujus latronis animum non miretur? imò juvantis Domini gratiam quis dignè miretur? dignâ gratiarum actione veneretur? Ille qui talis ad crucem venit ex culpâ, ecce qualis à cruce recedit ex gratiâ. Confitebatur Dominum, quem videbat secum humana infirmitate morientem: quando negabant apostoli Eum, quem miracula viderant divinâ virtute facientem.'" Ludolphus, Vita Christi, p. 647.

"Non solum innocentiam Christi professus est latro sed etiam regnum. Postquam cum altero latrone est locutus, vultu toto, atque ore et corde ad Dominum Regemque versus, 'Domine, (inquit) memento mei cum veneris in regnum tuum.' De regno loquitur Christi: regnum habere, atque ex cruce in regnum abire confitetur: quia qui Illi improperabant, de regno agebant. 'Stabat populus spectans, et deridebant Eum principes cum eis, dicentes, *Alios salvos fecit, Se salvum faciat*,' &c. '*Si Rex Israel est, descendat de cruce.*' Cæteri regnum Christi irridebant; titulus supra caput positus causam mortis indicabat eam esse, quòd Rex esset Judæorum: latro sua confessione et titulum confirmat, et Regem esse, in regnumque ex cruce proficisci profitetur: quasi dicat, Domine, hi regno tuo illudunt, regiam potestatem tuam irridenti: ego vero Te Regem esse credo pro populo tuo morientem, regnum Te habere amplissimum confiteor: '*Domine memento mei*,' cum in hoc regnum veneris, ad illud me ducito." Barradius, vol. iv. lib. vii. cap. 15, p. 351.

"Quæ te, O latro, illuminavit potestas? quis te docuit, ut contemptum et tecum unà crucifixum adorares? O lucem æternam, quæ in tenebris jacentes illuminat! Longe remotæ rei petitio erat, ['cum veneris in regnum tuum'] sed velocissima est gratia, 'Amen, dico tibi, hodiè Mecum eris in paradiso:' quando-

Doubtless it was a ray of Divine grace beaming upon the benighted mind of the malefactor: He feared God; he confessed his sin, and the justice of his punishment; he repented; he had faith to pray; thus giving clear evidences of a true conversion. Having heard Christ's prayer for His murderers, "Father, forgive them," the happy conviction gleamed upon him, that he might obtain an entrance into the Kingdom of One so merciful. The answer which our Lord made to him was the Second of the SEVEN SAYINGS on the Cross, "*Verily I say unto thee, To-day shalt thou be with Me in Paradise.*"[1] Jesus

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quidem hodie audivisti vocem meam, et non obdurasti cor tuum." Cyril, Hieros. Cateches., xiii. § 30, Op. 197.

"Iste [inquit Chrysostomus] vidit Salvatorem non in regali throno, sed in pœna sociatum latronibus. Videt in cruce pendentem, et orat quasi in cœlis sedentem: videt condemnatum, et invocat Regem. O admiranda latronis conversio! Judæi crucifigant, qui noverunt legem et prophetas, et tu, latro, unde talia philosopharis?" Ludolphus, Vita Christi, p. 650.

[1] "In articulo temporis [morte crucis] cùm jam anima festinet ad exitum, et egrediens ad labra expirantis emerserit, pœnitentiam clementissimi Dei benignitas non aspernatur; nec serum est quod verum, nec irremisibile quod voluntarium, et quæcunque necessitas cogat ad pœnitudinem, nec quantitas criminis, nec brevitas temporis, nec horæ extremitas, nec vitæ enormitas, si vera contritio, si pura fuerit voluntatum mutatio, excludit à veniâ, sed in amplitudine sinûs sui mater charitas prodigos suscipit revertentes, et, velit nolit Novatus hæreticus, omni tempore Dei gratia recipit pœnitentes. Ipse Dominus noster, derelictorum personam gerens in cruce, Se queritur derelictum, et ne desperarent etiam in ultimis constituti, festinans in adjutorium illicò adest; et, re in arcto positâ, non differt beneficium, sed repentè indulgentiæ celeris documentum ejusdem statuit et exemplum, latroni inquiens, 'Hodiè Mecum eris in paradiso.' Latrocinium damnationem meruerat et supplicium, sed cor contritum pœnam mutavit in martyrium, et sanguinem in baptismum. In momento impietas religionem, crudelitas induit pietatem, et statim consummatus civis sanctorum et domesticus Dei permissus est in regnum reconciliationis humanæ, privilegium secum ferens ad superos, quod Deo Patri tantæ legationis fungens honore, in seipso scripturæ hujus experimentum continens, libero et securo aditu penetrans, præsentavit. Quid, tu Domine, amplius Stephano contulisti? quid amplius ille obtinuit dilectus tuus, qui supra pectus tuum in cœnâ recubuit? quid amplius Pauli meruêre sudores? quid labores sanctorum? quid tot annorum tormenta? quid martyrum plagæ? Unâ horâ huic collatum est præmium, ad quod illi per tot discrimina pervenerunt. Sic tu, Domine, armentarios statim facis prophetas, opiliones reges, teloniarios apostolos, piscatores doctores." D. Cypriani, Sermo de Cœna Domini, Opera, p. 450.

"'*In Paradiso*,' id est in requie, quod est esse cum Christo, vel '*hodie eris Mecum*,' quod est esse in Paradiso: quia ubi est Christus, qui est Paradisus, ibi est et Paradisus." "Credo Domine, [ait Anselmus] credo certè quòd ubi Tu vis, et ubi Tu es, ibi est paradisus: et esse Tecum, hoc est esse in paradiso: quoniam

of Nazareth, scoffed at and reviled, naked and helpless, crowned with thorns, bleeding and dying amidst the triumph of His

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venerabilis ille confessor et gloriosus martyr Tecum fuit per totum illud '*hodie*,' et postea omni tempore." Ludolphus, Vita Christi, p. 649.

"Remunerat Dominus latronis confessionem; paradisum pollicetur: et eâdem quâ pollicetur die donat. Non in multos, ait, annos, aut menses, aut dies, differam præmium confessionis hujus: hodie, hac ipsâ die, paradisum tibi donabo: 'Hodie Mecum eris in Paradiso, qui hodie Mecum es in cruce, socius Crucis, socius eris Paradisi.' D. Ambrosius inquit in Psal. xxxvii. 'Latro adhuc rogabat Dominum ut meminisset sui, cum venisset in regnum: et Dominus cùm nondum venisset, etiam regnum cœleste tribuebat. Quàm velox misericordia! tardius votum precantis quam remunerantis est præmium.'" Barradius, vol. iv. lib. vii. cap. 15, p. 351.

"Observanda hîc imprimis Domini benignitas erga peccatores, in eo quòd tam cito ignoscit serò pœnitenti, et tam perfectè ignoscit, uberiorem etiam offerens gratiam, quàm petebatur: observanda item Ejus in cruce potentia, qui cum prius tanquam homo precaretur Patrem pro peccatoribus veniam, nunc tanquam Deus peccata condonat, ac paradisum donat. Non dedignatur gloriæ suæ ac regni latronem non solùm facere consortem, sed etiam primum designare possessorem, imò hanc primam ducebat Crucis suæ gloriam. Sicut enim, inquit Theophylactus, rex quidam, trophæa ex victoria referens, spolia opima secum abducit; ita et Dominus fortius vas diaboli diripuit, Secumque abduxit, et reduxit ad primam hominis patriam, nempe paradisum." "Observandum præterea his verbis Christi confutari quorundam errorem, qui non verentur asserere animas sanctorum ante novissimi judicii diem non regnare cum Christo, nec esse cum Illo in regno cœlorum, qui scripturis quibusdam perperam intellectis in hanc abducti sunt sententiam." Jansenius Gand., cap. cxliii. p. 1075.

"Ecce, [Domine] adoro Te, quem latro adorabat, et oro sicut Ille adorabat, 'Memento mei dum veneris in regnum tuum.' Recognosce in me, Domine, hanc orationem, sicut recognovisti eam in latrone; suscipe hanc a servo sicut suscepisti eam a famulo tuo: memento mei de regno, sicut fuisti memor illius de ligno. Dic igitur, dic quæso Domine, dic servo tuo, loquere ad cor meum: dic animæ meæ, 'hodie Mecum eris in paradiso,' ut ego confortatus desiderabili tuâ permissione fidelitèr permaneam in tua fide et dilectione. In splendore fidei et confessionis tuæ Tecum sim per tuam gratiam spiritus unus, et sic Tecum ero in paradiso, si videlicet in terra amoris tui delicias gustem, quibus in paradiso reficis spiritus beatorum: verè enim gustare de tuo amore, est Tecum esse, et fac me ita vivere, ut aliquando, cum tuæ pietati placuerit, dicas animæ meæ, 'Hodie Mecum eris in paradiso.'" Ludolphus, Vita Christi, p. 650.

"Mira res: confitetur latro, Quem discipulus abnegavit. Mira, inquam, res: latro honorificat patientem, Quem Judas prodidit osculantem. Ab hoc pacis blandimenta venduntur, ab illo crucis vulnera prædicantur. Ait enim, 'Memento mei, Domine, cùm veneris in regno tuo.' Hæc est fidei plena devotio, ut cùm de vulneribus Domini profluens sanguis cernitur, tunc de potestate Ejus venia postuletur: cum videtur Ejus humilitas, tunc magis timeatur Ejus divinitas: cùm morti addictus putatur, tunc regis Illi honorificentia deferatur. Iste enim fidelis latro non credidit moriturum Quem annunciat regnaturum: non putat subdendum inferis, Quem dominaturum confitetur in cœlo: non arbitratur Eum

enemies, makes the unconditional promise of Paradise,—the fairest prospect of bliss that could be offered to the mind of Jew or Gentile; and that to a heinous sinner! He had

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apud tartarum detineri, à Quo se etiam postulat liberari. Cernat licet Ejus hiantia vulnera, spectet Ipsius sanguinem profluentem, Deum tamen credit Quem reum nescit, Justum fatetur Quem non meminit peccatorem. Ait enim illi alteri exprobanti latroni; 'Nos quidem rectè digna factis recipimus, Hic autem nihil mali gessit. Intellexit enim quòd pro alienis peccatis has plagas susciperet, pro alienis sceleribus hæc vulnera sustineret: et scivit quòd illa in corpore Christi vulnera non essent Christi vulnera, sed latronis: atque ideo plus amare cœpit postquam in corpore Ejus sua vulnera recognovit." Ambrose, Sermo xlviii. Op. vol. iii. p. 271. "Petro dicitur à Christo, 'Non potes Me modo sequi, sequêris postea:' et huic dicitur, 'Hodie Mecum eris in paradiso.' Tanquam discipulus ille differtur, et hic tanquam socius invitatur. Ille adhuc reservatur ad præmium, etiam ad consortium iste deligitur. 'Non potes,' inquit, 'Me modo sequi.' Impossibile est Petro sequi Dominum, etiam facile latroni est esse cum Domino. 'Hodie Mecum eris in paradiso.' Non in aliud differtur tempus, non in diem alteram reservatur. Ipsa hora quâ paradisus Deum suscepit, suscepit et latronem: Unus passus est pro salute cunctorum, et duobus paritèr immortalitatis janua reseratur. Sed hanc tantam gloriam latroni fides præstitit." "Magna plane est et admirabilis fides quæ Christum crucifixum glorificari magis credidit quàm puniri. In hoc enim totius forma salutis est, Salvatorem tunc majestatis Dominum recognoscit, cùm videtur humilitatis patientiâ cruciari. Hæc inquam perfecta fides est, Christum in cruce Deum, non reum, credere. Unde ille latro justificatus est, quia Salvatorem in patibulo constituto, Judæis insultantibus, et vel criminosa dicentibus, 'Libera Teipsum si potes,' ille certus de divinitate Ejus, et securus de voluntate, se magis postulat liberari." *Ibid.*, Sermo xlv. Op. tom. iii. p. 272.

"Evolavit iste latro propter fidei meritum, et crucis quodammodo martyrium: ac nobis conversionis et pœnitentiæ reliquit exemplum. Unde Hieronymus, Christus de cruce latronem in paradisum intulit: et ne quis aliquando conversionem seram putaret, fecit homicidii pœnam martyrium. Unde et Ambrosius, Pulcherrimum autem datur affectandæ conversionis exemplum, quòd tam citò latroni venia relaxatur, et uberior est gratia quàm precatio. Semper enim plus Dominus tribui, quàm rogatur. Ille enim rogabat ut memor sui esset Dominus cùm venisset in regnum suum: Dominus autem ait, 'Amen dico tibi, hodie Mecum,' &c. Vita est enim esse cum Christo: quia ubi Christus, ibi regnum." Ludolphus, Vita Christi, p. 650. "In corde fidelium tres summoperè manere virtutes testatur Apostolus, dicens; 'Nunc autem manent fides, spes, charitas.' Quas cunctas subitâ repletus gratiâ et accepit latro, et servavit in cruce. Fidem namque habuit, Qui regnaturum Dominum credidit, Quem Secum pariter morientem vidit. Spem habuit, qui regni Ejus aditum postulavit, dicens; 'Memento mei, Domine, dum veneris in regnum tuum.' Charitatem quoque in manu sua vivaciter tenuit, qui fratrem et collatronem pro simili scelere morientem, et de iniquitate suâ arguit, et ei vitam, quam cognoverat, prædicavit dicens; 'Neque tu times Deum, qui in eâdem es damnatione? Et nos quidem justè, nam digna factis recipimus: Hic vero nihil mali gessit.'" Greg. Mag., Comment. in Nov. Test., p. 92.

not yet triumphed by raising His own Body from the grave; but, nailed though He was to the Cross, He had the full consciousness of all dominion and power over the Invisible World, and that He could bestow the rich inheritance on whomsoever He would. The dying man humbly prays to be remembered in His Kingdom: the Saviour, delighting in mercy, being now lifted up for the very purpose of bestowing pardon and peace, replies, "Verily I say unto thee, To-day shalt thou be with Me in Paradise."[1] The Cross was a happy death-bed to the Penitent Thief; his sins, which had been "red like crimson," were washed white as wool in the Blood of Jesus, at that moment flowing forth as a fountain of mercy: He may be said to have been the first fruits of Redemption offered on the altar of the Cross.

Thus the lingering hours of agony have no power to exhaust the mercy of Christ. The world, and wicked men, may do their worst until three in the afternoon, when the Paschal lamb was to be slain; and at that precise hour He, the Great Antitype, must accomplish His mighty work on Earth, the mystery of the Atonement, which it prefigured. Meanwhile the Soul of the Son of Man is overshadowed by the sufferings of His Crucifixion. Nevertheless, Divine Love has power to shed its sweet consolation, even in the last dread moments, on those who weep for Him. Behold at the foot of the Cross the two dearest objects of His Human affections, the holy Virgin, and John the beloved Apostle. Perhaps the other disciples, who had fled, were among the crowd at a distance, and would have gathered round their Master again, had the soldiers permitted. According to St. Matthew and St. Mark, "many women were there looking on afar off, which followed Him from Galilee, ministering unto Him:" and from St. John we

[1] "Jam credidit latro Jesum regem Messiam in lege promissum, cujus est regnum cœlorum. Hoc autem credidit ex mirabilibus quæ aspexit, et ex ineffabili patientiâ, charitate et mansuetudine Christi, potius tamen ex supernaturali et gloriosissimâ illuminatione Spiritûs Sancti, quâ vas misericordiæ fuit. Unde in hujus conversione, illustratione, ac salvatione latronis, datur omni peccatori et pœnitenti maxima spes salutis; omnisque desperandi occasio tollitur, cum latro iste in tot facinoribus deprehensus, tantum repentè sortitus est charitatis fervorem, pœnitentiæ gratiam, veniæ plenitudinem, accelerationemque salvationis æternæ." Dionysius Carth., in Lucam, fol. 268.

may infer that two of those devoted women, Mary the wife of Cleopas, and Mary Magdalene, emboldened by Love, had made their way through the throng, with the blessed Virgin and John, to catch a parting farewell from those dear lips, ere they closed in Death. These were the "Three Maries."

There stood the mourning mother, the picture of woe, in all the intensity of grief at beholding her beloved Son, the object of her constant reverence and admiration, wounded and suffering the most bitter of deaths. Then came to pass the saying of the aged Simeon, when she brought her Divine Infant into the Temple three and thirty years ago; "Behold this Child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against: yea, a sword shall pierce through thine own soul also."[1] And there also stood the faithful disciple, who leaned on His Master's breast at the Last Supper. The words to which our Lord now gave utterance formed the Third of the SEVEN SAYINGS on the Cross: they expressed the truth of His Human sympathies in the nature of man. The Son of Mary looked down with filial affection and solicitude on His mother, and with confiding attachment on His disciple, as they mourned beneath the Cross. "When Jesus, therefore, saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, '*Woman, behold thy son!*' Then saith He to the disciple, '*Behold thy mother.*' And from that hour that disciple took her unto his own home." These last legacies from the Cross were gifts of Love. He bequeathed Mary and John to each other; that as mother and son they might weep together for their loss, rejoice together for their Redemption through the merits of His atoning Sacrifice, and worship Him together in the joyful assurance of their Resurrection at the Last Day, when He should receive them into Heaven.

There yet remained to the Holy One the last most piercing wound of the soul, the last dregs of the bitter Cup which He had received of His Father, that He should drink it. Now, when the sufferings of the Cross were rendered all the more bitter by the merciless reproaches of His enemies, where could

[1] Luke, ii. 34, 35.

He look for consolation, if not to the sustaining presence of His Heavenly Father? But, wonderful to say, the sense of this appears to have been mysteriously withheld: and for our sakes. That *we* might never feel deserted in the hour of death, He endured those agonies which distracted Him in the last moments of His afflicted humanity, when "At the ninth hour[1]

[1] "Tempus indicat [Evangelista] clamoris circa horam nonam, quæ nobis est tertia pomeridiana, qua jam mox est expiratus Christus." "Porrò clamat Christus ad Patrem, ut veram humanitatem testaretur, quæ mortis adventu inhorruit. Deinde et animam Patri commendat, ut nobis exemplum statueret, quò sit respiciendum in mortis horrore." Aretius, In Matt., fol. 167.

"'Circa horam nonam,' diei videlicet, hoc est circa horam mortis, cum jam omninò subeunda est mors, post admirabilem et prolixam omnium patientiam, post toleratas et sacerdotalis concilii et Romani magistratûs sententias, post flagellationem, coronationem ex spinis, post sputa et colaphos, post crucis bajulationem, post crucifixionem, post vestimentorum divisionem, post irrisionem illam cùm a potioribus tùm a vulgaribus illatam, cùm jam dolores crucis supremos haberet, et moriendum esset, tandem in hasce querimonias erumpit." Musculus, in Matt., p. 562.

"Porro Christus in cruce continuè orans, Seseque totum Deo in victimam offerens pro salute hominum, sub finem vitæ jam moriturus recitavit Psalmum xxii., jam citatum, qui totus est de Passione Christi, ut ostenderet Se esse illum ipsum, de quo psalmus ille agit, scilicet Messiam, ut Scribæ et Judæi scrutentur et cognoscant causam, cur è cruce nolit descendere, vel liberari, esse hanc, quòd ex Patris decreto moriendum Illi erat in cruce, pro salute hominum. Hoc enim David psalmo Illo fore prædixit." Corn. à Lapide, In Matt., p. 416.

"Hoc Christus non ex impatientiâ, sed ad insinuendum vehementissimum esse suum dolorem clamavit. In omnibus enim membris patiebatur, et propter complexionis suæ teneritudinem erat summè passibilis et perceptivus doloris. Nihilominus propter suæ naturalis dispositionis vigorem fortis erat, nec facile extinguebatur, sed maximas pœnas poterat pati. Mors quoque confixorum erat gravissima, quia figuntur in locis nervosis, et præcipuè sensitivis, utpote manibus et pedibus, nec cito moriuntur; pondusque pendentis corporis pœnas continuè auget. Dicit autem Se Christus à Deo derelictum, non quòd privatus esset gratiâ vel gloriâ, sed quia tam graviter patiebatur, ac si peccator, et à Deo contemptus fuisset, et quidem voluntati impiorum expositus fuit, et quia nulla fiebat pro tunc redundantia consolationis à superiori parte animæ Christi, in partem Ejus inferiorem." Dionysius Carth., in Matt., art. xliv. fol. 98.

"Statuamus in altudine mentis nostræ Christum, quid habet ex eo, quòd Deus, quid ex eo, quòd Homo verus est." "Ex eo quod Deus est, omnia summè tenente, æqualis est per omnia Patri, nihil pati adversi potest. Passiones illæ divinam naturam in Christo non attingebant, neque derelinqui potest aut Sibi auxilio opus est." "Ex eo verò, quòd Homo est, et mysticum corpus habet, inclamitat. Petit Christus ut Homo, Deum in Se respicere, ut innocentiam Ejus aspiciat et æquitatem, et quòd omnes cur patitur intelligant veritatem." Simon De Cassia, lib. xiii. De Pass. Dom. Sal., p. 418.

"Christus in cruce pendens secundum carnem, id est, humanam naturam, verus Homo existens patitur, dolores ac sensum mortis habet, infirmitate præ-

Jesus cried with a loud voice, saying, 'ELI, ELI, LAMA SABACTHANI?' which is, being interpreted, '*My God, my God, why hast Thou forsaken Me?*'" This was the Fourth of the SEVEN SAYINGS from the Cross. The words are to be found in the first verse of the twenty-second Psalm, which is a remarkable prophecy of several distinct circumstances in the Passion of our Lord. This cry of distress in the throes of death is a mystery beyond our comprehension. It was not from any distrust of the Father's Love; but it expressed the intensity of desolation, by which the whole Manhood of the Saviour was overborne and racked. He had taken upon Him "the form of a servant, and was made in the likeness of men;" and thus in the material organization of Flesh and Blood, was susceptible of the full pangs of the Cross: by their bitterness His Human Soul was distracted, agitated, and tossed, as our's might be, through the last death-struggle, which was now upon Him in the faintness of expiring nature. Of these mysterious sufferings of the Son of God we can form not the remotest idea: therefore have they been rightly called the "Unknown Agony" of the Passion. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed;" "and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted:" "for He was cut off out of the land of the living: for the transgression of My people was He stricken."[1]

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ditus est, opus habens Deo, à Quo conservetur. Hactenus habet Patrem, à Cujus potentia pendet, in Cujus etiam manus spiritum suum moriturus commendat. Secundum humanam itaque naturam, quâ natus est ex Mariâ virgine, quâ flevit, esuriit, contristatus fuit, dormivit, comedit, lassatus fuit, passus est ac mortuus, quâ resurrexit, et ad cœlos ascendit. Patrem suum vocat, sicut et post resurrectionem dixit; Ascendo ad Deum meum et Deum vestrum, Patrem meum et Patrem vestrum. Secundum divinam vero naturam Ipse verus Deus est ejusdem cum Patre substantiæ et potentiæ. Proinde in talibus locis diligenter sua cuique naturæ in Christo danda sunt, ne quod divinæ est, humanæ, aut quod humanæ est, divinæ tradamus. Christus ut Homo est, eundem Deum et Patrem nobiscum habet: ut Deus est, cum Patre et Spiritu sancto Deus noster est, benedictus in secula." Musculus, in Matt., p. 563.

[1] Isai. liii. 4—8.

"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, '*I thirst.*'"[1] This was the Fifth of the SEVEN SAYINGS on the Cross. It verified another passage in the prophetic Psalm, "My strength is dried up like a potsherd, and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death."[2] It had a deeper meaning than the simple complaint of exhaustion from a pining, parching thirst; He was now to deliver His languishing Soul, and His agonized Body from the terrors of the Cross;—but there was one prophecy of David yet unfulfilled, "They gave Me also *gall* for My meat; and in My thirst they gave Me *vinegar* to drink;"[3] and until that came to pass, the Divine counsels would not be perfected. When therefore, they that stood by heard the words, "Eli, Eli, Lama Sabacthani?" and "I thirst," one said "This Man calleth for Elias;" and another "ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink;" or, according to St. Matthew, they gave Him "*vinegar* mingled with *gall.*" "The rest said, 'Let be, let us see whether Elias will come to save Him.'" This perhaps was said in mockery of His cry "Eli, Eli;" or it might be under the popular belief that, according to the prophets, Elias was to come in the days of the Messiah. The gall and vinegar completed the full bitterness of His cup of affliction. He had been obedient in all things. And when He had received the vinegar He said "*It is finished;*" "And He cried with a loud voice, '*Father, into Thy hands I commend My Spirit.*'" These were the Sixth, and the Last of the mysterious SEVEN SAYINGS from the Cross. "And He bowed His Head, and gave up the Ghost."[4] "*It is finished!*"—that

[1] "Cùm Dominus sciret omnia ad finem usque perducta esse, quæ de passione à Patre erant decreta, illud vaticinium Psalm lxviii. implere voluit, '*In siti meâ potaverunt Me aceto;*' idcirco dixit, '*Sitio,*' et verè quidem sanguine exhausto sitiebat. Adverte, bis potum Christo oblatum: semel enim cum in montem Calvariæ venit, antequam in crucem ageretur vino myrrhato felle permixto potatus est, iterùm jam in cruce pendens aceto." Barradius, vol. iv. lib. vii. cap. 18, p. 358.

[2] Ps. xxii. 15. [3] Ps. lxix. 21.

[4] "Observa; capitis inclinationem signum esse instantis mortis, et vere morientis: nàm abeunte calore naturali, absumpto carnis vigore, et animâ, quæ corpus sustinet, abeunte, naturaliter fit capitis inclinatio. Tradit Spiritum, id

is, the prophecies, as far so respected his Death, were fulfilled; the Atonement for the sin of the World, and man's restora-

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est mortuus est, tradens animam Patri. Quare et verus non putativus fuit Homo: verè passus est, non putativè. Hîc solutum est Adæ debitum, et mors mortem voravit. Hæc non intelligit caro, non capit humana ratio, nihil horum credit. Quis quæso unquam sapiens hujus seculi in animum suum inducere et sibi persuadere posset, Deum usque adeò convenire impiis, quibus permiserit Christum tantum virum, prædicatum Filium Dei, et tam magna patrantem miracula, tam miserè trucidasse? Quis in hoc tam turpitèr morienti, et tam ignominiosè animam exhalanti, persuaderet sibi vitam cœlestem eamque perpetuam, initium habuisse? In his omnibus cæca est caro, et prorsus horum omnium ignara est humana ratio. Dominus Deus pro more habet, ut sub alieno et diverso opere sua proficiant opera. Mors est alienum opus à vita: sub hac morte Christi, opus Dei, quod est vivificatio Ecclesiæ, initium habuit, multumque promovit dum ex hac veluti radice, sive arbore crucis, tam ingentes ac patulos produxit ramos, sparsos quidem retrorsum usque ad Adam, et prorsum spargendos usque ad consummationem sæculi. Hæc significavit Christus, (Joan. xii.) 'Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet: si autem mortuum fuerit, multum fructum affert! Quum adhuc Christus penderet in cruce, nondum apparebat ædificium Ecclesiæ, solùm hîc videbatur mors, sepultura, crux, et alia mortis signa. Non secùs atque principio jacti grani in terram, nihil fructûs futuri, sed solum granum mortuum, et id abjectum conspicitur: sed ut adveniente æstate vides fructum sementis erumpere: ita et postea quum resurrexit Christus, ex Christo conspecto arido et abjecto in cruce, erupit viva Ecclesia." Guilliandus, in Joan., p. 546.

"'*Emisit Spiritum;*' Spiritus hîc pro immortali animæ essentiâ accipitur. '*Emittendi*' autem verbo ultronea mors significatur, quòd emiserit è corpore sponte suâ, sicut avem ex aucupio, ut qui in sua esset potestate, ita ut retinere potuisset, si voluisset. Quod enim emittitur voluntarium est, quod amittitur necessarium, inquit Ambrosius Lucam enarrans; et Christianus Deuthmarus scribens in hunc locum; 'Quid est enim emittere spiritum, nisi et animam ponere?' Qua de re August., lib. iv., De Trinit., cap. 13, 'Spiritus Mediatoris carnem non deseruit invitus, sed quia voluit, quando voluit, quomodo voluit: quippe Dei Verbo ad unitatem commixtus est Homo. Hinc ait, 'Potestatem habeo ponendi animam meam, et potestatem habeo iterum sumendi eam.' Nemo tollet eam à Me, sed Ego pono eam à Me, et iterum sumo eam. Porro id variis modis Jesus testatum reliquit; primùm clamore valido, quod diximus, eoque repetito: deinde quòd mortuus est, simul atque dixisset, '*Consummatum est,*' et 'Pater, in manus tuas commendo spiritum meum;' postremò quòd 'emisit spiritum capite declinato.' Cæterum sic sponte emisit spiritum, ut tamen non sine dolore, eoque summo, qualis solet esse mortis, quæ ut ultima, ita et maxima est pœna: quemadmodum cætera præcedentia tormenta sponte quidem passus fuerat, non tamen absque cruciatu illis proprio. Ut enim aliis hominibus, ita Christo Domino, naturalis illa animæ et corporis unio non sine violentiâ et ægritudine summâ soluta est, separataque et distracta à se mutuo anima et corpus, tametsi permissu voluntateque Domini. Permissio Domini fuit, ut inimici inferrent ea quæ possent humanam Ipsius naturam lædere et interficere, animam Ipsius à corpore separare: voluntas autem fuit, ut natura Ipsius his cederet,

tion to the favour of God, were perfected. Not until then did He desire to depart; but all being now accomplished He

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quam, si voluisset, ita roborare valuisset, ut non cederet." Lucas Brugensis, Matt. xxvii. 50. Also Jansenius Gand., cap. cxliii. p. 1081. Lamy, Com. in Harm., lib. v. cap. xxxv. p. 597.

"'*Consummatum est*,' id est, totum completum est in opere etiam usque ad aceti potum, quicquid de Me lex et prophetæ prædixerant: et quicquid de Me scriptum erat, et opus redemptionis humanæ, et omne opus meum quod in mundo facere debui, consummatum est et perfectum: ac etiam omnis pœna et omnis pugna consummata est et completa: omnisque labor et dolor, quem suscipere veneram, est finitus: tempus quoque quo inter homines esse debui, ad honorem Dei Patris, et utilitatem fidelium, est completum: et obedientiam quam dedit Mihi Pater perfecte complevi, et quicquid oportebat fieri antequam morerer factum est, et nihil remanet, nec quicquam jam restat quod antequam moriar adhuc fieri oporteat." Ludolphus, Vita Christi, p. 656. See also Lucas Brugensis, Joan. xix. 30.

"'*Spongiam*,' ut scilicet Christus è spongia exsugeret acetum. Spongia enim cùm sit porosa, copiosum humorem, cui immergitur, imbibit, quem pressa refundit: nam poculum Christo ita in cruce elevato porrigere non poterant." Corn. à Lapide, In Matt., p. 417. See a full explanation of the sponge and hyssop in Toletus, Joan., p. 311. See also Tirinus, Joan. xix. 29. "Hærent et dubitant an Elias venturus sit, quia ex tenebris aliisque miraculis, quæ videbant in passione Christi, dubitabant an Christus esset Messias, Cujus præcursor erit Elias, uti non solum Christiani, sed et Judæi credunt, à quibus idipsum intellexerant hi milites Romani." Corn. à Lapide, In Matt., p. 418.

"Notandum, quàm convenientia hæc verba, [in tuas manus] fuerint Ei qui Seipsum jam in cruce obtulit Deo sacrificium. Sacrificantis enim est manibus Dei aliquid offerre quod ab Eo recipiatur et acceptetur. Itaque Dominus Patri offert acceptandum spiritum suum, quale sacrificium propheta Deo gratum significavit dicens; 'Sacrificium Deo spiritus contribulatus.' Psal. li. 17." Jansenius Gand., cxliii. p. 1082.

"De hoc clamore [Deus meus, Deus meus] appropriatè dici possunt verba beati Augustini in Sermone de Passione; 'Satagentis et solliciti pro nobis in tribulatione positi, verba sunt ista: verba quidem teneritudinis et mœroris, verba amaritudinis et doloris. Nàm qui devotè consideraret ex quàm anxio gemitu, ex quàm alto singultu, ex quàm profundo luctu, ex quàm amaro planctu hæc vox in cruce proruperit ab ore Domini Jesu, nullus est, si haberet pectus ferreum, quin molliretur compunctione: si saxeum, quin scinderetur compassione: si ligneum, quin flecteretur condilectione: si æreum, quin liquaretur contemplatione.'" Ludolphus, Vita Christi, p. 653.

"Observandum, conveniens tempus à Christo delectum suo sacrificio. Hora nona enim aut mox post eam, hoc est, vespera quæ à nona incepit apud Judæos, tum tradidit spiritum, quando et immolare jussi erant agnum Paschalem, et quotidianum sacrificium in templo immolabant, ita ob id hora nona diceretur hora orationis, ut patet Actuum, cap. iii. v. 1. Itaque in Domino impletum est illud Psalmistæ; 'Elevatio manuum mearum sacrificium vespertinum.'" Psal. cxli. 2. Jansenius Gand., cap. cxliii. p. 1082.

"'*Ut consummaretur scriptura*, dicit Sitio.' Notandum hîc est, quod non tam

willed to die, and died: not so much by the law of nature, as of His own accord He committed His Spirit into His Father's hands.[1] The sublime spectacle of the Son of Man dying for the Redemption of the World was finished! His thorn-crowned head drooped upon His breast; His eyes,—to weep no more, were fixed in death.[2]

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ut biberet, quàm ut consummaretur scriptura, dicit, '*Sitio.*' Sitiebat quidem Christus naturalitèr, ut Homo crucifixus; (neque enim mentiri potuit dicens 'Sitio:' nec scriptura mentitur dicens, '*Et in siti meâ potaverunt Me aceto,*' Ps. lxix. 21. Verùm non tam bibendi gratiâ dixit, '*Sitio,*' quàm ut occasionem militibus daret porrigendi acetum, quod in eum usum paratum ac prestò esse sciebat, atque ita scripturam implendi. Sic majorem rationem in mediâ siti habuit divinæ veritatis adimplendæ secundum sacras scripturas, quàm sitis restinguendæ." Musculus, in Joan., p. 640. To the same effect see Toletus, in Joan., p. 310.

"'Vide magnum mysterium.' Nunc commendat in manibus Patris spiritum suum, nunc in Patris gremio sedet, quia totum alius non capit Christum. Denique 'Ego, inquit, in Patre et Pater in Me.' Commendatur ergo Patri spiritus: sed cùm sit in superioribus, illuminat et inferna, ut universa redimantur. Etenim Christus omnia, et in Christo omnia, licet in singulis Christus operetur. Caro moritur ut resurgat, spiritus Patri commendatur, ut cœlestia quoque ab iniquitatis vinculo solverentur, et pax fieret in cœlo, quam terrena sequerentur. Ex hoc dicto tradidit spiritum. Et bene tradidit, Qui non invitus amisit. Denique Matthæus ait, 'Emisit spiritum:' quod enim emittitur, voluntarium est: quod amittitur necessarium." Ambrose, in Luc. Com. Opera, vol. v. 163.

[1] "Quis ita dormit quando voluerit, sicut Jesus mortuus est quando voluit? Quis ita vestem ponit quando voluit, sicut Se carne exuit quando voluit? Quis ita cum voluerit abit, quomodo cum voluit obiit? Quanta speranda vel timenda potestas est judicantis, si apparuit tanta morientis?" S. Aug., In Johan. Evang., Tract. cxix. § 6.

[2] EPILOGUS PASSIONIS.

"Hactenus de supplicio CHRISTI satis dictum, nostrum est hæc diligentiùs pensitare et gratias agere. Accedamus igitur cum fiducia ad thronum gratiæ: etiamsi antè crucifixores Christi fuerimus, jam cum Centurione verâ fide, et in cubilibus nostris compungamur, mandataque ultima Christi, quæ nobis moriens reliquit, in mausoleo pectoris nostri novo, in quo nullum peccati jaceat cadaver, collocemus. Involvamus Christum in mundarum cogitationum linteis, procul arceamus omnem corruptionem vel mundi, vel perversorum dogmatum; ut, cùm Christus redierit, nosque die tertio resurrexerimus, hoc est, post diem vitæ hujus, et alterum quietis ad thesauros gratiæ, quos hìc recipimus, etiam beatitudinem animæ et thesauros corporis gloriæ suæ conferat; ut similes Ei, et corpori claritatis suæ configurati, in æterni regni hæreditatem filii Dei beatissimè ingrediamur. Amen." Ferus, Comment. in Matt., fol. 383.

CHAPTER LXXVI.

THE EARTHQUAKE—THE VEIL OF THE TEMPLE RENT—THE SIDE OF CHRIST PIERCED WITH A SPEAR—THE SACRED BODY TAKEN DOWN FROM THE CROSS—THE HOLY SEPULCHRE—THE BURIAL.

Matt. xxvii. 51—61. Mark, xv. 38—47. Luke, xxiii. 44—56. John, xix. 31—42.

The lamb, slain each year in Jerusalem at the Passover on the evening of the 14th of Nisan, at the ninth hour, as a memorial of the deliverance of Israel from Egypt, was a type or image of Jesus Christ, as a Sacrifice. This ceremonial of the Jews, from its first Divine institution, had prefigured the Death of the future Messiah, by Whose Blood mankind were to be delivered from a worse than Egyptian bondage,—the power and dominion of sin. And now with sacrilegious hands, at the ninth hour, which was three o'clock in the evening of the 14th of Nisan, they had put Him to death; they slew the Anointed of the Lord, the Lamb of God, *in the same month, the same day of the month, and the same hour of the day* on which the Paschal lamb was ordained to be killed.[1] This wonderful coincidence, after fifteen hundred years, was an exact fulfilment of the Divine purpose, when, according to His promise, our Lord wrought for us this great victory.

[1] "This month (Nisan or Abib) shall be unto you the beginning of months: it shall be the first month of the year to you," &c. "And ye shall keep the lamb until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it *in the evening*." Exod. xii. 2—6. "In the fourteenth day of the first month *at Even* is the Lord's Passover." Levit. xxiii. 5. "Let the children of Israel also keep the Passover at his appointed season. In the fourteenth day of this month *at Even* ye shall keep it in his appointed season." Num. ix. 2, 3.

The triumph of the Cross can be compared to nothing else on Earth, even as the attributes of Christ differ from the pretensions of all kings, and rulers, lawgivers, or conquerors of the World. The meek and lowly Jesus, unrighteously condemned, scourged, naked on the Tree of Calvary, reviled and mocked in this hour of His willing Death, achieved a glory above all victories by His conquest over sin and Satan. That last cry of the Well-beloved Son, "Into Thy hands I commend My Spirit," ascended up to the Eternal Father, Whose Will He had accomplished by His heart-rending agony. God heard that voice out of His holy temple; it came before Him, even into His ears.[1] But though it was the cry of victory to ages yet unborn, it was the death knell to Jerusalem. He is the same yesterday, to-day, and for ever: His indignation searcheth out the sinners. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, 'I have nourished and brought up children, and they have rebelled against Me.' . . . . Ah! sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors."[2] "The earth shook and trembled; the foundations also of the hills moved, and were shaken, because He was wroth."[3]

All nature round about Jerusalem was moved at the Death of the Son of God. When "He bowed His Head, and gave up the Ghost," "Behold, the veil of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent; and the graves were opened." Not the least remarkable of such portentous signs was this rending of the inner veil of the Temple, or as St. Paul expresses it, "the second veil" before "the tabernacle, which is called the Holiest of all."[4] This was a curtain, richly adorned "of blue, and purple, and scarlet, and fine twined linen, of cunning work, with cherubims,"[5]—probably of gold and silver needle-work.[6]

[1] Ps. xviii. 6. [2] Isaiah, i. 2 and 4. [3] Ps. xviii. 7.
[4] Heb. ix 3. [5] Exod. xxvi. 31.
[6] "Cum duo fuerint [vela in templo], alterum in ostio oraculi, alterum in ostio domûs exterioris, quæritur, quidnam ex illis scissum sit in Morte Christi? Respondet D. Hieron. Quæst. 8, ad Heliam, 'Mihi (inquit) videtur in passione Domini illud velum esse conscissum, quod in tabernaculo, et in templo fortè positum fuerat, et appellabatur exterius.' Ejusdem sententiæ est Origines, et D. Thom. Matt. xxvii. D. Leo, Sermo x. de Passione, existimat velum interius disruptum. Velum (inquit) cujus objectu includebantur Sancta Sanctorum à

There was another outward curtain at the entrance of the sanctuary: but behind the inner veil was the Holy of Holies,

summo usque ad ima disruptum est. Idem opinantur Euthym. Cyrillus in Joannem, Cajetan, et alii: hæc opinio mihi magis placet; quoniam velum templi videtur sumi ab Evangelistis pro velo præcipuo et nobiliori; præcipuum autem velum et nobilius illud erat, quod oppansum erat ante Sancta Sanctorum: de hoc ergo loquuntur Evangelistæ." Barradius, vol. iv. lib. vii. cap. 21, p. 366.

"Dicit Chrysost, hoc velum scissum erat preciosissimum de purpurâ et bysso, et cocco, et auro, et serico, et hyacintho contextum, quod in diebus celeberrimis suspendebatur. Hac quoque voce terra mota est, quasi non valens ferre Dominum suum pendentem, et non potens sustinere Christi mortem: capax enim Hujus mortui esse non poterat: et in signum quòd Judæi de eâ abjiciendi et destruendi erant." Ludolphus, Vita Christi, p. 659.

"Quale hoc interstitium fuerit in templo, notum est ex veteri Testamento. Quòd autem hîc rumpitur illud interstitium, significat legalia illa et ceremonias cum templo finem accepisse, ideoque mox rumpenda. Deinde, quia ex divisis duobus locis unum fit, Sanctum sanctorum et exterior locus uniuntur sublato interstitio. Argumentum est ex duabus ecclesiis unam fieri. Præterea aditum nobis esse patefactum in Sancta sanctorum, hoc est, cœlestia, de quo, Heb. ix. 12, et x. 8. Adde a partibus significatur interiturum totum hoc templum cum suo cultu. Quo facit locus, Dan. ix. 26. Et quia plene rumpitur in duas partes à summo ad imum, plenus et perfectus interitus, plena abolitio legalium demonstratur." Aretius, in Matt., fol. 167.

"'Velum templi scissum est,' nempe celeberrimum illud ex hyacintho, bysso, cocco et purpura, Exod. xxvi., mirâ varietate contextum, intima adyta, seu Sanctum sanctorum secernens à Sancto. De hoc enim velo hic agi docent Lactantius, Cyrillus, Theophyl. Euthymius, Leo, Beda, et ferè reliqui Patres: nisi quòd Origines, et S. Hieron. id exponant de anteriore velo, quod erat in primo ingressu Sancti, prætensum inauratæ portæ templi, altum cubitas 55, latum 16, ejusdem cum altero velo et materiæ et operis. Significabatur autem hac scissione luctus templi, vestem suam, more Judaico, conscindentis; Allegorice, Deum irâ percitum, ex templo et regione Judæorum demigrare." "Addunt Origines, Hieron. et Ambrosius, hac scissione designari velamen legalium sacrificiorum et cæremoniarum per Christum esse dissolutum, patefactum, revolutum, ut etiam Ethnici per Evangelium clarè jam videant quæ Judæi tot figuris adumbrabant et occultabant." Tirinus, in Matt. xxvii. 51.

"Incarnatus Dominus, Qui in formâ Dei æqualis est Patri, in formâ servi minor est factus Patre, quia minor est etiam Seipso. Naturam autem nostram suscipiens, iniquitatis jugo nullo modo teneri potuit, Quem quamvis macula culpæ nostræ non attigit, passio tamen nostræ mortalitatis adstrinxit. Quasi quædam enim vincula habuit ea, quæ nos nequitiæ merita patimur, nostræ scilicet mortalitatis infirma, quibus usque ad mortem sponte ligari Se voluit, et quæ per resurrectionem mirabiliter solvit. Esurire quippe, sitire, lassescere, teneri, flagellari, crucifigi nostræ mortalitatis vinculum fuit. Sed cum expletâ morte velum templi rumperetur, scinderentur petræ, monumenta panderentur, inferni claustra patescerent, quid aliud tot argumentis tantæ virtutis ostenditur, nisi quod illa infirmitatis nostræ vincula solvebantur? ut Is, qui ad suscipiendam servi formam venerat, in ipsa servi formâ, ab inferni vinculis absolutus, ad cœlum etiam cum membris liber rediret." Gregorii Mag. Com. in Nov. Test., Matt. xxvii. 51.

which the High Priest alone was permitted to enter,—and he but one day in the year. The tearing of this seemed to be a sign from Heaven, that the Mosaic ritual and ceremonies were abolished, and that the exclusive privileges of the Jews, as God's chosen people,—now forfeited by their Crucifixion of His Well-beloved Son, were at an end.[1] The Passion of Christ withdrew the veil from before the Heavenly mysteries of grace, revealing to all nations a new and better covenant, sealed and ratified by His Blood, through which the blessings of the Gospel were to be freely offered to the whole World. The Gentiles, until now "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the World," were "made nigh by the Blood of Christ. For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us."[2] Henceforth all true believers in the Cross might have "boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His Flesh."[3]

"Now when the Centurion, *and they that were with him*, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, 'Truly this was the Son of God.'"[4] That first expression of Gentile belief in the

[1] "Ut significaretur velamentum cæremoniarum legalium veteris legis et templi per Christum patefactum esse, et impletum, ut jam deinceps non soli Judæi, sed et Gentiles infideles clarè cognoscerent Deum et Christum, Ejusque mysteria, quæ Judæi per tot figuras adumbrabant, imò quòd Dei cultus et Ecclesia è Jerusalem et templo ad Gentes Romamque transiret." Corn. à Lapide, in Matt., p. 420.

[2] Eph. ii. 12—14.

[3] Heb. x. 19, 20.

[4] "D. Bernard, Sermo ii. de Epiph. ait, Centurionem fidem tunc habuisse, et Christum per fidem cognovisse. 'Videte (inquit) quam occulta sit fides, cognoscit Dei Filium luctantem, cognoscit in ligno pendentem, cognoscit morientem. Siquidem latro in patibulo, Magi in stabulo cognoscunt, Centurio verò agnovit Vitam in morte. Latro Regem, Centurio Dei Filium simul et Hominem pronunciat." Barradius, vol. iv. lib. vii. cap. 21, p. 369.

"Per hoc, quòd Centurio Gentilis confessus fuit Christum tam clarè, significata fuit gloriosa confessio Gentilium, in eorum conversione, et duritia Judæorum in infidelitate. Unde Hieron, Novissimi autem nunc primi efficiuntur, quia Gentilis populus confitetur; et plebs Judaica cæcata negat, ut fiat eis error novissimus pejor priore. Unde et Beda, Quanta ergo cæcitas Judæorum, qui tot per Dominum virtutibus factis, tantis in morte ejus apparentibus signis credere

truth of a Divine Messias, at the same moment with the rending of the veil in the Temple, would imply, that "the middle wall of partition" was already crumbling under the weight of evidence. The Kingdom of Heaven, which John Baptist had preached, which Christ had promised to establish so firmly on the Rock of Ages, that the powers of Hell should not prevail against it, began even now, as He yielded up His Human Soul on Calvary, to open its gates to them which were far off, and to them that were nigh, "reconciling both unto God in one Body by the Cross."[1] Amidst these signs and wonders, the misgiving hearts of the multitude, who had cried out, "His Blood be on us, and on our children," began to tremble within them. "And all the people that came together to that sight, beholding the things that were done, smote upon their breasts, and returned." We may believe that they who were at Calvary hastened back to Jerusalem, to tell what they had witnessed; whilst those in the city ran to and fro, imparting to each other their terrors; for "the earth did quake, and the rocks rent, and the graves were opened:" and others, coming from the Temple, would declare to the wondering crowds without, that the holy veil was "rent in twain from the top to the bottom." It may even be doubted whether the Feast of the Passover that year could be celebrated amidst

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respuerunt; et insensibiliores Gentibus Deum glorificare, vel timere contempserunt: unde meritò per Centurionem fides ecclesiæ designatur; quæ velo mysteriorum cœlestium per mortem Domini reserato, continuò Jesum, et verè justum Hominem, et vere Dei Filium synagogâ tacente confirmat. Unde etiam Ambrosius, O duriora saxis pectora Judæorum! judex arguit, credit minister, proditor scelus suum morte condemnat, elementa fugiunt, terra concutitur, monumenta reserantur: Judæorum tamen immobilis duritia manet orbe concusso. Considera erga, tu homo redempte, quis et quantus et qualis est, Qui pro te pendet in cruce; Cujus transitum et cœlum luget et terra; et lapides duri, quasi compassione scinduntur: Cujus mors mortuos vivificat; et Quem omnis creatura Dominum suum confitetur. O cor humanum omnium lapidum duritiâ durius! si ad tanti rememorationem piaculi, nec terrore concuteris, nec compassione afficeris, nec compunctione scinderis, nec pietate molliris. Unde Hieronymus, omnis creatura Christo morienti compatitur: sol obscuratur, terra movetur, petræ scinduntur, velum templi dividitur, sepulchra aperiuntur, sed solus miser homo non compatitur, pro quo solo Christus patitur." Ludolphus, Vita Christi, p. 660. See Dionysius Carth., in Matt., Art. xliv. fol. 98.

[1] Eph. ii. 16.

such prodigies in the Temple, and such general confusion throughout the whole city.[1]

The next day would be the Sabbath: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away."[2] Such their blind infatuation and hypocrisy! they would rigidly observe the ceremonies of their high sabbath and festival, but dishonour HIM Who was "LORD OF THE SABBATH." If the Rulers of the people were hard of heart, how could the heathen governor care for these things? The reckless order was given to break their legs, and take the bodies away. But the providence of God prevented their purpose: the word of prophecy must be fulfilled to the letter. The ordinance of Moses in regard to the Paschal lamb was, "*They shall leave none of it unto the morning, nor break any bone of it.*"[3] Such was the law for the type; such also the appointment for the Antitype; and these merciless fanatics could not go one step beyond, nor come one step short. The Lord's body did not remain until the morning; —nor was a bone of Him broken: for, when the soldiers brake the legs of the malefactors, to hasten their death, and came to do the same to Jesus, seeing that he was dead already, "they brake not His legs." But to prevent all doubt as to His being actually dead, "one of them with a spear pierced his side, and forthwith came thereout Blood and Water;" a mysterious fountain,—as it were a sacred seal and pledge of the Two Sacraments which He ordained,—Baptism typified by the Water, the Holy Eucharist by the Blood.[4] The spiritual life

[1] Possibly Jesus of Nazareth, the "Lamb of God," was the only sacrifice offered up in Jerusalem on that evening of the 14th of Nisan!

[2] "Pro more hypocritico et simulatâ sanctitate Judæi excolabant culicem, et camelum glutiebant." "Legem servare fingentes, legis Authorem interemerunt: Sabbatum honorare studentes, magnæ diei Dominum occidunt. Magnum profectò simulatæ sanctimoniæ in Judæis exemplum, qui conscientiâ malâ, et pollutis manibus in sanguine innocentis, sanctitatem simulant." Guilliandus, In Joan., p. 547.

[3] Num. ix. 12.

[4] Hoc duplici fluxu designata sunt duo præcipua Ecclesiæ sacramenta, quæ à morte Christi suam habent et virtutem et originem, et per quæ Ecclesia et fit, et consistit, baptismus scilicet et Eucharistia, quorum altero quidem renascimur,

of that fountain would flow through every land to convey the merits of His Death to countless souls of His redeemed.[1] All these circumstances were so remarkable a fulfilment of the Divine predictions, that St. John attests the truth with peculiar emphasis, as if to leave no room for unbelief or gainsaying; "And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture might be fulfilled, 'A bone of Him shall not be broken;'[2] and again, another Scripture saith, 'They shall look on HIM Whom they pierced.'"[3]

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altero verò nutrimur, et pascimur. Baptismus enim in aquâ designatus est, eucharistia vero in sanguine, qui in eâ percipitur ad vitam animæ nutriendam. Vita enim hominis in sanguine est, vita ergo spiritualis in sanguine spirituali, qui est Christi." Jansenius Gand., cap. cxliii. p. 1084.

"'Et continuo exuit sanguis et aqua:' ex quibus habent efficaciam ecclesiæ sacramenta. Hoc autem factum est, ad ostendendum quòd per passionem Christi plenam consequimur ablutionem, scilicet, a peccatis, et maculis: a peccatis quidem, per sanguinem, qui est precium nostræ redemptionis, secundum illud Petri, 'Non corruptibilibus auro et argento redempti estis; sed precioso sanguine Christi;' 1 Pet. i. 18, 19. A maculis verò, per aquam, quæ lavacrum est nostræ regenerationis, secundum illud Ezechielis, 'Effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris.' Ezech. xxxvi. 25." Ludolphus, Vita Christi, p. 662.

"Mysterium illud sanguinis et aquæ, ex pectore Christi promanantium, præ ter naturam factum est, ut è corpore mortuo fluerent sanguis et aqua. Quanto itaque miraculosior erat ista sanguinis et aquæ profluxio, tanto magis admonemur, ut de mysterio rei hujus cogitemus. Lubens assentior illis, qui per aquam istam Baptismatis mysterium intelligunt. Pulchrè conjunctus illi fuit sanguis. Sanguis effusus mortis significatio. In mortem Christi baptizamur. Baptizando lavamur ab omnibus inquinamentis: verûm ista mundatio non est per aquam sed per sanguinem. 'Sanguis Jesu Christi Filii Ejus emundat nos ab omni peccato, 1 Joan. i. 7. Recte ergo è mortuo corpore Christi, pro peccatis nostris in cruce immolati, sanguis profluxit et aqua, idque è pectore aperto, ut gazophylacium divinæ charitatis intelligas, unde omnia illa mysteria prodierunt." Musculus in Joan., p. 643.

[1] "Hæc lateris Christi apertio altum præfiguravit mysterium: Sanguis enim nostram Redemptionem, Aqua verò peccatorum ablutionem significat, secundum illud D. Ambrosii in cap. 23, Lucæ; 'Ex illo (inquit) corpore defuncto vita manabat, aqua enim et sanguis exivit: illa, quæ diluat; iste qui redimat." Idem attestatur S. August. Sermo 105 de diversis; 'In uno (inquit) est mundatio tua, in altero redemptio tua.' Per sanguinem sacramentum corporis et sanguinis Domini; et per aquam Baptismi sacramentum mysticè designatur." Bernardino à Piconio, In Joan., p. 239.

[2] Numb. ix. 12. [3] Zech. xii. 10.

Isaiah had prophesied, that He should make "His grave with the wicked, and with the rich in His death."[1] The former part had been accomplished, in that Christ was crucified between two thieves: and now who shall provide for the sacred Body, that it may "*not remain until the morning*," nor be placed in a grave where any other had lain, but honourably interred, suitably for One Who was "not to see corruption,"[2] and Who should make His grave "with the rich?" All came to pass in this wise: nigh to Calvary was the garden of a rich man, probably set out with flowers and funereal shrubs, and carefully attended to, after the custom of the Jews: for there the wealthy owner had provided for himself a new tomb hewn out of the rock. Now there were in Jerusalem two men, whose names will live for ever in the Christian memorials;—for to them was committed the holy office of the burial of their Lord; one, Nicodemus, the faithful Pharisee, the same that "at the first came to Jesus by night;" the other, named Joseph, of Arimathæa.[3] Both were Rulers in Jerusalem,

[1] Isai. liii. 10. [2] Ps. xvi. 10.

[3] "Aderat tempus, ut sepeliretur corpus Christi. Non tamen videbatur quenquam hoc facilè ausurum, propter rabiem Judæorum. Et ecce hic se offerunt duo [Josephus et Nicodemus] quasi ex improviso, verùm non sine Dei consilio et præordinatione. Diligentèr autem Evangelistæ describunt et personam utriusque, et studium in sepeliendo Christo. Erat enim et est res ut non sine periculo, sic notatu dignissima ad exemplum nostrum." "Hic primo videmus, quòd nullum tempus tam malum est, quin Dominus suos servet et liberet, ut saltem aliqui boni remaneant. Sic tempore Heliæ, cùm omnia plena essent idolis et falsis cultibus, reservaverat septem millia virorum, qui non curvaverant genua ante Baal. Ita et mortis Christi tempore omnia plena erant scandalo, impietate et diffidentia in Christum. Alii enim impie conviciabantur, alii abnegabant, alii scandalizati de Ipso tàm turpiter mortuo, nihil amplius boni vel suspicabantur. Duo autem illi, Joseph et Nicodemus, produnt se hoc loco, qui nihil moti aliorum vel impietate, vel diffidentiâ, in fide persisterunt. Admiranda certè horum fides fuit, id quod ex antithesi manifestum fit. Ambo erant divites, ambo potentes, ambo justi coram mundo habiti: hic senator, ille Pharisæus. Omnia tamen hæc, divitiæ, potentia, et existimatio, itemque dignitates mundanæ ab ipsis negliguntur, et ut Christo etiam mortuo inserviant, periculo exponuntur. Quis eos huc coegit? Num amicitia in Jesum? At amicitia civilis tantum usque ad aras durat. Sola igitur fide huc perducti sunt, quæ tantæ est potentiæ, ut credentem abstrahat ab omnibus sensibilibus, et imponat insensibilia. Sensibiles res erant divitiæ, potentia et senatoria dignitas: sed fides hos ambos ab his rebus avulsos, in æternam potentiam et divitias collocavit." Ferus, Annotat. in Joannem, p. 582.

"Habebat hortum Joseph juxta montem Calvariæ: in horto verò rupes erat, in qua sibi sepulchrum exciderat more Judæorum, qui in hortis vel similibus

both members of the Sanhedrim: Nicodemus had long before raised his voice against the lawless proceedings of

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locis extra urbes sepeliri solebant." Barradius, vol. iv. lib. vii. cap. 23, p. 374. "In horto sepultus est, in horto granum frumenti cecidit in terram: mortuum fructum multum affert, juxta illud Joan. xii. 24. In horto granum sinapis seminatum est: paulo post arbor exsurget magna, Matt. xiii. 31, 32. *Ibid*, p. 375.

"Circa hanc Domini sepulturam observandum imprimis, quomodò Dominus etiam mortuus summam suam paupertatem testatam esse voluit, ut qui in alieno sepulchro, sindone et aromatibus ab aliis donatus, sepultus est, quo minus pigeat pauperes suæ sortis, omnesque discant terrenis opibus animum nequaquàm apponere. Observandum secundò, quomodo à morte statim Christus honorari cœpit, ita ut qui vivus impiis Se pulsandum et conspuendum permiserat, jam mortuus tractari noluerit nisi ab honestis viris ac piis, hâc ratione efficaciam suæ mortis insinuans, juxta illud quod dixit, 'Cum exaltatus fuero à terra, omnia traham ad Meipsum;' et nos docens afflictiones mortemque præclaram comitari gloriam, atque in hac vita virtutis gloriam non esse quærendam. Observandum tertiò, quam providâ et circumspecta fuerit Dei dispositio in Sepulchro Christi deligendo, et sepulturæ modo disponendo. Quoniam enim ob obstans sabbathum non licuisset corpus Dominicum longius transferre, juxta passionis locum dudùm sepulchrum quoddam Illi divinitùs erat paratum, quod eas habuit conditiones, quæ Ejus dignitati, et resurrectionis adstruendæ fidei maximè congruebant. Quòd enim monumentum illud novum erat, sic ut in illo nondum quisquam positus fuerat, quòdque excisum fuerat è petra, ut ejus congruebat dignitati, ita et ad resurrectionem confirmandam non parum faciebat. Quia enim novum erat, non poterant dicere Judæi, alium quempiam ibi sepultum resurrexisse. Quia excisum fuit è petra non poterant dicere corpus è terrâ per cuniculos effossum, et sic raptum à discipulis." Jansenius Gandavensis, cap. cxliv. p. 1086.

"Joseph fuerat discipulus, auditor sectatorque studiosus doctrinæ Jesu, tametsi '*occultus*,' quod addit Johannes. Hac igitur ratione motus fuit, ut sepulturæ officium præstaret mortuo Jesu, quòd Præceptor ipsius fuisset, Cujus et doctrinam tanquam cœlestem ac divinam plurimi faceret, et integritatem sanctitatemque vitæ perspectam haberet, offensus proinde quòd injustè adeo indigneque fuisset occisus." Lucas Brugensis, Matt. xxvii. 57.

"Joseph virtute sanguinis Christi jam fusi roboratus, audacter, timore deposito, et confidenter introivit ad Pilatum, nec Judæorum timens inimicitias, nec Pilati potestatem; et petiit magno munere ut de ejus licentiâ tolleret corpus Jesu de cruce, et sepeliret illud honorificè, hoc præferens omni thesauro quantumlibet precioso. Petiit enim hoc sibi concedi, quia (secundum leges humanas) corpora damnatorum non debent sine licentiâ deponi, vel sepeliri. Et permisit Pilatus; tùm propter petentis reverentiam, tùm propter Christi innocentiam sibi notam: et quia plura in morte Ejus viderat miracula." Ludolphus, Vita Christi, p. 664.

"'*In monumento novo*:' Novum sepulchrum elegit Dominus, tum quòd non decceret Sanctissimum Ipsius Corpus, quod ut unitum erat naturæ Divinæ, ita corruptionem non erat subiturum, misceri putridis cadaveribus peccatorum, tum ne resurrectio Ipsius à quoquam postea vocari posset in dubium, quasi non Ipse,

the Council, when they sought to destroy Jesus;[1] neither had Joseph consented to His condemnation. Hitherto their faith had been weak, for they feared the violence of the Pharisees and Chief Priests, who had agreed, that "if any man did confess that He was Christ, he should be put out of the synagogue."[2] Therefore they believed in secret, with many others among the chief Rulers.[3] Joseph was of Arimathæa, which is supposed to have been a town on the way from Jerusalem to Joppa, but where it was situated appears to be very uncertain.[4] His character is briefly described by the Evangelists; he was "a rich man," "an honourable counsellor which also waited for the Kingdom of God;" "a disciple of Jesus, but secretly for fear of the Jews;" "he was a good man, and a just." To him the garden belonged, and the new tomb, "wherein never man before was laid,"—to be for ever held sacred as the Holy Sepulchre.

When our Lord "bowed His head, and gave up the Ghost," Joseph and Nicodemus were probably among the crowds who, "smote their breasts, and returned" into the city: and now, casting aside all reserve, they openly avowed them-

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sed alius ex eis qui ante Ipsum illic fuerant sepulti, resurrexisset." Lucas Brugensis, Matt. xxvii. 60. "Novum hoc erat amoris Josephi documentum, quod quamvis multis sumptibus monumentum hoc recens extructum esset, corpus tamen Jesu crucifixi ei inferre non dubitaret. Interea hoc ipsum ostendit, quòd non proprium hoc Christi sed alienum sepulchrum fuerit. 'Qui enim in vita non habebat domicilium, neque post mortem habet [proprium] tumulum,' uti Theophylactus hic monet." Lampe, Com. in Joann., vol. iii. p. 646.

"Christi sepultura gloriosa est, ut prædixit propheta; Esai. xi. 10. Aliorum hominum gloria finitur in sepultura: Christi autem gloria à sepulchro incipit, et in perpetuum durat. Idem contigit et piis. Nemo igitur gloriam in hâc vitâ quærat, quæ non nisi ad sepulchrum usque perdurat. Observa autem hic quòd Christi sepultura nedum gloriosa, sed et sumptuosa est." Ferus, in Matt., lib. iv. p. 382.

"Hora vespertinâ meditaberis mente lugubri et lachrymabili quomodo mater Domini, et alii quatuor, ponunt se iterum ad sedendum prope crucem, nescientes quid facere debeant. Corpus enim Domini deponere, et sepelire non possunt: quia nec vires sufficientes habent, nec instrumenta quibus deponant. Recedere autem, Eo sic manente, non audent: et diu manere nocte appropinquante non valent. Vide in quantâ sunt perplexitate, et eis corde compatere." Ludolphus, Vita Christi, p. 664.

[1] John, vii. 50. [2] *Ibid.* ix. 22. [3] *Ibid.* xii. 42.

[4] See Stanley's Palestine, pp. 220—222. Van de Velde's Narrative, vol. xi. pp. 48—52, and Memoir, p. 341. Stewart's The Tent and the Khan, pp. 247, 248.

selves to be disciples: therefore when the evening was come, Joseph "went in boldly unto Pilate, and besought him that He might take away the Body of Jesus." Such was the lingering nature of the punishment of crucifixion, that although our Lord had suffered for six hours on the Cross, "Pilate marvelled that He should be so soon dead;" but after enquiring of the centurion, and being satisfied of the fact, he commanded the Body to be delivered unto Joseph.[1] We may believe that no time was lost. "Nicodemus brought a mixture of myrrh and aloes, about an hundred pound weight;" and, perhaps assisted by others of the disciples, and by the faithful women, they took down the Body.[2] The "Descent from the Cross"

[1] "'Venit homo quidam dives': quod notat [Matthæus] non propter jactantiam, sed duabus de causis necessariis: primò, ut constaret ratio cur ad Pilatum accedere, et ab eo corpus impetrare potuerit, ut observat Hieron. Undè Marcus addit, [Josephum] fuisse nobilem et decurionem, id est senatorem, ut est Græcè, scilicet urbis Jerusalem. Hic ergo fiduciâ divitiarum et dignitatis (ut August. De Cons., lib. ii. cap. 22) intravit audacter ad Pilatum. Secundò, ut declararetur magnitudo affectûs ejus: horrent enim divites ac nobiles corpus pauperis è patibulo deponere ad sepulturam." Jansenius Yprensis, Matt. xxvii. 57.

"Marcus scribit miratum fuisse Pilatum, cùm audiret tam citò mortuum esse Christum, accersitumque ad se Centurionem interrogasse, num verè mortuus esset, cùmque mortuum jam esse cognovisset, corpus Ejus concessisse Josepho. Probabile est, fraudem timuisse Pilatum, ne fortè Joseph Christi discipulus, quamvis occultus, Christi tanquam jam mortui, cum adhuc viveret petivisset, ut, specie exhibendæ sepulturæ, et à cruce Eum et à morte liberaret. Omnia divino facta concilio, ut judex ipse, qui Christum condemnaverat, vere mortuum fuisse ex Centurionis et aliorum, qui Crucifixum custodiebant, testimonio cognosceret, dèque Ejus morte testari posset, ne quis posteà diceret non verè surrexisse, qui vere non fuit mortuus, sed vivus adhuc de cruce sublatus, et in sepulchris inclusus." Maldonatus, Matt. xxvii. 58.

[2] "Pollinctores fuerunt viri duo pietate, primatu, ac divitiis nobiles, Joseph et Nicodemus: unguentis et aromatibus non est parcitum: lintea adhibita sunt pretiosissimi fili: monumentum fuit, non terreum aut vetus aliquod, sed novum è petra magnificè excisum, in horto situm, modisque omnibus ornatum. Quàm ergo fuit mors Jesu ignominiosa, tam fuit honorifica sepultura. Nimirum morte consummarat Jesus omnia, quæ pro humani generis salute ferenda Ipsi fuerant, satisfecerat Patris adversus hominum peccata iræ: æquum igitur fuit, ut mox à morte suam Sibi dignitatem vendicaret." Lucas Brugensis, Matt. xxvii. 60.

"Occultus tantum [discipulus Josephus] fuerat propter timorem Judæorum, præcipuè collegarum suorum, Pontificum et Seniorum, à quibus decretum noverat, ut 'extra synagogam ejicerentur, qui Christum volebant confiteri.' (Johan. ix. 22.) Per obliquum quidem causam Christi hactenus tuitus erat, quia 'non consenserat concilio ac facto eorum,' sed non directe, atque ea propter invalidè. Mira hic elucet providentia Dei. Cùm minus timendum Josepho esset, occultat animi sensa, ut exemplum daret imbecillitatis carnis et patientiæ divinæ, pusil-

has ever been a subject of deepest interest. It has kindled the genius of the greatest painters in every Christian land, who have applied all the powers of their art to represent the crowd of bystanders, variously affected with grief or wonder, many weeping women near or far off,—and especially the "Three Maries" at the foot of the Cross.[1] The ladders are raised; we see the pierced Hands and Feet, the thorn-crowned Head, the pallid Features, the lifeless Limbs yielding to every movement of those who hold and unfix them from the Cross; Joseph and Nicodemus receive Him into their arms, and place Him tenderly on the ground. All this being done, they wound the Body in linen clothes with the spices, "as the manner of the Jews is to bury," laid it in the silent Tomb, rolled a great stone to the door, and departed.

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lanimitatem hanc in suis tolerantis. Cùm omnia timenda viderentur, cùm recens esset collegarum furor, et calidæ adhuc innocentis sanguine manus, cùm honores, opes, et vita ipsa in discrimen adduceretur, nihil formidat, ut superabundantia gratiæ divinæ in infirmitate fidelium perspiceretur. Plus audet pro Jesu mortuo, quàm unquam pro vivo ausus fuisset." Lampe, Com. in Joann., vol. iii. p. 638. "Ingenti hoc munere Josephus, illico id sibi vindicavit. 'Venit ergo et tulit corpus Jesu.' Quàm vile hoc cadaver videbatur Pilato, tam pretiosus erat thesaurus Josepho. Procul dubio servos adjutores habuit. Sed tamen proprias ipsum commodasse manus ex simplicitate historiæ colligimus, cum omnes Evangelistæ soli Josepho hunc actum tribuunt. Sic virum senatoriæ dignitatis non puduit corpus Christi ex infami ligno deponere, quod vel tangere duntaxat alii exhorruissent." *Ibid.*, p. 640.

[1] "Virginis dolores narrari non possunt, quia male illi erat sicut esse poterat. Et ideo quantas lamentationes, ululatus, planctus, et fletus super idem corpus unici Filii sui tùnc fecerit, verbis explicari non posset. Credendum tamen est, quòd nullos planctus irrationabiles fecerit, quia dolor ejus ad rationem superiorem non pertingebat. Magdalena verò pedes Domini, quos aliâ vice lachrymis compunctionis rigavit, nunc multo magis undis lachrymarum compassionis largiter lavit. Aspiciebat pedes sic vulneratos et perforatos, desiccatos et sanguinolentos: et flebat amarissime; et præ dolore videbatur deficere: similiter flebant vehementer et alii, ac etiam angeli præsentes ibi. Unde Augustinus [in Serm. de Sab. Sanct.]: O quis angelorum vel archangelorum illic non flesset, ubi contra naturam Author naturæ immortalis Deus, mortuus Homo, jacebat? Videbant Christi Corpus sic male tractatum, ab impiis sic laceratum, jacere: et Mariam totam suo cruentatam in cruore sic amarissimè flere: et nullo modo suas lachrymas poterant refrenare. Sicut enim possibile fuit, Deum per assumptum Hominem mori; sic possibile fuit, angelos bonos in morte Domini sui dolere.' Plange ergo et tu, charissime, amarè, et clama cum Bernardo dicente: 'O bone Jesu, quàm dulcitèr cum hominibus conversatus es: quàm magna et abundantissima eis largitus es, quàm dura et aspera pro eis passus es, dura verba, duriora verbera, durissima crucis tormenta.'" Ludolphus, Vitâ Christi, p. 666.

CHAPTER LXXVII.

SATURDAY THE 15TH OF NISAN, WHICH WAS THE JEWS' SABBATH, THE EVE OF THE RESURRECTION—THE CHIEF PRIESTS SEAL THE DOOR OF THE SEPULCHRE, AND SET A WATCH—MARY MAGDALENE, AND THE OTHER WOMEN WHO HAD FOLLOWED THE MESSIAH FROM GALILEE.

Matt. xxvii. 61—66. Mark, xv. 47. Luke, xxiii. 54—56.

THE contemplation of the Death and Burial of the Messiah leads our minds to the solemn enquiry, whither His Human Soul departed during the time that His sacred Body lay in the Tomb? In any words on this high mystery, it behoves us to be very humble and guarded, lest we venture one step beyond what is declared in Scripture: but we may with reverence speak of one place whither It went, because in the exercise of His Divine mercy He revealed it to the Penitent Thief;—"To-day shalt thou be *with Me* IN PARADISE;" and it is recorded in His Gospel for the ever-enduring consolation of His Church. Being released from the sufferings of the flesh, It departed to the regions of the blessed. When Earth rejected her Creator, Paradise received its God.

It is a great mystery,—but an article of the Christian faith, that Jesus Christ our Lord "suffered under Pontius Pilate, was crucified, dead, and buried;—HE DESCENDED INTO HELL." At the moment when "He bowed His head, and gave up the Ghost," He did verily undergo Death in the separation of the Soul from the Body. His Body was committed to the Sepulchre; and in His Human Spirit, which by virtue of Its immortal essence could not die, He "descended into Hell;"—and because He had said, "To-day shalt thou be with Me in

Paradise," we know that *He was* in Paradise. These truths may be perfectly reconciled. In Hades, or Hell, which is the invisible intermediate world of disembodied spirits, is Paradise, the blessed receptacle of the souls of the faithful redeemed.[1] If to be with Christ is bliss, the promise which He made to the Penitent Thief, "To-day shalt thou be with Me in Paradise," could be no other than a blessing: it could only mean that Paradise should be to him a place of joy. There he would be amidst the countless assembly of elect souls, living in the consciousness of the Divine Presence, having entered within the veil, and looking onward with assured hope to the morning of the Resurrection.

No thought can conceive the ecstatic joy which the Presence of their Saviour must have shed on all the redeemed in those bright and calm resting places of unclouded day, when He opened the barriers of Paradise, and entered in as the Prince of Peace,—the Sovereign of the Kingdom of Heaven! With what adoring wonder and hymns of praise must He have been worshipped by the souls of the righteous under the older dispensation, now made conscious that HE Whom they had on Earth dimly foreseen by faith, was the Son of God! With what reverential awe must the spirit of Moses have bowed before the Mighty One of Israel, of Whom he had prophesied,[2] Who had fulfilled the law and the prophets, and established in His own Blood a better covenant than that of Sinai! We may humbly believe that the souls of the Patriarchs, of Joshua, David, and Hezekiah, would no less wonder and adore. And Samuel too, and all the holy prophets, Isaiah, Hosea, and Amos the herdsman of Tekoa, Zechariah, Malachi, Ezekiel, Daniel, and Jeremiah,—with what amazement would they behold face to face the Saviour of the World, Who had brought to pass their ancient visions of the Spirit! These, with all the millions, which no man can number, partaking in the benefits of the Atonement, though they had died not having received the promises, would comprehend the breadth, and length, and depth and height of the Love of Christ; now

[1] See chapter liii. of the Narrative, pp. 448—450

[2] Deut. xviii. 15.

beholding in Him the desire of all nations from the beginning, and in Whom all generations of the faithful are blessed.

The day after the Crucifixion was the Jews' sabbath. Never since the establishment of the Levitical law had there been such a sabbath as this, when the wearied Soul of the Son of Man rested from its afflictions; and His pierced Body taken down from the Cross, lay in the Tomb and garden nigh to Golgotha. This most memorable of all Jewish sabbaths would be the boundary line between the old and new worlds. Henceforth under the Gospel the *seventh* day would be no sabbath: but all the faithful would keep holy the *first* day of the week, as a Christian rest and festival, to commemorate with thanksgiving and prayer the Resurrection of their Lord. And now during this Hebrew sabbath, being the 15th of Nisan, there was a pause in the proceedings of the Chief Priests and Rulers. They had accomplished the great end of all their crafty designs: they had slain the Lord's Anointed. Neither the mysterious darkness, nor the earthquake, nor the opening of the graves,—not even the rending of the veil in the Temple, could work upon their hard infidelity. Towards evening, when the legal sabbath[1] was ended, they took further measures to ensure their triumph. The predictions of Jesus, that He would come to life again, had already been whispered abroad, and occasioned them uneasiness. Being themselves hypocrites and deceivers, they suspected that His disciples would be equally false. Therefore they "came together unto Pilate, saying, 'Sir, we remember that that deceiver said, while He was yet alive, 'After three days I will rise again.' Command, therefore, that the Sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.'[2] Pilate saith unto

[1] "Principes sacerdotum, qui in sabbati nimis etiam superstitiosâ observatione totam religionem ponere videbantur, Christi odio obcæcati, sabbatum violant: nec enim licebat illis, aut lege, aut ipsorum traditionibus, die sabbati, eodemque Paschæ, adire judicem, milites petere, ad monumentum armatos ducere, sepulchrum obsignare." Maldonatus, Matt. xxvii. 62.

[2] "*Errorem* vocant [sacerdotes] doctrinam Evangelicam, quæ docet Jesum

them, 'Ye have a watch; go your way, make it as sure as ye can.' So they went and made the Sepulchre sure, sealing the stone, and setting a watch." [1]

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esse Christum Dei Filium, et Salvatorem mundi; quod priùs vivens docuerat Jesus. Hic ergo erat error prior, posterior sive novissimus, quòd Ipse à mortuis resurrexisset: hunc dicunt fore pejorem priore: tum quia confirmabit priorem: si enim Jesus resurrexit, ergo fuit Filius Dei, ut Ipse prædicavit: si enim falsum prædicasset, Deus Eum non resuscitasset: tum quia multos habebit sequaces et asseclas, si credatur Eum resurrexisse, ac semel infixa hæc opinio mentibus hominum, deinceps evelli non poterit." Cornelius à Lapide, Matt. xxvii. 64.

"Priorem errorem vocant, quòd Christus adhuc vivens multis persuasisset factis, ut illi interpretabantur diabolicâ virtute miraculis, Se Filium esse Dei: novissimum vero, si discipuli populo persuadeant à mortuis Eum resurrexisse, quem ideo priori pejorem fore dicunt, quòd in posteriori prior etiam contineretur error. Nam si homines sibi persuasissent, à mortuis Christum resurrexisse, quod omnium difficillimum erat, facilius omnia, quæ vivens docuerat, vera esse credidissent." Maldonatus, Matt. xxvii. 64.

[1] "Curam quam adhibent sepulchro, contra seipsos adhibent: omnia enim hæc probant veritatem resurrectionis. Hîc igitur iterum diligentèr memineris magisterii divini, quod prudentissimè per alienum opus suum complet. Caiaphæ opus est, ut Christus occidatur et pereat: Dei opus est, ut Christus sit vita mundi. Arripit igitur Deus impium Caiaphæ opus, et per illud suum proprium perficit. Ita et Judæorum prudentia erat, ut sepulchrum custodiretur, ne quis surriperet corpus Christi, et diceret plebi illum surrexisse: Dei autem prudentia erat, ut resurrectio Christi omnibus manifestissima fieret. Arripit ergo Deus alienæ prudentiæ opus et suum perficit. Hâc enim custodiâ multò manifestior facta est resurrectio, quàm si non custodissent Judæi sepulchrum." Ferus, in Matt., lib. iv. fol. 382.

"'Attende (inquit Theophilus) etiam abundantiam pro nobis susceptæ paupertatis.' Namque domum in vita non habuit, post mortem quoque in alieno sepulchro reconditur: et nudus existens, à Joseph operitur. Unde et Anselmus, 'Pauper ita fuit Christus ut non in suâ, sed in alienâ domo nasceretur: et vivens in hoc mundo, non haberet ubi caput suum reclinaret: nec moriens, unde nuditatem suam tegeret: nec mortuus, unde involveretur: nec sepulchrum aut locum ubi corpus suum poneretur." Ludolphus, Vita Christi, p. 668.

"Non stulti efficere poterunt quod volebant: imò resurrectionem Christi amplius comprobarunt. Non suffecerat (inquit D. Hieron.) principibus sacerdotum, et Scribis, ac Pharisæis crucifixisse Dominum Salvatorem, nisi sepulchrum custodirent, cohortem acciperent, signarent lapidem, et, quantum in illis est, manum opponerent resurgenti; ut diligentia eorum nostræ fidei proficeret. Quanto enim magis reservatur [sepulchrum] tanto magis resurrectionis virtus ostenditur." Barradius, vol. iv. lib. vii. cap. 24, p. 376. "Unde recordati, cùm hoc Christus non prædixisset nisi apostolis? nam sermones illos parabolicos vel obscuros, quos hac de re habuit apud Judæos (Matt. xii. 40, Joann. ii. 19) verisimile est ab eis non intellectos. Itaque videtur illa fama publicè fuisse sparsa, nam et mulieres dicuntur (Lucæ, xxiv. 8) recordatæ verborum Ejus de prædictâ resurrectione." Jansenius Yprensis, Com. in Evang., p. 267.

"Obsignaverunt sepulchri lapidem, ne quis corpus furari posset, ille ipse tam

All the circumstances of these eventful days combine in a flood of light to certify that the Messiah was the Son of God. In the full consciousness of His Divine power He had often declared not only to His chosen disciples, but in public before the people and the Rulers, that He would rise again on the Third Day after His Death. Unlike the predictions of His servants, the ancient prophets, to be fulfilled in distant ages, this great fact must at once be brought to proof. They might count the hours, within which He was to verify the truth of His words, and come forth from the Tomb to the light of day. Thousands and thousands had witnessed His crucifixion: the centurion and soldiers had informed Pilate that He was really dead, which the Priests themselves now also certified: they acknowledged the fact that the Body was safely laid in the grave: they put their own seal to the stone: the Roman guard was set to watch: they retired for the night in the confident assurance, that His promised Resurrection would come to nought, the whole imposture be clearly exposed, and the deluded populace undeceived. All these precautions of hatred and unbelief only added to their own confusion; and made the truth more clear, that they had put to death the "Son of the Blessed," Who was "the Resurrection and the Life."[1]

"Obsignaverunt sepulchri lapidem, ne quis corpus furari posset, ille ipse tam diligenter obsignatus lapis fidem fecit, Christi corpus non vi non fraude de sepulchro sublatum fuisse; sed divinâ virtute suscitatum. Nihil clausum, nihil obsignatum est Deo, sed '*comprehendam*, inquit, *sapientes in astutiâ eorum*.' Job, v. 13." Maldonatus, Matt. xxvii. 66.

[1] "Inimici laborarunt stolidi, ut, 'quantum in ipsis esset, manum opponerent resurgenti,' quod ait Hieronymus, et cum Deo ipso pugnarent, si fortè superiores evaderent. Sed tantùm abfuit ut quidquam proficerent, ut contrà nihil aliud efficerent, quàm ut promoverent consilium Dei, et conatibus suis Jesu resurrectionem redderent certiorem, atque omnino hujusmodi quæ nulli calumniæ posset esse obnoxia, denique sibi ipsis adimerent omnem illius refellendæ opportunitatem. Certè enim obscurior fuisset resurrectio Jesu; vel saltem ejus negandæ major fuisset ipsis libertas, si sepulchrum custodiri munirique non curassent." Lucas Brugensis, Matt. xxvi. 66.

"Verum omninò est quod Salomon ait, 'Non est sapientia, non est prudentia, non est concilium contra Dominum.' Prov. xxi. 30. Unde quanto Judæi acutiùs cogitaverunt nomen, fidem et famam Christi extinguere, tanto Eum ampliùs glorificaverunt. Quòd enim tam diligenter sepulchrum custodiri fecerunt, certissimum signum est, corpus Christi furto non esse sublatum, sed resuscitatum, quemadmodum in sequenti capite ostenditur." Dionysius Carth., in Matt., Art. xlvii. fol. 99.

There were, however, some faithful ones in Jerusalem, who spent that sabbath with very different thoughts. We have seen how, during the terrors of the Crucifixion, besides the Three Maries at the foot of the Cross, "many women were there beholding afar off." When Joseph of Arimathæa and Nicodemus performed the last offices of reverence, the women which came with Him from Galilee,—careful and tender to the last, "followed after, and beheld the Sepulchre, and how His Body was laid."[1] And although Nicodemus had brought a hundred pound weight of myrrh and aloes, they thought these insufficient: therefore "they returned [into the city] and prepared spices and ointments: and rested the sabbath day according to the commandment." They sorrowed among themselves; but they would return the next morning to finish the pious work of embalming their Lord. Two of these are especially noticed, Mary Magdalene, and Mary the mother of Joses. They came and beheld where the Body was laid: but they could not quit the hallowed spot. The stone was rolled to the door; but their hearts were in the Sepulchre; and as St. Matthew says, "they sat over against it." When the others departed, they lingered behind, that in the stillness of the evening they might weep undisturbed. Then they also returned to Jerusalem for the sabbath.

It is impossible to read the history of our Lord without being struck with the constancy, and tenderness of the many

[1] "Tribus in rebus hîc commendatur earum studium, primò, quòd ad mortem usque sequerentur: nam valde propè, imò juxta crucem, saltem aliquo tempore et aliquas adstetisse testis est Joann. xix. 25: secundò, quòd patriam remotam Ejus amore deseruissent: tertiò, quòd ministrarent Ei nempe de facultatibus necessaria suppeditando, ut Luc. viii. 3." Jansenius Yprensis, Com. in Evang., p. 266.

"Fidem, constantiam, et pietatem sanctarum illarum mulierum satis demirari non possumus, quæ, dum Apostoli Magistrum patientem deseruerunt, si Joannem exceperis, Eum secutæ sint. Porrò si à longè sequebantur, id tribuendum et timiditati sexûs et modestiæ, et cruento erga Christum furori Judæorum et militum: sed cor earum proximè Christi doloribus compatiabatur. Itaque præter sanctissimam matrem Domini, multæ mulieres piæ Christum secutæ sunt usque ad mortem et sepulturam, in quo Christi discipulos magnanimitate superarunt. His enim fugâ dispersis, illæ audacter Christo patienti et morienti publicè astiterunt; ita, qui verè Christi sunt, Eundem, quando agitur de sustinendis cum Illo tolerantiis, non derelinquunt, sed cum Ipso in Calvario monte, in angustiis constanter, in silentio et pacificè, et sine acerbitate admurmurantium [illegible]ent." Bernardino à Piconio, in Matt., p. 275. *Ibid.*, in Marc., p. 435.

women who followed His footsteps.[1] The heart of woman has ever been more congenial to the spirit of the Gospel, in meekness and confiding trust, in pity and gentleness, and patient endurance, than the rough and independent nature of man. As wives, mothers, daughters, sisters, or friends,—even as strangers, how affectionately they watch and nurse, console and pray for others! In all times of anxiety and misfortune how do the unhappy find solace in their fidelity! When the hard world frowns, even if it be justly, they are ever ready with words of comfort at home. Does it lay heavy burthens upon us? they help us to bear them. Are we wronged by the selfishness and injustice of others? we find relief in their sympathy. Do we mourn? they are ever prompt to mingle their tears with ours. Do our hearts faint at some dreaded overhanging evil? their fond courage calms our

[1] "Quæsitis aromatibus ad unguendum Dominum Jesum in monumento positum, sacræ mulieres communicato consilio convenerunt, et repertis ibi sine corpore sudariis, quem non invenêre, putavêre sublatum. Nam et lapis revolutus, et vacuum monumentum simplicibus animis conjecturas hujusmodi opponebant, quòd corpus strictum linteis, nisi translatum esset, moveri loco non posset, nec lapis magni ponderis, nisi vi humanâ, nullatenus revolvi potuisset: unde et manè venientes, quomodo posset ab ostio monumenti lapis gyrari anxiè causabantur. Sed Dominus, qui inspiraverat ut venirent, prævenerat venientes, et egressus de sepulchro, vacuum locum reliquerat, apertoque ostio ingredi volentibus liberum dederat aditum; et quasi monebat Se aliâs quæri, qui illis angustiis non poterat occultari. Flebant igitur sacræ fœminæ, quæ Eum Cui obsequi volebant, se perdidisse putabant, et obriguerant mœstitudine, eo quòd devotio sua desiderato frustraretur effectu. Habuerant siquidèm Eum sicut prophetam, non inferiores fide illis discipulis, qui dicebant quòd Jesus Nazarenus vir propheta fuerat potens in opere et sermone. (Acts, ii. 22.) Et licet de resurrectione suâ Ipse tam apostolos quam reliquos discipulos, in quorum societate istæ esse meruerant, Magister providus instruxisset, incusserant tamen omnibus dubietatem et terrorem supplicium crucis et mortis atrocitas: nec tamen ab eorum cordibus avelli poterat dilectio, quâ Ei adhæserant, et recordatio signorum quæ viderant, et admiratio doctrinæ quam audierant, et conversationis piæ admirabilis sanctitudo quâ fuerant informati. Necdum firmo gressu ibant, sed lababat pes dubitantium; sed quærebant quem amabant, nec malignè desperabant: unde factum est, ut quæstum inventionis dilectionis perseverantia mereretur. Illæ itaque primæ viderunt et cognoverunt, quæ ardentius dilexerunt; quæ devotius quæsiverunt, illæ sermocinatæ cum Christo, certificatæ quòd Ipse esset, qui a mortuis resurrexisset: nunciant Petro et cæteris, quòd Christus resurgens à mortuis jam non moritur. Evangelizarunt viventem, Qui mortuus putabatur: nec jam sepulturæ Ejus odoramentis corporalibus deserviunt, sed aromatibus firmæ fidei, et certæ spei, et charitatis sinceræ regnanti Domino famulantur, et virtutum fragrantiam, non judicato, præsentant, sed judici." Cyprian, Sermo de Resurrectione, Opera, p. 463.

fears. And let come the worst,—poverty, reproach, imprisonment, or the sickness of death, they are ever by our side to light up the darkest hour. When David, in his pathetic lament for the loss of Jonathan, slain by the Philistines, would fain give expression to his sorrow,— because he could compare Jonathan's affection to nothing greater, he exclaimed, "Thy love to me was wonderful, passing the love of women."[1]

And on the other hand, how often our Saviour testified His compassionate Love to the suffering daughters of Israel! To the weeping widow at Nain, He restored her dead son; to another, her sick daughter, saying, "O woman, great is thy faith: be it unto thee even as thou wilt;" to another, whom he healed of her distemper, "Thy faith hath made thee whole; go in peace." And how gently he spoke to those who had fallen from innocence, and who were penitent,—as if knowing that it is the heartlessness of selfish man which betrays weak and fondly confiding woman to sin. To one He said, "Thy sins are forgiven," "Go in peace;" to another, "Neither do I condemn thee; go and sin no more." And now we see who they were that sorrowed most for their Crucified Lord, and loved Him most after death; with what reverential attachment they cared for His dead Body; how they watched by His Tomb till it was dark, and went away only to prepare spices to anoint Him. And they had their reward. To-morrow they will be the first at the sepulchre,—the first to receive the message from Heaven by the word of holy angels, that their Lord had risen indeed,—the first to behold Him again, when in the Majesty of His Divine power He shall have raised Himself from the grave. To them first it will be permitted to recognize the well known voice, which had taught them to love Him, and believe in Him: they will be the first to worship their risen Master, and be sent as messengers of the glad tidings to His disciples.

[1] 2 Sam. i. 26.

CHAPTER LXXVIII.

THE RESURRECTION.

Matt. xxvii. 52, 53; xxviii. 1—15. Mark, xvi. 1—11.
Luke, xxiv. 1—12. John, xx. 1—18.

It was not possible that the Son of God should be holden of death, or see corruption.[1] And now it is the Third Day,—the Day of His promised triumph over the grave. He comes forth from the sepulchre in the presence of angels, but unseen of human eye, in His Glorified Body,—no longer subject to the conditions of mortality. "Christ being raised from the dead, dieth no more; death hath no more dominion over Him."[2] "Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory?"[3] The prophecies are fulfilled; Christ is risen from the dead, that through the grave and gate of death we also might pass to our joyful resurrection.[4] The four Gospels represent the wonderful

[1] Acts, ii. 24—27.

[2] Rom. vi. 9.

[3] 1 Cor. xv. 54.

[4] "Passionem Domini nostri Jesu Christi noster Evangelista [Joannes] hactenus descripsit, qua animadvertimus Christum juxta externam speciem novissimum virorum, hominem nimirum extremè abjectum, et à Deo longissimè derelictum. Post has autem ignominias et tam crudelem crucem, subjicit gloriam, (quâ declaratur Filius Dei) nimirum resurrectionem Christi, potentissimam et gloriosissimam victoriam contra potentissimos hostes, diabolum, mundum, peccatum, mortem, infernum, æternam damnationem. Ut enim Christus chirographum nostrum (quod est conscientia peccatorum nostrorum) unà secum cruci affixum, è medio sustulit, et sanguine suo omnem conscientiæ nostræ accusationem delevit: ita etiam nos simul Secum per resurrectionem vivificavit, ut peccato et morte absorptis, justitiæ et vitæ participes fieremus. Nam Paulus (Romanorum, capite vi. v. 5) dicet hunc esse genuinum resurrectionis usum et fructum. 'Si enim (inquit) complantati facti sumus similitudine mortis Ejus, simul et resurrectionis erimus.' Atque ut Christus per resurrectionem in regnum Patris ad dexteram Ejus intravit, ita et quotquot Christo fide vivâ adhærent, suntque

history of this morning, in its various aspects, with the short and living energy of inspiration. Many persons seem to pass before us, hastening to and fro, at different moments, and in different places, at or near to, or distant from the centre point, —which is the Sepulchre. All are engaged in events quickly succeeding each other, miraculous, unexpected, overwhelming in interest, calling up emotions of astonishment, hope and fear. Each Evangelist mentions one or more circumstances unnoticed by the others; and of the persons engaged some are named by all,—some by one only.[1] Taken together they picture to us a scene of hurried variety and amazement: but a bright light shines on this Day of Glory; and if we carefully compare the several accounts, the main truth unfolds itself in lucid order. Let it be borne in mind that there were two parties of women who came to the Tomb; the first consisting of Mary Magdalene, Mary the mother of Joses, and Salome; the second of Joanna and other women. Both parties came with the same purpose of anointing the Body of our Lord with the spices which they had prepared.[2] Both

membra ejus, unà cum Christo regnum Patris intrant." Guilliandus, In Joan., p. 430.

"De sepultura Domini nostri dictum est in superioribus. Restat ut gloriosam ejus resurrectionem quoque consideremus. Nam quicquid bonorum nobis in Christo promissum est, illud omne in resurrectione Ejus confirmatum est: Hinc Apostolus Romanorum iv. 25 dicit, Christum quidem mortuum propter delicta nostra, sed Eundem resurrexisse etiam propter justificationem nostri: quasi justitia Ejus et meritum nobis applicari non potuerint, nisi per resurrectionem. Celebranda ergò nobis, et grato animo amplectenda est historia resurrectionis, tanquam thesaurus bonorum promissorum in Christo." Benedict. Aretius, Com. in Matt., fol. 168.

[1] St. John mentions only Mary Magdalene; St. Matthew, "Mary Magdalene, and the other Mary," that is, the mother of James and Joses; St. Mark, the same two Maries and Salome; St. Luke, the two Maries, and Joanna "and other women." This Joanna and the other women formed the second party, who entered into the sepulchre, bringing spices, and "behold two men *stood by them* in shining garments." There is no law of historical truth that has ever been laid down, binding every writer to introduce each circumstance, and each person engaged in the transaction which he records. In the present case we have four Evangelists who give their independent evidence to the fact of the Resurrection: taken separately in their own words, they are clear and specific; combined together, (without the gloss of other men's words) they are in perfect harmony.

[2] See Townsend's elaborate digest of modern Commentators on the Resurrection. "The New Testament arranged," &c., vol. i. pp. 381—402, 4th ed. 1838.

saw the two angels, who spoke to them different words, but agreeing in the one fact,—"He is not here: for He is risen, as He said;" "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee."

We may begin with SS. Matthew, Mark, and John, who describe the circumstances which occurred to the first party. When the sabbath was passed, very early in the morning, as it began to dawn towards the first day of the week, at the rising of the sun, even while it was yet dark, Mary Magdalene, Mary the mother of Joses, and Salome, came from the city to the Sepulchre, bringing with them sweet spices, that they might anoint the Body of Jesus.[1] As they conversed by the way, the idea naturally occurred to them, that the great stone at the door of the Sepulchre would be too heavy to move: "and they said among themselves, 'Who shall roll us away the stone?'" Their hearts were fondly fixed on one idea,—to pay the last office of love to the Body of their Lord. If the chosen Apostles had no belief in His return to life, much less would these simple women think it within the range of possibilities. But already the great prophecy had been accomplished.[2] He Who had restored others from the

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But it does not much assist us in settling the difficulties, which have been multiplied by over-minute criticisms.

[1] "Audistis fratres charissimi, quòd sanctæ mulieres, quæ Dominum fuerant secutæ, cum aromatibus ad monumentum venerunt, et Ei, quem viventem dilexerant, etiam mortuo studio humanitatis obsequuntur. Sed res gesta aliquid in sanctâ Ecclesiâ signat gerendum. Sic quippe necesse est, ut audiamus quæ facta sunt, quatenus cogitemus etiam quæ nobis sint ex eorum imitatione facienda. Et nos ergo in Eum, qui est mortuus, credentes, si odore virtutum referti cum opinione bonorum operum quærimus, ad monumentum profectò Illius cum aromatibus venimus." Gregorii. Mag., Com. in Nov. Test.

[2] "Christus autem ibi non erat, ubi feminæ quærebant. Quærebant inter mortuos: erat inter vivos: quærebant in domo mortis: erat in domo vitæ: quærebant in sepulchro jacentem, cùm quærere deberent in domo victoriæ triumphantem. O feminæ, non est hic Dominus, non est in morte, sed in vitâ immortali. Non jacet mortuus, sed triumphat vivus. Quorsum affertis unguenta ad condiendum mortuum? Afferte potiùs palmas, victricesque lauros ad celebrandum triumphantem vivum. Quorsum quæritis in morte Eum, qui triumphat de morte: in sepulchro Eum, qui mortem occidit? Quorsum quæritis cum unguentis ungendum corpus id, quod astra solemque splendore, et incorruptibilitate superat, quod odoris suavitate omnia unguenta, omnesque odores vincit? Surrexit, non est hic." Barradius, vol. iv. lib. viii. cap. 5, p. 393.

grave, "quickened His own Body:" by the Divine power residing within Himself did He take His Life again, which He had laid down; reuniting His Soul unto His Body, from which He had separated it when He gave up the Ghost; and so did He quicken and raise Himself.[1] This might seem to be a greater miracle than the restoration of Lazarus to life, or of Jairus's daughter, or the Widow's son at Nain, except that each was the work of Divinity; and it is beyond the capacity of the creature to pass a judgment of comparative power manifested in the several acts of the Creator. In each and all was verified the declaration of Jesus at Bethany, "I AM THE RESURRECTION AND THE LIFE."

The three women arrive at the Sepulchre: but He is not there! "And behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone[2] from the door, and sat upon it. And

[1] See Bishop Pearson's Exposition of the Creed, Art. v. p. 258, fol. ed. 1710.

[2] "'Angelum (ait Hieronymus) non putemus idcircò venisse, ut aperiret sepulchrum Domino resurgenti, sed postquam Dominus resurrexit, indicasse quod factum est, et sepulchrum vacuum revolutione lapidis et sui ostendisse præsentiâ.' Saxum igitur ab ostio monumenti dimovit angelus, ut Jesum resurrexisse testaretur, militibus quidem reipsa, (apertione inquam sepulchri) mulieribus verò et apostolis etiam verbis." Lucas Brugensis, Matt. xxviii. 2.

"Ex Marc xvi. 11, Luc. xxiv. 2, Joan. xx. 1, satis colligi potest lapidem jam remotum à sepulchro: et illa quæ hic commemorantur præcessisse adventum mulierum." "Quod lapidem amotum attinet, puto id factum esse antequam venerint mulieres. Quòd autem super eum sedet id ita visum esse mulieribus, talemque repertum Angelum." "De quo sic scribit Hieronymus. Angelum autem non putamus idcirco venisse ut aperiret sepulchrum Christo resurgenti et revolveret lapidem: sed post quam Christus resurrexit, horâ qua Ipse voluit, et nulli mortalium cognita est, indicasse quod factum est. Sic Theophylactus quoque hunc locum exponit. Resurrexit igitur Christus, lapide adhuc super sepulchrum posito. Postquam autem resurrexit Christus, Angelus venit, ut devoluto lapide accessum haberent mulieres ad sepulchrum. Sic glossa ordinaria vertit etiam: Revolvit lapidem, non ut egressuro januas aperiat, sed ut egressum Ejus pandat jam factum. Secundum hanc interpretationem Angelus amovit lapidem in gratiam mulierum, ut et ingredi et omnia oculis lustrare possent, quò constaret Dominum verè non esse amplius in sepulchro: sed resurrexisse." Arctius, In Matt., fol. 170. "Revolvit lapidem sepulchri Christi, non ut Christus ex eo resurgeret: Christus enim jam antè clauso sepulchro, illud vi divina per dotem subtilitatis penetrando, resurrexerat; sed ut Christum Deum ac Dominum suum jam resurrexisse mulieribus ostenderet, dum eis pandens aditum ad sepulchrum, illud corpore Christi vacuum monstravit." Corn. à Lapide, Matt. xxviii. 2, and Dionysius Carthusiensis, in Matt., Art. xlv. fol. 99. Also Jansenius Gandavensis, cap. cxlv. p. 1093.

his countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." The women were not present at the moment of the earthquake; for St. Mark says, "when they looked, they saw that the stone was rolled away." It is not mentioned whether the Lord arose at the time of the earthquake, or at an earlier hour of the morning. To accomplish the Resurrection of the Son of Man, it required no door to be opened, nor stone to be removed. Had Tabor and Hermon and Lebanon been piled on the tomb, they could not have detained the Lord of Life one instant beyond His Will. The women, being terrified at the sight of the angel, were comforted with these words, "Fear not ye: for I know that ye seek Jesus Which was crucified. He is not here:[1] for He is risen, *as He*

[1] "Cumulatissima superborum, qui suis orbem terruêre victoriis triumphatorum, quanta fuerit gloria, indecoro, sordido, et infimo sepulchri pulvere jacet sepulta, nec ultra tumuli ignominiam progredi potuit: quidquid de illis honorificum prædicetur, totus illorum splendor magnificus huc redigitur, '*Hîc jacet.*' At Christus, manens in æternum, de morte, de tenebrarum potestatibus triumphator, si aliquot horis sepultus est, tumuli pulverem inglorium non sentit, sed dissipat, excutit et prætervolat; de Christo enim mortuo et sepulto, angeli Dei universo orbi, in sanctarum mulierum persona, non annunciant '*Hîc jacet,*' sed '*Non est hîc: surrexit enim;*' Seipsumque quippe suâ Ipse virtute à mortuis, à sepulchro, utpote Deus Homo suscitavit, vitamque resurgendo, gloriosam et immortalem Sibi Ipse cum Patre, et Spiritu Sancto communicavit; ut et illis omnibus, qui sub vexillo crucis cum vitæ sanctitate constanter militaturi sunt, jus ad gloriosam resurrectionem et corporum immortalitatem in extremum judicii diem percipiendum adeptus sit, juxta illud Apostoli Rom. vi. 5. 'Si complantati facti sumus similitudine mortis ejus, et resurrectionis erimus.' Ibidem viii. 11. 'Qui suscitavit Jesum à mortuis, vivificabit et mortalia corpora vestra propter inhabitantem Spiritum Ejus in vobis." A Piconio, Matt., p. 820.

"*Crucifixum* nominat, ut sicut prædictam ab Ipso crucifixionem jam videbant impletam, crederent prædictam etiam resurrectionem jam factam, unde de eâ subjicit, 'Non est hic, surrexit enim sicut dixit.' Postquam enim eas a timore liberavit, significavit se conscium esse propositi ipsarum: deinde, de resurrectione disserens, significavit illarum studium et conatum esse supervacaneum. Resurrectionem autem ejus dupliciter eis comprobat, primò, a prædictione Ejus, dicens, '*surrexit sicut dixit;*' secundò, ostensione vacui sepulchri, dicens, 'Venite, et videte locum ubi positus erat Dominus.' Dicendum hic cur per angelum testificari et prædicari imprimis conveniebat Christi resurrectionem, et non potiùs Christum Se hominibus statim vivum exhibere. Itaque per angelos imprimis resurrectio Ejus nuntiari debuit hominibus, quia conveniebat ut priusquam Se Dominus videndum exhiberet, per aliquos testes ad fidem corda hominum præpararentur, sicut ante Ipsum missus fuit Joannes [Baptista] ad parandum Domino plebem perfectam. Angelos autem resurrectionis Domini primos esse testes conveniebat, non solùm ob gloriam Christi, et vitæ ad quam resurrexit

said. Come, see the place where the Lord lay.[1] And go quickly, and tell His disciples that 'He is risen from the dead; and, behold, He goeth before you into Galilee: there shall ye see Him:' lo, I have told you." St. Mark relates, that when they entered the Sepulchre, they saw another angel, "sitting on the right side, clothed in a long white garment." And because they were "affrighted," he also bade them not to fear; but to go and tell the disciples. Not finding the object of their search, "they departed quickly with fear, and great joy;[2] and

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immortalitatem, sed etiam quia Illius resurrectio utpotè plane divina supra captum esset hominum. Sic et conceptio Ejus, atque nativitas, primò ab angelis est prædicata, Ejusque ascensio in cœlum per eos est annunciata, per quos demùm et novissimus Ejus adventus manifestabitur: quoniam, ut habet Paulus, 1 Thes. iv. 16, 'Ipse Dominus in jussu et voce archangeli, et in tuba Dei descendet de cœlo.'" Jansenius Gandavensis, cap. cxlv. p. 1094.

[1] "'*Ubi positus erat Dominus.*' Non dicit Dominus vester, aut meus, sed Dominus absolutè: utpotè Dominus universorum. Et hinc habes quòd Divinitas non fuit seperata à corpore Jesu sepulto. Nam quum in loco illo non fuerit positum nisi corpus, Jesu, si hypostasis illius corporis non fuisset Deus, non esset verum verbum hoc angeli, silicet,' '*Ubi positus erat Dominus*:' non enim Dominus, sed corpus, quod fuerat Domini, fuisset tunc in illo loco positum." Cajetan, Evang. Com. in Matt., fol. 77.

"'Venite, videte locum: jam lapis revolutus est, qui sepulchrum videre prohibebat. Venite, et videte, sepulchrum Domini. Videte quàm sit gloriosum sepulchrum illud, quòd antequam Dominum exciperet erat ignobile. Rupes illa quæ hominibus vix nota erat, nunc ab angelis colitur: ad imum sepulchrum descendunt ab excelso cœlo. Sed quid angelis cum sepulchro? Quid immortaliter viventibus cum domo mortuorum? Magni momenti negotium habent angeli in sepulchro hoc. Est enim sepulchrum, Domini angelorum. '*Videte*, inquiunt, *ubi positus erat Dominus.*' Dominus, inquam, tam angelorum quàm hominum. Domini sui resurrectioni ut testimonium ferant, in sepulchrum veniunt. Pleno ore surrexisse clamant, neque solum ore, sed ipso etiam habitu resurrectionem ostendunt." "Aspectus angeli fulgurans, fulgensque vestis, Christi splendorem indicabant." Barradius, vol. iv. lib. viii. cap. 8, p. 393. "Lapidem angelus Domini in resurrectione Jesu, facto ingenti terræ motu, ab ostio monumenti removerat, non quòd angelorum ministerio uti Jesus necessarium haberet, sed ut pateret, tum nutu Patris Filium justificantis et angelum mittentis Jesum suscitatum esse, tum, persoluto lytro, dominium Christi in ipsos angelos confirmatum fuisse." Lampe, in Joann., vol. iii. p. 656.

[2] "Exierunt autem cum gaudio et timore. Quis enim non gauderet videns angelos, audiensque tam lætum nuncium? Sed adhuc adest timor: angelus quidem læta annunciat, sed à timore liberare non potest. Solus Christus suâ præsentia timorem aufert." Ferus, in Matt., lib. iv. fol. 386. "Afficiuntur simul timore et gaudio, ut timor gaudium temperet, et gaudium timentes sublevet. Perseverabat adhuc timor visi angeli; aderat gaudium auditæ resurrectionis, quamvis non plenè creditæ." Cajetan, Evang. Com. in Matt., fol. 77.

did run to bring His disciples word." "They went out quickly, and fled from the Sepulchre; for they trembled and were amazed;" and although it is to be inferred from the words of St. Mark, that they met people on their way, yet they did not stop to "say anything to any man: for they were afraid;" but strictly obeyed the word of the angels.

The Apostles being "scattered like sheep," "every man to his own," as Christ had foretold, kept themselves concealed "for fear of the Jews:" yet no doubt their several places of retreat in the city were known to the women. From what afterwards occurred, it would appear that they each went different ways (as would be natural) to convey the news to as many of the disciples as they could find. Mary Magdalene ran straight to "Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord[1] out of the Sepulchre, and we know not where they have laid Him.'" Peter and John immediately ran both together, and arrived quickly at the spot. John came first, and stooping down, and looking in, saw the linen clothes lying; yet went not in,—being perhaps overawed; though he does not say, that either he or his fellow disciple beheld the angels. But Peter entered boldly into the Sepulchre, "and saw the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself." With what force of simple truth does the Gospel narrative place these wonders before us! We seem to have under our view the very spot within the Tomb, where the Body of the Lord had lain on the cold rock,—His winding sheet and shroud in one place, and the napkin in another. Then

[1] "Grave et lugubre erat, quòd consuetudinem Domini viventis, docentis, et miracula edentis, per crucem amiserant. In hac molestiâ nonnihil solatii allaturum erat, scire Illius monumentum, et corpus sepultum posse invisere. Cùm et illud negaretur, videbatur luctui magnus accedere cumulus. Hinc ista querimonia, 'Sustulerunt Dominum è monumento, et nescimus ubi posuerunt Eum." Musculus, in Joann., p. 644.

"Quum lapidem quo monumentum tegebatur revolutum inspiceret, suspicatur corpus Domini translatum fuisse, Judæosque id ex invidiâ fecisse. Cujus rei atrocitate perculsa ad charissimos Domini discipulos cursu tetendit; nec propter crucem et passionem Domini fidem amisit, sed etiam mortuum (ut solebat) '*Dominum*' appellat. Tales in eâ pietas egit radices." Cyrillus Alexandrinus, In Joan., lib. xii. cap. xliv.

went in John, "and saw and believed." John believed only what he saw, namely, that the Sepulchre was empty; or, according to the words of Mary, that "they had taken away the Lord."[1] But that Jesus had Himself broken the bonds of death by the power of His Deity, and had thus fulfilled His own repeated promise, exceeded their faith. Even afterwards, when Peter went to the Tomb a second time, he "departed, wondering in himself at that which was come to pass." "For as yet they knew not the Scripture, that He must rise again from the dead:" and St. John adds, "Then the disciples went away again unto their own home:" for assuredly, as the day advanced, the news would spread abroad, and the garden would be no safe place for the disciples,[2] who might be made answerable for the disappearance of their Master.

Mary Magdalene had returned to the Sepulchre with Peter

[1] "Compatere discipulis ipsis et mulieribus, quia in afflictione magnâ sunt. Quærunt Dominum suum et non inveniunt: et nesciunt ubi Eum amplius quærere debeant. Igitur dolentes et flentes discipuli, et non audentes diu manere juxta sepulchrum, propter metum Judæorum, abierunt ad semetipsos; id est, ad hospitia sua: et illuc ubi habitabant, et prius latitabant, et unde ad monumentum currebant, nihil certi scientes de Domini resurrectione." Ludolphus, Vita Christi, p. 691.

"Hæc est vera causa, cur discipuli tam tarde in Christi Resurrectionem crediderint: licet enim signa ejusdem Resurrectionis jam vidissent, licet Christus futuram Ejus Resurrectionem sæpius prænunciasset, minime tamen intellexerunt; quia ut advertit D. Augustinus, Dominum, Quem sæpius in parabolis loquentem audierant, aliquid aliud per Resurrectionem figuratè injicere voluisse putarunt. Hinc Resurrectionis Dominicæ signa stupentes contemplabantur, nec tamen adhuc credebant, quia Scripturæ sensum non assequebantur." Bernardino à Piconio, in Joan., p. 240.

"Non ergo (ait Augustinus) Joannes Christum credidit resurrexisse, quem nesciebat oportere resurgere. Quid ergo vidit? quid credidit? Vidit scilicet inane monumentum, et credidit quod dixerat mulier, Eum de monumento esse sublatum. Ideò quando Dominum de resurrectione dicentem discipuli audiebant, quamvis aperte diceretur, consuetudine audiendi ab Illo parabolas, non intelligebant, et aliquid aliud Eum significare credebant. Hactenus Augustinus. Quanquam Jesum frequenter de suâ resurrectione narrantem audissent, tamen ea animis eorum penitùs non insiderant: et si quid inhæserat, id metus ac tumultus crucis excusserat." Guilliaudus, in Joan., p. 555. "Non tamen ex his signis credebant Eum surrexisse, sed id tantum credebant esse verum quod dixerat Maria, corpus sublatum à monumento. De eâ enim fide intelligendum quod dicit de se Joannes, 'vidit et credidit,' non autem de fide resurrectionis, quia sequitur, 'Nondum enim sciebant scripturam, quia oporteret Eum à mortuis resurgere.'" Jansenius Gandavensis, cap. cxlv. p. 1097.

[2] Lucas Brugensis, John, xx. 10, quotes Cyril.

and John: but when "they went away again to their own home," she "stood without at the sepulchre weeping."[1] Her grief absorbed all fear of danger.[2] Her only thought was, that the grave had been despoiled of her Lord; for the words of the angels, "He is risen, as He said," were a mystery beyond her comprehension. She sorrowed to think that those closed eyes would no more beam with compassion; nor those cold limbs be restored to life; that the voice, which had spoken peace and pardon to her penitent soul, was for ever silent. The absence of the Body, which she had hoped to embalm, made her bereavement doubly grievous. Nevertheless, she would make another search for her lost treasure even where she had searched before, hopeless though it might be.[3] And as she wept,

[1] "Maria foris stans, et lachrymis monumentum irrigans, recedentibus discipulis non recedebat: pro eo quòd divinæ dilectionis igne succensa, et tam invalescente urebatur desiderio et impatiente vulnerabatur amore, ut nihil ei saperet nisi flere." "Amor faciebat stare, dolor cogebat eam plorare. Stabat, et circumspiciebat; si fortè videret Quem quærebat. Dolor renovatus erat ei; quia Quem prius doluerat defunctum, nunc dolebat ablatum. Et iste dolor major erat, quia nullam consolationem amplius habebat. Prima ergo fuit causa doloris, quia vivum perdiderat: sed de hoc dolore aliquantulam consolationem habebat, quia mortuum remanere videbat. Nunc autem de isto dolore consolari non poterat, quia nec corpus defuncti inveniebat." "Plorabat itaque Maria vehementèr, quoniam dolor additus erat super dolorem." "Quærebat autem Eum, et non inveniebat: et ideo stabat ad monumentum et plorabat tota lachrymabilis et miserabilis. Certè jam nihil sapiebat Maria nisi diligere, et pro dilecto dolere. Oblita erat timorem, oblita erat semetipsam, oblita erat denique omnia, præter Illum quem diligebat super omnia." Ludolphus, Vita Christi, p. 692.

"Maria stabat extra speluncam, in qua excisum erat sepulchrum, plorans; nempe istâ secundâ vice quâ reversa est ad monumentum, forsan comitata Petrum et Joannem, qui, non invento corpore Jesu, domum reversi sunt; illa verò, quia tenerior erat affectus ejus, substitit, sive non discessit a monumento, nesciens quo abitura esset, ut inveniret Jesum. Dum ergo fleret, inclinavit se, et prospexit in monumentum, in specum ubi corpus Domini positum fuerat, quasi nondum satis explorasset, an re ipsâ inde ablatum." Lamy, Comment. in Harm., p. 613.

[2] *Ibid*, John, xx. 11. "Viris recedentibus [inquit Augustinus] infirmiorem sexum in eodem loco figebat affectus." Also Jansenius Iprensis, Com. Evang., p. 566.

[3] Lucas Brugensis, John, xx. 11. "Iterùm scrutatur locum, spem habens contra spem." "Iterum scrutans locum in spem contra spem, nec Apostolis, nec oculis suis credendum putans, sicut evenire solet iis, qui anxiè rem amatam perditamque quærunt." Jansenius Iprensis, Com. Evang., p. 566.

"Inclinat se amor, et prospicit, sperans semper videre quod cupit, nec uno respectu contentus, visendi actus ingeminat. Aspexerat antè Magdalena sepul-

she stooped down, and looked into the Sepulchre. There she beheld both the angels in white sitting, "the one at the head, and the other at the feet, where the Body of Jesus had lain." "Woman, why weepest thou?"[1] they said.—"Because they have taken away my Lord, and I know not where they have

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chrum, et iterùm intuetur more drachmam perdentis, quæ sæpe repetit inquisitionibus locum in quo perdidisse se credit." Simon de Cassia, lib. xiv. p. 441. "Hâc inclinatione, et oculorum conversione, vel minimum temporis dolorem suum Magdalena temperavit, dum iterum prospiciens, spem aliquam inveniendi concessit. Notandum est particula '*ergo*,' causam enim indicat cur iterum prospexerit: ea autem est, flebat enim, et dolebat, quia amabat, dolor ergo ut medelam aliquam acciperet, induxit, ut conceptâ quadam spe, iterum prospiceret, si fortè inveniret quod quærebat, et à lachrymis et dolore liberaretur." Toletus, in Joan., p. 334.

"Æstuans amore nesciebat quid faceret; sine Christo non poterat vivere; nec Eum ibi inveniebat, et ubi quæreret ignorabat. Stabat igitur: tanto enim cordis ferebatur incendio, ut nec tenebrarum caligine, nec Judæorum immanitate retraheretur à sepulchri visitatione, et recedentibus discipulis non recedebat. Unde contigit, ut ea sola tunc videret, quæ remansit ut quæreret. Virtus enim boni operis in patientia est." "Apostoli etiamsi sepulchrum visitassent, nullum tamen angelum viderunt, quia statim recesserunt: hæc autem quia permansit, angelos vidit, non unum, sed duos, imo etiam Christum Ipsum: quo docemur, quòd qui in vocatione Domini perdurant, nunquam desperati relinquuntur. Sic Maria hæc, quia Christum spirat, Christum desiderat, nondum quidem fide, sed charitate eximiâ, non discedit a sepulchro, manet in officio, proinde consolationibus non destituitur." Ferus, Annot. in Joann., p. 589. To the same purport, Ludolphus, Vita Christi, p. 692.

"Plorabat quòd nec memoria tanti sui Magistri remanserat, quòdque nec mortuo pietatis impendere posset officium. Dum ergo fleret, inclinato corpore prospexit in monumentum, circumspectans si qua spes affulgeret inveniendi corporis, pro more eorum qui quod impense diligunt quærunt etiam ibi ubi illud prius non invenerunt; et vel ex conspecto loco ubi positus erat Dominus consolationem capiens, quoniam ibi Dominum invenire non licuit. Solent enim amantes lubentèr inspicere amicorum saltem loca et mansiones. Itaque ob hoc tam magnum erga Jesum desiderium majorem meretur visionem quàm discipuli." Jansenius Gand., cap. cxlv. p. 1098.

[1] "Vide non frustra illam plorasse, nec amoris erga Christum mercede caruisse. Nam quum circa monumentum perseveraret plorans, voce angelorum ad cognoscendum Christum juvatur, quos in albis vestibus vidit: ut vestimentorum candore pulchritudo puritatis eorum significaretur. Qui repellentes illam a fletu dicunt; Mulier, quid ploras? non enim lachrymarum causam quærunt, quam certè non ignorabant; sed, ut re ipsâ patet, ne lachrymetur admonent. Nam morte jam et interitu destructo, lachrymarum tempus, inquiunt, non est: quumque Dominus resurrectione suâ humanum genus ad vitam revocaverit, cur tibi plorandum est, O mulier? Nam rerum exitus ad contrarium potius invitat. Quid igitur ploras, quæ lætari, gaudereque modò debes?" Cyrillus Alex., in Joan., lib. xii. cap. 46.

laid Him." At this moment Jesus was present. No sound of footfall tells His approach;—but He is there.[1] She turned herself back, and saw Him standing: but her eyes were holden; she knew not that it was Jesus; she thought He was the gardener. Here is a scene of surpassing interest, beyond the power of words to describe, or the painter's art to portray;—two bright angels, the weeping Magdalene, and the Risen Saviour, mysteriously veiled from her knowledge. He asks, "Woman, why weepest thou? whom seekest thou?" She is not yet permitted to recognize the voice, once so familiar to her ear: but "supposing Him to be the gardener,"[2] she earnestly implores Him to compassionate her grief. If he had removed the sacred Body from the Sepulchre, for any cause which she could not divine—lone and weak woman as she was, she would carry it elsewhere,[3] to anoint it with the

[1] "Hic vides quàm verè dictum sit; Prope est Dominus his qui tribulato sunt corde, itemque omnibus invocantibus Eum in veritate.' Et iterum; Non longe est ab unoquoque nostrum; in Ipso enim vivimus, movemur, et sumus. Putabat mulier hæc Christum longè abesse, imo omninò perditum, et ecce proximus adstat ei. Sic de nobis: nunquam proprior adest Deus, quàm cum putatur abesse." Ferus, Annot. in Joann., p. 591.

[2] "Quemadmodum Jesus apparuit duobus discipulis [euntibus in Emaus] in specie peregrini, ita apparuit Magdalenæ in specie hortulani. Habet enim glorificatus in corpore potestatem exhibendi Se visibilem et invisibilem, cognoscibilem et incognoscibilem vel in formâ qua placet." "Hoc certum est, quod corpus glorificatum perfecte subjectum est imperio animæ, manetque jugiter glorificatum, quomodocunque appareat, visus autem intuentis diversimodè immutatur. Potuit autem Christus similitudinem Sibi placentem formare in aspicientium oculis, non tamen decepit eos, nec fuit ex parte Ejus illusio, sed nondum credentes meruerunt Eum sub alia intueri effigie, sicque à propria incredulitate oriebatur deceptio. Christus verò Se eis exhibuit, qualis fuit in corde ipsorum, utpote alterius dispositionis, sed ista alteritas ad veritatem ordinabatur, ut gradatim atque paulatim manifestam veritatis sortirentur notitiam, idcirco non fuit ex parte Christi deceptio." Dionysius Carth., in Johan., Art. xlviii. fol. 378.

[3] "Vehementissimus amor erat, qui mulierculam tam audacem faciebat, ut sola, exsangue corpus, interdiu, insalutatis et Pilato et Josepho, se ablaturam promitteret." Lampe, in Joann., vol. iii. p. 674.

"Magna vis amoris hæc est: sola sibi persuadebat corpus tollere posse. Et attende sensum; existimabat odio esse corpus ab hortulano sublatum, nolente in suo habere illud horto, ideoque Eum in aliquem alium locum extra hortum projecisse: ideo dicit, si sustulisti corpus, nolens apud te habere, mihi dicito ubi sit, '*Et ego tollam*' illud. Perpende autem efficaciam persuasionis, quasi diceret, Facillimam rem peto, ut tantùm indices; nolo aliquem tibi laborem imponere, 'Ego tollam Eum,' minùs laborabis in indicando, quam in auferendo laborasti; si in horto tuo habere non vis, '*Dicito mihi*,' ego non ponam in horto

spices, and embalm it with her tears;—"Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Every word is fraught with deepest feeling. "Jesus saith unto her, 'Mary!'" That one thrilling word, calling her by name in His accustomed tone, startled her into instant conviction.[1] He stands revealed before her:

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tuo, sed '*tollam Eum.*' A me causam lacrymarum petiisti, animum compatientem indicasti, si meas vis lacrymas exsiccare, *Dicito ubi posuisti Eum, ut ego Eum tollam*, et sic meis lacrymis finem impones." Toletus, in Joan., p. 338.

[1] "Unum verbum dixerat, et statim conversus est dolor magnus in gaudium magnum, lachrymæ doloris in lachrymas amoris. Miram siquidèm dulcedinem ex verbo Christi sensit, unde et statim Eum agnovit. Benè igitur Petrus dixit, 'Domine, ad quem ibimus? verba vitæ æternæ habes.' Sicut igitur unum Christi verbum tantæ fuit efficaciæ, ut Magdalenæ omnem auferret tristitiam, sic verè unum Dei verbum fide arreptum potens est hominem à desperatione conservare. Discamus exemplo hujus mulieris, plorare propter Christi absentiam, desiderare præsentiam, amare, quærere, nihil externum formidare, nec aliam consolationem admittere præter eam quæ à Deo est." Ferus, Annotat. in Joann., p. 592.

"Statim ut Jesus dixit, 'Maria,' cognovit Magistrum discipula. Sic namque consueverat eam vocare, et in ipso nominis sono sensit Maria vim occultam, solitamque dulcedinem, quas experiri solebat ante passionem dùm Jesus dixit ad eam, 'Maria.' Sensit ergo. Maria quam affectuosè ac dulcitèr Jesus dixit ad eam, 'Maria,' moxque audito hoc nomine, et Magistro cognito, immutata sunt omnia viscera ejus, liquefacta est quoque anima ejus ut dilectus loquutus est; et maximus dolor in ineffabile gaudium repentè mutatus est. Quantùm enim doluit de sui amantissimi Magistri ac Domini occisione et sublatione, tantùm gloriebatur de Ejus apparitione, resuscitatione, glorificatione. Conversa illa spiritualiter a mærore ad gaudium, ab infidelitate quâdam et dubitatione ad fidem et certitudinem." Dionysius Carth., in Johan., Art. xlviii. fol. 379.

"Proprio nomine eam compellat, ut verum appareat, quod dixit de Pastore bono; 'Proprias oves vocat nominatim' Et iterum, 'Ego cognosco oves meas.' Deinde vides, quòd Christus potissimum verbo Se indicat et manifestat: alioqui etiamsi præsens sit, non tamen cognoscitur, nisi verbo Se aperiat. Si igitur vis Christum videre et cognoscere, audi verbum Ejus: nam faciem Ejus hoc tempore videre non poteris." Ferus, Annotat. in Joann., p. 591.

"Medium illuminationis est consuetum nomen *Maria* sono blando, cui aures piæ mulieris in conversatione cum Jesu jam adsuetæ erant, prolatum. Ita solemus, quem ex profundo somno suscitare, aut de perspicuo errore amicè submonere, aut amoris nostri certiorem facere volumus, nomine suo nuncupare. Christus oves suas *compellat nomine suo*, ut documentum det, quam accuratè eas cognoscat, et in recensito habeat. Verbum hoc ['Maria'] occulta vis Spiritûs Christi comitatur, quæ omnes tenebras inscitiæ, tristitiæ, et incredulitatis uno ictu dispellit." Lampe, in Johann., vol. iii. p. 674.

"Verbo et voce cognitâ et familiari Christus sese Mariæ aperuit: dicens enim duntaxat, 'Maria,' Sui notitiam illi concessit, et statim cognitus est. Nam sicut Judæis aliquando innotescebat, aliquando etiam præsens incognitus erat, ita

she exclaims,—not in terror, as Saul on the way to Damascus, "Who art Thou, Lord?" but as the loving believing Magdalene,—"Rabboni," which is to say "Master!"[1]

In the ardour of her affection, and overpowered with joy, she threw herself before Him, to embrace His feet, unconscious of the mystery of His Glorified Body. She knew only that Jesus was restored to her; and she might hope to minister unto Him in future, as she had done before:—this her Lord was dead, and is alive again: He was lost and is found. These strong emotions, however holy and reverential, were of the earth: but Christ would have her thoughts take a higher view of His attributes. Henceforth she was to regard Him not as the object of her love on Earth, but the object of

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etiam loquens, quando voluit, innotuit, sicut nunc Mariæ Se cognoscibilem fecit. Quare dum prædicatur nobis ab angelis, id est prædicatoribus, solùm quidem læta audimus, nempe Christum regnare, et triumphatorem esse mortis et inferorum: sed hæc ipsa credere non possumus, nisi Jesus Ipse Sese nobis prodat, ut habeamus testimonium Spiritûs, et simus θεοδιδάκτοι, id est docti à Deo." Guilliaudus in Joan., p. 557. "Non dicit, Ego sum quem quæris, cujus nomine tantopere ploras; sed compellat eam proprio nomine, quo eam vocare consueverat, tamquam familiaris familiarem: quod et plus ad hoc faciebat, ut illa attenta certò atque indubitatò Ipsum cognosceret, et plus familiaritatis ac suavitatis respiciebat. Prius quidem alloquutus eam fuerat, sed ille fuerat quasi ignoti hominis sermo: nunc autèm, ut bonus Pastor, nominatim oviculam vocat." Lucas Brugensis, Joan. xx. 16.

[1] "'Rabboni;' est vox erumpens ex vehementia irruentis subitò lætitiæ; quasi diceret, Itane præsens ades, ad Quem tantopere anhelo: nam talem vim subitò rapiendi animam habent verba Christi, quæ intus etiam in cordibus loquitur." Jansenius Iprensis, Com. in Evang., p. 567.

"Plura verba proferre, repentina et vehemens, ob rem insperatam, lætitia vetabat: ingens gaudium et pondus amoris vox una dabat intelligendum, inexplicabile esse quod intùs latebat declarans, et mox ut dilectus loquutus fuerat, animam illius fuisse liquefactam præ gaudio, quòd cùm mortuum invenire desideraret, viventem acciperet. '*Rabboni*,' Tene præsentem habeo vivum, et quæro mortuum?" Lucas Brugensis, Joan. xx. 16.

"Verisimile est Magdalenam cultu adhuc carnali voluisse amplecti et osculari pedes Domini, lachrymis pro more suo rigare, suis aromatibus Christum ungere, et Ejus personæ tanquam homini inservire: unde plenam fidem de Præceptore redivivo nondum induerat. Quare Dominus, videns eam carnalem Sui præsentiam plus æquo admirari, animumque ejus ad cœlestia amplexuque fidei erigere volens, à tactu Sui eam repellebat, dicens, 'Nolite tangere:' quia glorificatum nondum Me credis, non carnali tuo tactu, sed spirituali, hoc est fide, Me tanges, id est cognosces." "Ignoras Me immortale corpus gestare, longè majore cultu, quàm facis, tractandum. Idem re vera corpus est quod cruci suffixum vidisti, sed immortalitatis gloriâ condecoratum est." Guilliaudus, in Joan., p. 557.

her worship in Heaven, whither He was going. A moment before she believed not the truth of His Resurrection, though affirmed by the angels; now her faith must be raised to the mystery of His Ascension to the right hand of power. "Touch Me not;[1] [He said] for I am not yet ascended to My Father.[2] But go to My brethren, and say unto them, 'I ascend unto My Father, and your Father, and to My God and your God.'"[3]

[1] "Difficilis utique patribus antiquis visa est loci hujus interpretatio, maxime cùm Dominus mulieribus aliis, et ipsis etiam discipulis, tangendum Se permiserit. Mihi igitur dicendum videtur cum S. S. Justino Martyre, et Joanne Chrysostomo, hom. 85, Dominum idcirco à pedum tactu et amplexu Mariam prohibuisse, ut Magdalenæ in Christum à mortuis suscitatum fides perficeretur, et ejusmodi prohibitione ipsa disceret, Christum, licet à mortuis redivivum, non tamen amplius esse mortalem, nec eandem agendi rationem cum Discipulis deinceps esse servaturum, sed Eum brevi in cœlum ad Patrem ascensurum; et ideo Christus, postquam Mariæ dixit, '*Noli Me tangere*,' illico subjunxit, '*nondum enim ascendi ad Patrem meum*;' quasi Mariæ diceret, Jam utique credis Me à mortuis verè resurrexisse, fides tamen illa tua est adhuc imperfecta; ad pedum enim meorum tactum festina properas, quasi adhuc vobiscum in carne mortali, ut priùs, conversaturus sim et convicturus: non ita est, Maria: ideo enim resurrexi, ut carnem hanc jam immortalem et incorruptibilem ad Patris mei dexteram in cœlum faciam conscendere, cum Eo in æternum regnaturus: nondum equidem propter vos ascendi, necesse est enim fratres meos in firma Resurrectionis fide stabilire, et multa adhuc eis de regno Dei disserere; brevi tamen in cœlum conscendam, et ideò a pedum meorum amplexu te prohibeo; ut vere credas non solum Me resurrexisse, sed carnis meæ resurgentis conditionem longe esse à priori dissimilem." Ber. à Piconio, Expos. Evang., In Joan., p. 250.

[2] "'*Nondum enim ascendi ad Patrem*,' quasi diceret, Ne Me tangas, ut ante solebas: nam non surrexi vobiscum conversaturus, et convicturus, ut prius, sed ascensurus ad Patrem, et regnaturus cum Eo, quod nondum feci propter vos, tamen cito faciam." Toletus, in Joan., p. 338.

[3] "Magna hujus almi Regis benignitas, qui relictus in bello, suos pavidos et formidolosos fugitivosque socios '*fratres*' nominat, cùm evasit, et novitatem cœlestem eis in suo corpore ostendere repromittit. Ducis excelsi suavitas, qui Eum negantes ingruente bello, tempore tenebrarum, fraternum Se dicit ad eos tenuisse amorem. Insolita clementia Principis, qui post pressuram bellorum, post victoriam de ligno, de tumulo, de lege tartarea reportatam, sub æterno Patre continuò fratres appellat." Simon de Cassia, lib. xiv. p. 447.

"'Ascendo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum.' Bene distinxit, quia mulieri loquebatur. Non enim communis nobis natura cum Christo, nisi conditionis. Illi Pater generatione propriâ, nobis adoptione voluntariâ: Illi per naturam, nobis per gratiam: Illi Deus unitate mysterii, nobis potestate cœlesti." Ambrose, Com. in Luc., lib. x. p. 167.

"Crede quòd unigenitus Dei Filius factus Homo est, ut nos quoque (quantum fieri potest) per gratiam renovati, ad Divinitatem conscendamus. Humiliavit Seipsum, ut naturâ humiles ad suam sublimitatem assumeret. Servi formam indutus est, quum sit naturâ Dominus, ut nos naturalitèr servos ad adoptionem filiorum Dei, et ad Seipsum reduceret. Quoniam ergo vere homo est, ut nos

Although the disciples had fled from Him in the hour of trial, His message is addressed to them by the endearing name of

deos et filios Dei per gratiam faceret, idcircò nostra Ipse suscepit, et rursus sua nobis concedit." "Patrem et suum et nostrum communitèr Deum vocat: deinde nostram Sibi propter humanitatem, quam assumpsit, attribuens, Deum nostrum, quamvis Dei secundum naturam sit Filius, Deum tamen suum nuncupavit: ut, quemadmodum nos ad supernaturalem dignitatem per Ipsum ascendimus, (clamat enim in nobis per Spiritum suum 'Abba Pater,') sic et Ipse, quoniam homo factus est, Deum nostrum in Deum suum habeat, licet verè ac secundum naturam Filius sit. Non ergo conturberis, quum Patrem Deum nominat suum: sed diligentèr considera Patrem quidem suum esse naturâ, Deum autem nostrum ut Creatorem et Dominum. Sed quod Sibi naturâ inest nobis largitur: ut communitèr Patrem appellemus, et quod nostrum est, quoniam naturam nostram assumpsit, Sibi rursus accommodat, quum Deum nominat suum." Cyrillus Alex., in Joan., lib. xii. cap. 51.

"Vade ad fratres meos, scilicet Apostolos, et hanc illis audientibus confitere Fidem, quòd Ego pro salute generis humani passus et mortuus resurrexerim, et in cœlum ascenderim, et ipsi tibi conferent de Me quicquid expedit. Fratres enim mei sunt, et non quidem per naturam, sed per adoptionis gratiam; filii Patris mei sunt, totam pariter Mecum habentes hæreditatem sacramentorum, nihilque deese illis, unde fiat ut Me perfectè tangere possis. Attende, O mulier, quæ tangere Me vis, attende, inquam, ut verè tangere possis, quia non dixi, Ascendo ad Patrem nostrum et ad Dominum nostrum: sed, ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum. Alitèr namque mihi et alitèr fratribus meis Pater est, alitèr Mihi et aliter illis Deus est. Meus quippe Pater est, quia Me genuit, et illorum Pater quia Sibi in filios adoptavit. Item, Deus meus est quia creaturam Ejus, id est, hominem assumpsi: Deus autem illorum est, quia non aliud quam homines sunt, et sunt tantummodo creaturæ Dei." Rupertus, In Joan., lib. xiv. Opera, vol. ii. p. 460. See also Lucas Brugensis, Joan. xx. 16 and 17, very full to the same effect.

"Ad hanc vocem notam subitò conversa mulier (jam enim se reflexerat ad angelos, adeo subitis affectibus huc et illuc impellebatur), subitoque gaudio rapta, solito titulo vicissim compellat discipula præceptorem, dicens, Rabboni, quod Syris dicitur magister, aut Magister mi. Hæc autem dicens, cùm solito more Dominum complecti vellet, dixit ei Jesus, 'Noli Me tangere, nondum enim ascendi ad Patrem meum.' Coactius est quod Erasmus in paraphrasibus intelligit hâc parte; 'Necdum enim ascendi ad Patrem meum;' reddit rationem quare Magdalena adhuc carnalem habuerit existimationem, et necdum spiritualem, qualem accipere non posset nisi postquàm Dominus ascendisset in cœlum, corporis sui presentiam terris subtrahens, et Spiritum mittens Qui suos duceret in omnem veritatem.' Simpliciùs ergo fuerit cum Chrysostomo intelligere, Dominum significasse per subjunctam rationem, Se jam longè divinioris esse secundùm corpus vitæ quàm erat olim, atque ob id non Se solitâ attrectandum familiaritate." Jansenius Gand., cap. cxlv. pp. 1098, 1099.

"'Noli me tangere:' D. Chrysostomus sentit, voluisse Christum Mariam admonere de veneratione Sibi debitâ post resurrectionem: Mariæ (inquit) mentem erigit Dominus, ut reverentiùs adeat: '*Nondum enim ascendi ad Patrem meum*:' ostendit illuc maturare, et cùm illuc abiturus, neque amplius cum hominibus conversaturus esset, non erat eodem quo priùs animo aspiciendus." Barradius, vol. iv. lib. viii. cap. 9, p. 402.

"brethren." His words express the principal bond of union between Himself and His disciples; namely this, that God is

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"'Ad Deum meum et Deum vestrum:' Deus, Qui omnium hominum Deus est secundùm naturam, dicitur singularitèr eorum Deus, à quibus singularitèr amatur et honoratur, et quibus Ipse vicissim singulariter adest, providet, et Se suaque dona largitur. Hoc modo Deus erat non tantum Jesu, sed et Apostolorum; Deus Jesu et Apostolorum, tam gratiâ quam naturâ humanâ. Nec tamen dicit *Deum nostrum*, quia Ipsius humana natura longè arctius Deum attingeret quàm natura Apostolorum, *Divinitatis unione*, quod ait Euthymius, ac impeccabilitate. Denique quia Ipse inter Deum et Apostolos, ut cæteros homines, mediator esset, quod notat Augustinus. Ut ergo Patris nomine testatus est benevolentiam cœlestis numinis erga ipsos, ita Dei nomine testatur potentiam, ut nihil dubitent, quin et poterit et volet Deus favere ipsis, quando Ipse in cœlum apud Deum receptus fuerit." Lucas Brugensis, Joan. xx. 17. See also Jansenius Gand, cap. cxlv. p. 1099, too long to quote.

"Non dicit, ad *Patrem nostrum*, eo quòd aliâ ratione esset Pater Christi aliâ ipsorum: Christi quidem naturâ, ipsorum adoptione, ut August. et plerique veterum notant; ideoque in præsentiâ Filii naturalis apud Patrem, vivacissimam spem conciperent. *Deum meum*, Ipsius divinitatis Ejus conjunctione, et *Deum vestrum*, solius gratiæ impertitione." Jansenius Iprensis, Com. in Evang., p. 568.

"Quando suavissimis verbis de discipulis, ut *fratribus* suis, de *Deo*, ut communi *Patre*, denique instanti *adscensu* sermocinatur, testimonium dat propitiati plenissimè Patris, æternæ justitiæ jam adductæ, adoptionis stabilitæ, et aperti, non tantùm desideriis fidelium, sed etiam ipsis in suo tempore corporibus, cœli. Ita fratres Christi per resurrectionem Ejus ex mortis ad spem vivam regenerati sunt; 1 Pet., i. 3. Nec tantùm conresuscitati, sed etiam conlocati in cœlestibus in Christo Jesu; Eph., ii. 6." Lampe, in Joann., vol. iii. p. 684. "Promtissimum huic mandato à Maria præstatur obsequium. Quamvis invita plane tam cito à tam amabili objecto divelleretur, nihil tamen amplius responsat, nihil causatur, sed mandato Domini celeriter et præcisè inhæret. Obedientia præstabat fruitione præsentiæ Christi. Neque venit plorabunda et dubia, sed læta et certa, atque tam ad visum quam auditum provocans." *Ibid.*, p. 682.

"Meus [Pater] quidem per naturam et essentiam: vester autem per adoptionem et gratiam. Et est Deus meus personalitèr, et æterna generatione: sum enim Deus verus de Deo vero. Aut Deus meus secundum quòd naturam humanam assumpsi. Deus autem vester creatione, providentia, cura et cultu." "Hæc suavissimam nobis credentibus afferunt consolationem, quando fide intelligimus nos habere Deum Patrem, cujus nunc per Christi glorificationem, regni cœlestis participes et Dei hæredes facti sumus. Unde cognoscimus nos per Christum vicisse peccatum, mortem, mundum, infernum, et Satanum, quandoquidem in Christo illis potentiores et valentiores facti sumus." *Ibid.*, p. 558. Ludolphus, to the same effect, Vita Christi, cap. lxxii. p. 695. Also Cajetan, Evang. Com. in Joan., fol. 258.

"Fratres vocat, ut significet Se cum illis esset ejusdem naturæ humanæ, nec alterius jam esse à resurrectione quàm fuerat antea. Adhæc, quia sicut Ipse, (quamvis alio genere quàm Ipse) essent filii Dei, præsertim cùm morte suâ jam hoc promeritus esset, ut essent filii Dei et fratres Christi, hæredes Dei, cohæredes Christi. Dat enim intelligendum, resurrectionis gloriam non Sibi soli partam, sed illis communicandam suo tempore, spem addens similis à morte resurrec-

the Father of both;—"My Father and your Father." But although the words represent God in the same relation to both, they also mark an essential difference in the nature of such relationship. God is His God, and their God, and His Father and their Father. But whilst He has taught *us* to say "our Father," He never used such words as including Himself with us. Sometimes He calls God "*the* Father;" sometimes "*My* Father;" sometimes *your* "Father;" but never *our* Father. And this because His Sonship arises out of His Eternal Generation in the Divine Nature by the Father; whereas our sonship arises out of Christ's relationship to us in and by His Incarnation. *The* Son of God, by becoming the Son of Man, raised each son of man to the privilege of *a* son of God.

Mary Magdalene was now charged with a joyful message to the Apostles,—very different from her former lament, "They have taken away my Lord." Somewhere on the way, as she was hastening to tell them that "she had seen Him, and that He had spoken these things unto her," she met one of her former companions. According to St. Matthew, this was Mary, the mother of Joses, who meanwhile had probably told the news to some others, and was hurrying in search of the rest: now they joined together on the same glad errand. "And as they went to tell the disciples, behold, Jesus met them, saying, 'All hail.'" Encouraged by this salutation, the two Maries[1] bowed themselves reverently to the earth before Him: "they came and held Him by the feet, and worshipped Him."[2] At the Sepulchre, Mary Magdalene

tionis, fore ut Ipse sit promogenitus ex mortuis in multis fratribus, Coloss. i. 18. Rom. viii. 29." Lucas Brugensis, Matt. xxviii. 10.

[1] "St. Matthew is the only Evangelist who mentions this second appearance of our Lord; and He speaks only of two women, "Mary Magdalene and the other *Mary*." This has been too much overlooked by the commentators, who generally speak of "Mary Magdalene and the other *women*," as including all the others, by which the events of the Resurrection are made to appear more complicated than they really are.

[2] "Quomodo tenuerunt? Geniculando ante Eum ob reverentiam et amorem. Et Se tangi nunc Jesus permittit, ad ostensionem et certitudinem resuscitati corporis, quod Mariæ denegaverat in horto, in abdicationem sensualis delectationis. Gesta enim Christi nunc denegata, nunc concessa, nunc prohibita, nunc permissa, magnam nobis astruunt mysterii rationabilem varietatem, ut unum et idem, quod uno tempore denegatur, alio conceditur atque permittitur, defectum

had been prompted by the impulse of her affectionate feelings to the same action, but unbidden; therefore He had

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in quæsito, indignitatem in quærente, ineptitudinem in tempore, indecentiam in re dum negatur, impetrare credamus; cùm verò conceditur, his caruisse, atque ornari contrariis, firmitèr autumemus, nec pro tanto divinum mutatur consilium, si opera varientur. Novit enim divina providentia sine dolo nostris utilitatibus consulens, qualiter et quando et quid nobiscum diversimodè sit agendum." Simon de Cassia, lib. xiv. p. 446.

"Ad osculum adorationis, ut loca vulnerum quæ in pedibus Jesu apparebant osculerentur. Maria Magdalena paulò antè fuerat repulsa à contactu Jesu quia in amplexum Ejus ruebat; et propterea modo prudentior ac reverentior ad contactum pedum tendit, nec repellitur. Tunc stans amplexura, nesciens quid faceret, repellitur; nunc considerans, adorata procumbens, admittitur." Cajetan, Evang. Com. in Matt., fol. 77.

"Quibusnam mulieribus? sanè Magdalenæ, et alteri Mariæ, aliarum enim mentionem non fecerat, ergo aderat tunc Magdalena. Matthæus narravit Christum in itinere apparuisse Magdalenæ et Mariæ Jacobi; Joannes narravit apparitionem alteram: bis enim Magdalenæ Dominus apparuit; semel apud sepulchrum, ut Joannes narrat; postea in itinere cum aliis simul fœminis." Barradius, vol. iv. lib. viii. cap. 10, p. 403.

"Non potuit hæc apparitio contigisse in primo regressu mulierum, quia nihil de Domini apparitione sibi facta narraverunt discipulis, ut constat Joann. xx. 2. Lucæ, xxiv. 9, et sq. et maximè v. 23, 24. Itaque ordo historiæ est iste; primò, Maria Magdalena et cæteræ mulieres narraverunt, sepulchrum esse vacuum, et sibi angelos apparuisse, ut patet ex locis citatis. Petrus et Joannes hoc audito cucurrerunt ad monumentum, et crediderunt ita esse, sicut mulieres narraverant. Quæ cùm rursum illos duos Apostolos ad sepulchrum essent insecutæ, viris in civitatem regressis, Dominus soli apparet Magdalenæ propè sepulchrum stanti, ut narrat Joann. cap. xx. Illa cùm rediret, et cæteras mulieres jam quoque redeuntes in itinere esset assecuta, ut hanc apparitionem sibi soli factam discipulis nuntiaret, habuerunt omnes obvium Dominum, sicut hìc narrat Matthæus, 'dicens, *Avete.*'" Jansenius Yprensis, Com. in Evang., p. 272.

"'Postquam immensâ cum lætitiâ, inquit Chrysostomus, ad Eum accurrissent, per tactum resurrectionis documentum et certitudinem acceperunt.' Et Euthymius, 'Illæ quidem ex desiderio et reverentiâ pedes tenuerunt: Ipse verò non prohibuit, præstans ut per tactum certiores efficerentur, quòd phantasma non esset.'" Lucas Brug., Matt. xxviii. 9.

"Magdalena cum cæteris mulieribus redit domum, et in hoc secundo itinere omnibus simul apparet Dominus, ut omnes oculatæ testes esse possent," &c. Jansenius Yprensis, Tetrateuchus, pp. 268—271.

'*Primo* enim Magdalena, quærens viventem cum mortuis, audivit, '*Noli Me tangere;*' nondum enim plenam fidem de Ejus æqualitate cum Patre, qui Eum suscitasset a mortuis, habebat: sed in regressu, certificata de veritate suæ resurrectionis, cum aliis meruit tenere pedes Ejus. Et sicut exiens de sepulchro, immortalitatis gloriam ostendit, sic per tactum pedum verum corpus Se habere, et non phantasticum probavit." Guido Carmelita, Quatuor Unum, p. 1018.

"Mulieres autem viso et agnito Domino adierunt, et quoniam ex verbis Magdalenæ dictis intellexerant Ipsum vulgari et solito more non amplexandum, summâ cum reverentiâ procidentes in terram, Eumque adorantes, amplexatæ sunt pedes Ejus." Jansenius Gand., cap. cxlv. p. 1099.

replied, "Touch Me not:" now, being invited to draw near, both the women were permitted to give full expression to their wonder and love. Those pierced feet were a sure pledge, that it was indeed their crucified Lord: but all the events of the morning being supernatural, an awful sense of amazement mingled with their joy. He knew their love, and calmed their terrors;—"Be not afraid; go tell My brethren that they go into Galilee, and there shall they see Me." We have no explanation of the spot where this occurred. Mary Magdalene had just before left Him at the Sepulchre, and now, while she was going away from thence, He meets her in an opposite direction, as it were a spirit moving mysteriously, beyond the laws of material existence.[1] Mary then

[1] "Passionis et resurrectionis exemplum Christus nobis præbuit: passionis, ad firmandam patientiam; et resurrectionis, ad excitandam spem: ut duas vitas in nobis ostenderet in carne: unam laboriosam, quam tolerare debemus; alteram beatam, quam sperare debemus. Resurrexit autem Christus cum corpore glorioso, cujus dotes sunt claritas, agilitas, subtilitas, et impassibilitas. Quamvis enim anima Christi a principio suæ conceptionis fuerit gloriosa, per apertam visionem et perfectam fruitionem Divinitatis, dispensatione tamen et dispositione divinâ factum est ut gloria animæ Ejus non redundaret in corpus: ut sic corpus esset passibile et mortale, ad adimplendum precium et mysterium redemptionis humanæ in sua Passione. Et ideo peracto mysterio passionis et mortis, anima Christi statim resumpto corpore in resurrectione, in ipsum corpus suam gloriam derivavit; et ita factum est Christi corpus gloriosum." "Nam corpus illud gloriosissimum, subtile, agile, immortale, tantæ claritatis supervestitum est gloriâ, ut verè sole fulgentius, exemplarem præferens pulchritudinem suscitandorum corporum humanorum, de quibus Ipse Salvator ait, 'Tunc fulgebunt justi sicut sol in regno Patris,' Matt. xiii. 43., scilicet beatitudinis sempiternæ. Quòd si quilibet justus fulgebit ut sol, quanti putas esse fulgoris Ipsum justitiæ solem? Tanti, inquam, est, ut sit speciosior sole, et super omnium dispositionem stellarum luci comparatus, decor præcipuus non immeritò judicetur." Ludolphus, Vita Christi, cap. lxix. p. 682.

"Indicant hæc Christum mortis esse Dominum, ideoque Christum non mansurum in morte, sed mox resuscitandum. Deinde quis fructus ex morte Christi ad nos pertineat, nimirùm corporum nostrorum resurrectio. Quare non solùm animas nostras expiat, sed corpora etiam à corruptione liberat. Deinde quia sanctorum hîc solùm fit mentio, docemur resurrectionem quidem esse generalem, sed beneficium Christi solum ad pios spectare. Quòd autem post Christi resurrectionem primum prodeunt et ingrediuntur, honor et gloria primogenito ex mortuis Christo debetur, Coloss. i. 18. Quod autem urbem ingrediuntur et visi sunt multis, ad historiæ fidem pertinet. Et urbs sancta appellata admonetur officii sui. Talem enim esse decebat, et volebat Ipse Deus, cùm nihil minus præstaret. Et olim ad hunc usum consecrata fuit, et à Deo electa et adoptata ad sanctum suum cultum." Arctius, In Matt., fol. 167.

"Redemit nos Christus per mortem et resurrectionem. Sic enim Paulus utrumque proponit, cùm dicit, 'Mortuus est propter peccata nostra, et resurrexit

went away, and told the disciples, "as they mourned and wept. And they, when they heard that He was alive, and had been seen of her, believed not."

We may now shortly notice the second party of women, who visited the Holy Sepulchre soon after the two Maries, and Salome. They are mentioned only by St. Luke; and came with the same intention of anointing the Lord's Body. Among these were some which had accompanied Jesus from Galilee, and at the Burial followed after Joseph of Arimathæa, "and beheld the Sepulchre, and how the Body was laid; and returned [into the city] and prepared spices and ointments, and rested the sabbath day according to the commandment."[1] Among these women of Galilee was Joanna, wife of Chuza, the steward of Herod Antipas, Tetrarch of Galilee. They also "entered in, and found not the Body of the Lord Jesus;" and whilst they were much perplexed, they saw the two angels, and bowed down their faces to the earth. And the angels "said unto them, 'Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you, when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the Third Day rise again.' And they remembered His words, and returned from the Sepulchre, and told all these things unto the Eleven, and to all the rest." "And their words seemed to them as idle tales, and they believed them not." But this confirmation of the wonderful news seems to have prompted Peter to visit the tomb a second time. Thus these loving and watchful daughters of Israel have fulfilled their appointed office of messen-

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propter justificationem nostram.' En his duobus redemptionem nostram perfecit. Nec mirum. Nam duplici malo laborabat humanum genus. Primò enim omnibus bonis spoliatum erat: deinde etiam omnibus malis obnoxium erat. Et morte quidem abstulit mala nostra, per resurrectionem autem restituit nobis bona, quibus carebamus." "Nihil nobis præfuisset vita Christi, nisi mors Ejus subsecuta esset, et morte Ejus satisfactum esset pro peccatis nostris." "Sicut ex Passione didicimus quomodo et propter quid lugendum sit pio homini; sic ex Resurrectione discimus, unde nobis gaudendum sit. Multum siquidem refert hæc scire, verùm mundus neutrum scit. Docet Christi Passio lugenda esse peccata; docet Resurrectio gaudendum esse, propterea quòd per resurrectionem Christi nobis contigit justitia, vita, et salus." Ferus, in Matt., lib. iv. fol. 383.

[1] Luke, xxiii. 55, 56.

gers. In one way or other the Eleven, and the rest of the disciples, have received intelligence of the surprising event.

It was probably during this time that the soldiers, having recovered from their terror, went into the city, and told the Chief Priests "all the things that were done." Then the Council was assembled in haste. Although astonished and dismayed at the wonderful intelligence, they were too familiar with falsehood to be at a loss for expedients. Rather than confess the hand of God in all these miraculous events of the darkness at mid-day, the earthquake, the rending of the veil, the angels at the Tomb, and Jesus risen according to His own solemn predictions, these proud Rulers were not ashamed to bribe the Gentile soldiers—it might be out of the same sacred treasury, from whence they had probably taken the thirty pieces of silver, to pay the traitor Judas. They gave them "large money," and suborned them to tell a falsehood,—"Say ye, 'His disciples came by night, and stole Him away while we slept.' And if this come to the governor's ears, we will persuade him, and secure you." This pretence was too shallow to escape detection. None but the wilfully blind and perverse could believe that a party of Roman soldiers, trained to the strictest discipline, would sleep at their watch; or, if they were asleep, that they could tell who carried away the Body. The Priests and Rulers, to save themselves from the reproaches of the people, would venture any tale, however bold and false, to detract from the Glory of the Messiah, Whom they so feared and hated. "The soldiers took the money, and did as they were taught;" and the falsehood was boldly spread abroad: for, according to St. Matthew, "This saying is commonly reported among the Jews until this day."[1]

[1] "Quidnam profuit Judæis sepulchri custodia? Quid milites? Quid sigilla? Quid ferrea vincula? Quid lapis magnus? En, dissipata sunt omnia! milites jacent velut mortui: sigilla disjecta sunt, ferrea vincula fracta: lapis magnus revolutus. Sciverunt Judæi custodire sepulchrum adversus vim hominum: sed nesciverunt custodire adversus potentiam Dei, et angelorum. Habemus Judæorum hîc imaginem quandam. Quemadmodum sepulchrum adversus potentiam Dei custodire non potuerunt: sic civitatem Jerusalem rempublicamque suam adversus eandem vim custodire non valuerunt. Misit Deus angelos, qui milites sepulchri custodes prostraverunt, factique sunt velut mortui: ita misit Romanos, qui milites Jerusalem, Judææque reipublicæ superarunt, factique sunt verè mortui." Barradius, vol. iv. lib. viii. cap. 6, p. 394.

But their craft and subterfuge were vain: for already mysterious heralds from the open graves were walking abroad, and testifying to the truth of the Resurrection. We have seen, when the Lord bowed His head on the Cross, and gave up the ghost, how "the veil of the Temple was rent, and the earth did quake, and the rocks were rent, and the graves were opened:" and now it was, on this "Third Day," when He had risen, that "many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many."[1] What if they

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"O! quanta Judæorum pontificum debuit esse confusio, quantusque dolor, ut illos audirent resurrectionis Illius testes, quos contra furtum statuerant esse custodes, et scirent Illum vivere, quem tanto studio morti tradiderunt. Exitiale malum illorum vexabat animos, cum timerent Illum in vitâ novâ superiorem, et frustratam esse omnem industriam quam in suam necem ediderant. Et nulla pestis animos hominum tam sævè depascit, quàm cùm sciunt prosperari per omnia inimicum, quem nullo pacto volunt amicum, maximè cum redditur ex persecutione sublimior. Maluissent Judæi non intulisse necem, quàm Ipsum ex morte resurgere." Simon de Cassia, lib. xiv. p. 448.

"Per quos rem [pontifices] intelligunt? Ex militibus, quibus res erat commissa, ut servarent monumentum, resurrectionem impedirent, discipulos etiam prohiberent, ne furto auferent corpus Christi, hi ipsi debent esse testes resurrectionis. Res eò dignior est fide, quia non per mulieres, nec discipulos ad eos defertur, sed per suos milites. Illis non erant credituri, indigni autem angelo nuntio: prophanos igitur milites audiant. Ita prius Christo innocenti credere noluerunt: audiendus ergo fuit Judas innocentiæ ipsius concionator. Ita hic milites habent præcones resurrectionis." Arctius, in Matt., fol. 170.

"'Et divulgatum est verbum istud apud Judæos usque in hodiernum diem.' Nempè Christum a discipulis furto fuisse sublatum: neque qui aliter interpretetur invenio; etsi nihil absurdum esse video, si hoc ad id quod Evangelista dixerat referatur, hoc ipsum vel inter ipsos Judæos divulgatum fuisse, milites datâ à sacerdotibus pecuniâ corruptos, dixisse, atque divulgasse, discipulos se dormientibus furatos fuisse corpus: neque huic interpretationi quidquam ad probabilitatem deesse, præter bonum auctorem, video. Cæterùm eò per se probabilior, quòd, ut hoc diceret, quàm ut illud, quod omnes interpretes dixisse putant, plus causæ Evangelista videtur habuisse. Magis enim conveniebat historiæ, ut doceret sacerdotum fraudem ne apud ipsos quidem Judæos latuisse, ne quis existimaret se illis falsum objecisse crimen, quam ut diceret, Judæos credidisse Christum à discipulis furto sublatum, quod ut exponeret, historia minimè postulabat." Maldonatus, Matt. xxviii. 15. Barradius is of a different opinion; "Sed probabilius est solum mendacium militum divulgatum esse ab ipsismet militibus, qui, ut perspicuum est, pecuniam se accepisse tacuerunt; Matthæumque significare mendacio impudentissimo fidem ab incredulis esse habitam, quæ non habita fuisset, si pecuniarum corruptio fuisset etiam vulgata." Barradius, vol. iv. lib. viii. cap. 7. p. 396.

[1] Matt. xxvii. 52, 53.

were the very prophets whom their forefathers had killed,—come from the sepulchres which these hypocrites had built to their memories? If so, they were witnesses against the children of this generation, that now they had filled up the iniquity of their fathers in putting to death the Lord of all prophets.[1] The depths of the Earth, and the Unseen World, were moved at the opening of the Tomb: when the Lord's Anointed came forth, the buried bodies of saints arose, as a pledge that He had triumphed over the grave and death, and that in the Last Day, the dead shall rise at the summons of the Son of Man. Thus from the beginning to the end of the history of Christ's Mission,—from Bethlehem to Calvary, we have witnessed an unbroken chain of miracles, bearing testimony that He was the Son of God, the appointed Heir of all things, by Whom also the worlds were made.[2]

Well may the Day of the Resurrection[3] be celebrated as

[1] Matt. xxiii. 30, 31. [2] Heb. i. 2.

[3] "Cantemus igitur Domino; gloriosè enim honorificatus est. Liber populus egreditur de Ægypto, Moyse duce, mare fit pervium, columna flammea, nocte coruscans, Israeliticum antecedit exercitum: stat à dextrâ et lævâ mare suspensum, desiccato luto profundi, inoffensum abyssus dat transitum: et egresso populo Dei, Pharaonem cum populo suo repentinâ mole illapsum pelagus intercludit. Jam præcesserat agnus, quem Israel in Ægypto immolarat, cujus sanguine limina rubricata percussor angelus non est ausus attingere: nec exterminatoris gladium populus formidabat, cui et de spiritualibus nequitiis parabat victoriam, illud sine macula sacrificium, et mare divisum, et totum Ægypti robur extinctum. Primum illud antiquum Pascha his miraculis coruscavit, et excluso fermento, præceptum est ut horum dierum celebritas ageretur in azymis: nec solennitatis hujus gaudia servilibus operibus fuscarentur, nec omninò aliqua tantæ sinceritatis gloriam malignitas inquinaret. Certa data est ex lege distinctio, quæ esset Paschalis oblatio, et tempus, et modus, quando, vel ubi, vel quomodo sacra deberet hostia immolari. Victima, Agnus; locus, una per singulas familias domus; caro, non elixa, sed assa; hora, vespertina. Hæc cùm eo tempore fierent in figurâ, quod nos in veritate agimus typicè loquebantur: et dirupto in Christi morte templi velamine, verus Agnus solus inter filios hominum sine maculâ Christus, ætate ultimâ, in quâ mundi vesperascit conditio, ab unâ populi Christiani familiâ in unitate Ecclesiæ assus in cruce, projectis fòras hæreticorum fermentis, sinceræ fidei solidatâ compagine, inconsumptibilitèr editur, creditur, et tenetur." "Agunt in cœlestibus hæc Paschalia gaudia ipsi angelici spiritus, et resurgentis Domini gloriam admirantur, lætantur, et delectantur in eo quòd forma servi reversa sit in formam Dei, et exinanitio humilitatis ad depositæ altitudinis redierit majestatem. Sed et in hoc multiplicata sunt gaudia; quòd ab his pro quibus Se humiliaverat, tantæ excellentiæ beneficium dignatus esse commune, et partiri nobis suæ abundantiam voluit claritatis: ut post resurrectionem corpus non aggravet animam, sed sit caro sine mole et pondere, agilis et mobilis, nullis clausa obstaculis, visu et

one of the greatest festivals of the Christian Church. Herald angels announced the glad tidings of the New-born King at Bethlehem;—now they tell of His triumph over Death at Calvary. "PEACE ON EARTH, GOOD WILL TOWARDS MEN," is our holy song of Christmas; "JESUS CHRIST IS RISEN TODAY," the joyful hymn of Easter.

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anditu penetrans omnia et attingens, quocunque voluerit sine impedimento discurrens. Inerit resuscitatis corporibus nulli vanitati subjecta libertas: et quæ cogi non possit ad aliquid, in nullo laborans, jam à spe educta, re ipsâ perfruens, nullâ expectatione suspensa, et in pace quietissimâ confirmata, omnisque expers formidinis, in spiritualibus deliciis, jugis illa permansio reflorebit. Quàm mirabilis est sapientia tua, Deus, confirmata est super nos, nec possumus ad eam attingere." "Gustasti mortem pro filiis hominis, ut qui Tecum mortui erant, Tecum viverent, et participes tribulationum, etiam consolatione gauderent." Cypriani Sermo de Resurrectione, Opera, pp. 464—467.

"Domine Jesu Christi, dulcor unice, qui ruptis vinculis mortis, glorificasti corpus tuum, et in tam ineffabili gloria surrexisti; precor et obsecro Te per tuam resurrectionem floridam, da mihi ut a vitiis, et à morte animæ resurgens, in virtutibus semper floream: et in novitate vitæ ambulem: ut quæ sursum sunt quæram et sapiam, non quæ super terram. Per tuæ claritatis virtutem purga animam meam à tenebris peccatorum: et per eandem virtutem die universalis resurrectionis caro mea resurgat ad gloriam, ut Tecum æternaliter in utroque gaudeam. Amen." Ludolphus, Vita Christi, p. 684.

CHAPTER LXXIX.

THE MYSTERIOUS NATURE OF THE RISEN BODY OF CHRIST—ON THE DAY OF THE RESURRECTION HE APPEARS TO TWO OF THE DISCIPLES, AS THEY ARE GOING TO EMMAUS.

Mark, xvi. 12, 13. Luke, xxiv. 13—34.

THE mysterious manner in which our Lord veiled Himself from the knowledge of Mary Magdalene, as He appeared to her at the Holy Sepulchre, was the first of many occasions [1] when His Risen Body seemed endowed with new faculties; that is, with powers not hitherto made manifest; for if we may reverently draw any distinction between the miraculous virtues of His corporeal nature before and after Death, it can only be in reference to what He deigned to do;—not as limiting what He might at any time have done, had He so willed. He had before walked on the Lake of Gennesareth, and was transfigured in Glory on the Mount: He had passed unseen

[1] The order of the various appearances of the Lord, so far as they are recorded, may be thus stated:—

Five times on the Day of Resurrection, viz.:—first to Mary Magdalene alone; then again to Mary Magdalene and Mary the mother of Joses; to Simon Peter; to the two disciples at Emmaus; to the assembled Apostles (with the exception of Thomas) in Jerusalem.

Five times afterwards, viz.:—to the assembled Apostles in Jerusalem, Thomas being present; to the assembled Apostles at the Sea of Tiberias; on the mountain in Galilee to the Eleven, and the five hundred brethren, spoken of by St. Paul, 1 Cor. xv. 6; to James, mentioned by St. Paul, 1 Cor. xv. 7; to the Apostles on the day of the Ascension. See Ber. à Piconio, in Luc., p. 274. Toletus, in Joan., p. 374. David Pareus, Comm., vol. i. p. 901, &c., &c. "Christus in die sancto Paschæ quinquies apparuit: primò Magdalenæ; secundò mulieribus à sepulchro pergentibus; tertiò Petro, quamvis locus ignoretur; quartò duobus discipulis euntibus in Emaus; quintò discipulis congregatis." Dionysius Carth., in Matt., Art. xlv. fol. 100.

through the midst of the crowds, who would have cast Him from the brow of the hill at Nazareth; He had conveyed Himself away from those who sought to stone Him in Jerusalem. He might have come down from the Cross as easily as He raised Himself from the grave on the Third Day; even as He declared, "No man taketh My Life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."[1]

But now we observe the altered bearing of the risen Messiah, so different from that of the meek and lowly Jesus before death, when He wept with mourners, fed the hungry, healed the sick, and submitted Himself to reproach, and the persecution of His enemies. There is now a reserve in all His intercourse with the Apostles, an obscurity and suddenness in His movements, a depth and authority in His sayings, which appear to give to His demeanour even a greater dignity than before. At one time He says, "Touch Me not,"—at another, "handle Me and see." When it so pleased Him, He was visible,—yet not recognized; or invisible, and "vanished out of sight;" or as if incorporeal, when "the doors being shut He stood in the midst." He was no longer subject to infirmities, want, or suffering. We shall behold Him, during the Forty days which He remains on Earth, going in and out as a spirit might do: yet His open wounds are palpable to sight and to touch: His flesh and bones are not those of a spirit. Now He permits His Person, or His voice to be known;—then again the disciples believe them to be another's, according to His own Divine and absolute Will. He breathes the Holy Ghost upon them with an authority mysterious and solemn beyond His wont: yet He eats in their presence, to show clearly that His Risen Body is not a phantom: He is no longer their Companion on journies, or their Teacher by Parables and familiar discourses. He exists apart,—they know not where; meets them suddenly by the way, or in Jerusalem, or Galilee; and as suddenly withdraws Himself. He appears already to move within His Higher Kingdom. The brows which were so lately crowned with thorns will soon wear the Heavenly

[1] John, x. 18.

diadem. "There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another."[1] They seemed to be united unspeakably in the Person of the Risen Saviour.[2]

Having released Himself from the bondage of the grave, having established His dominion over Death,—ere He ascends to His Throne of Glory in the Highest Heaven, where, as God, He had been from Eternity, His sayings[3] are few and short; but full of deep meaning; and they are treasured up by the faithful as precious legacies of Divine consolation. Great need there was, that He should linger awhile on Earth: for as His Apostles were to be invested with the highest offices in His Church, with powers not of this World, but of a dominion far higher, that is, spiritual, their minds were to be raised to a capacity for so great a purpose. The certainty of all His promises was to be made clear to them by other proofs of the reality of His Resurrection from the grave: even now this fact surpassed the reach of their faith. When they heard that He was alive and had been seen of Mary, "they believed not:" the words of the women "seemed to them as idle tales:" Peter and John, even after they had come to the Sepulchre, and found it empty, "knew not that He must rise again." He Himself reproved them for their hardness and unbelief.

Amidst the excitement of those various and surprising incidents of the Resurrection, whilst the Apostles, and women,

[1] 1 Cor. xv. 40.

[2] "Mirati sumus in transfiguratione, quæ facta est in monte præsentibus Apostolis Petro et Jacobo et Joanne, quando sicut sol resplenduit facies Salvatoris, et vestimenta ejus candorem omnem exsuperantia apostolorum hebetavêre conspectum: sed momentaneus ille decor imaginem non speciem, similitudinem non substantiam, partem non plenitudinem transformationis, mirificè explicavit. Sed neque eandem gloriam quam antè ostendit apostolis, resurgens illicò ostendit: nec quod videre consueverant, hoc viderunt: et dilata est claritatis Illius, quam nobis pollicitus est, plenitudo quæ in Se erat perfecta, et à nobis in nobis expectatur perficienda, lucidior, sincerior quàm æstimari possit ab aliquo, vel quàm illa etiam claritas intimaverit, cujus primitias in Christo transformato accepimus." Cyprian, Sermo de Resurr. Ch. Opera, p. 465, 466.

[3] These are examined in detail, and explained with great force, in the well-known work of Dr. Moberly, "The Sayings of the Great Forty Days between the Resurrection and Ascension;"—a standard volume for the learned, and a class-book for Students of the Bible.

and some of the disciples were telling each other what they had heard or seen, two of them set out to Emmaus, a village about seven miles from Jerusalem, on the road towards the city of Joppa, which was on the shore of the Mediterranean. These were not Apostles, but other disciples: one was Cleopas, the other is, by some writers, supposed to have been St. Luke, because he describes what happened to them with all the force and detail of one who was present; but from St. Luke's own words this could not be, because in the beginning of his Gospel he intimates that he was not an eye-witness of what he relates.[1] They were anxious and fearful because of the marvellous events of the morning: for, not having seen the Lord after His Resurrection they could not bring themselves to believe that He was risen indeed. Whilst they journeyed, earnestly[2] communing and reasoning together of all that the women had told them, they were overtaken by a stranger. It was Jesus Himself, Who "drew near, and went with them. But their eyes were holden that they should not know Him." And He asked them what it was that engaged them in such eager conversation, "as they walked by the way, and were sad." They were naturally astonished at the question. Who could this be, coming from the great city, where all hearts were so deeply moved, and yet be ignorant of events more wonderful than had ever been heard of,—the Crucifixion, the darkness over all the land, the earthquake, the veil in the Temple miraculously torn from the top to the bottom? "'Art thou only a stranger in Jerusalem [said Cleopas], and hast not known the things which are come to pass in these days?' And He said unto them, 'What things?' And they said unto Him, 'Concerning Jesus of Nazareth, Which was a Prophet, mighty in deed and word before God, and all the people: and how the Chief Priests and our Rulers delivered Him to be condemned to death, and have crucified Him. *But we trusted that it had been He Which should have redeemed Israel.*'"

[1] Luke i. 1, 2. Jansenius Gand., cap. cxlvi. p. 1101.

[2] "Amabant enim Jesum ut virum insignem et beneficum, et quanquam magnifica illa spes de restituendo regno Israelitico prope modum exciderat animo, tamen juvabat etiamnum defuncti memoriam mutuâ confabulatione refricare." *Ibid.*, p. 1102.

This is an exact picture of the mind of the disciples, as to the real nature and character of their Master, which, from the beginning of His public Mission to the end they had never perfectly understood. None could doubt that He was mighty in miracle, great in wisdom, most exemplary in holiness. But because the Chief Priests and Elders had succeeded in putting Him to death, all belief in Him, even as a Prophet,—still more as their expected Messiah, was now utterly at an end. Then they went on to say, But "beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the Sepulchre; and when they found not His Body, they came saying, that they had also seen a vision of angels, which *said* that He was alive. And certain of them which were with us went to the Sepulchre, and found it even so as the women had said: *but Him they saw not.*" Every word bespeaks mistrust and disappointment. His promises of the restoration of the Kingdom of Israel had proved vain; and nothing now remained to His followers but to be put out of the synagogue, as the Pharisees had threatened. "Then He said unto them, 'O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His Glory?'[1] And *beginning at Moses, and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.*"[2]

[1] "'O stulti et tardi corde:' quum hac narratione discipuli simpliciter declarassent quàm vacillarent animo, quàm exigua essent spe de promissis Domini, tum Jesus nondum quidem patitur agnosci Sese, sed veluti doctior quispiam in lege, objurgat illorum tarditatem, et castigat incredulitatem. Durius eis loquitur, ut sic magis ad ea quæ dicturus erat cum ratione attentos faceret." Jansenius Gand., cap. cxlvi. p. 1104.

[2] "Considera hîc multiplicem Domini benignitatem et bonitatem: primò, quia non potuit Ejus fervens amor sustinere suos tristari et errare. Verè fidus est amicus, fidelis comes et benignus Dominus: jungit Se ipsis, quærit tristitiæ causam, et exponit eis scripturas, inflammans corda eorum. Sic quotidie facit nobiscum spiritualiter; si enim aliqua perplexitate vel accidia gravati piè de Ipso loquimur, statim adest, confortans corda nostra et illuminans, et etiam ad amorem suum inflammans: optimum enim remedium est contra tales perplexitates, loqui de Deo similiter, et cogitare de Ipso: propter quod, ipsorum discipulorum exemplo, cum per viam incedimus, de salutiferis loqui debemus, ut Christum nobiscum pergentem habeamus: et non solùm pergentem, sed etiam nos docentem; sicut istis discipulis, cum quibus ibat, scripturas aperiebat." Ludolphus, Vita Christi, p. 701.

This is our sufficient warrant, that Moses, and all the prophets, prophesied of Christ. The great purpose of the Divine counsels, as disclosed in Holy Writ, was the restoration of fallen man to the image and favour of God, and the establishment of a KINGDOM OF RIGHTEOUSNESS, through His Son, Who is called in the Old Testament by many names, expressing Divine excellencies and power,—such as, "*Most High*," "*Wonderful*," "*Counsellor*," "*Mighty God*," "*Prince of Peace*," "*Immanuel*," "*Adonai*," "*Sabaoth*," "*Lawgiver*," "*Shiloh*," "*Messiah*," "*Saviour*," and such like.[1] "All the prophets from Samuel, and those that follow after, *as many as have spoken*, have likewise foretold of these days."[2] The Canon of Scripture which the Jews believed, and still believe, is precisely known; and our Lord, expounding their accepted books, frequently declared that they were prophecies of Himself; thus pledging His word to their truth. The Old and the New Testament are golden links in a chain of evidence, binding together Heavenly revelations in the BOOK OF BOOKS. This is the MAGNA CHARTA of the Christian's rights: this, notwithstanding all the profane assaults of infidelity, stands for ever an imperishable witness to the Divine nature of Christ, Who rose from the dead, and has ascended to His Throne in Heaven: by this we know, that none who make good their claim to be HIS, can ever fail of their glorious liberties, as sons of God, and joint heirs with Christ. Cleopas and his companion, as they listened to the noblest exposition of Scripture that ever was delivered, could now rejoice in the understanding of many obscure passages in the Law and the Prophets concerning the Messiah. No wonder they were mysteriously moved by His words of wisdom, even before He made Himself known to them. No wonder they should desire to prolong this Divine discourse, which had so beguiled the length of the way to Emmaus, and made their "hearts burn within them." Their affections were stirred by a secret

[1] The Jews of that day did not look forward to their Messiah as the Son of God, but only as a divinely appointed Deliverer from their temporal bondage: and such is the expectation of the Jews now. Our Lord reproached them for this blindness; and appealed to their Scriptures as a witness to His Divinity. See Wilson on the New Testament, pp. 31. 59. 63.

[2] Acts, iii. 24.

power, not to be accounted for: they were unwilling to part with the Stranger, Who knew so much more than themselves of the One great subject of all their thoughts,—Who had opened their minds to understand the scope and end of the Word of God, in respect to their Lord.

Therefore they sought to detain Him as their guest; and when they drew nigh to Emmaus, and "He made as though He would go further, they constrained Him, saying, 'Abide with us: for it is toward evening, and the day is far spent.'" St. Paul exhorts the Hebrew converts to receive strangers to their hospitality; "for thereby some have entertained angels unawares."[1] Here was a Guest higher than an archangel.[2] "And as He sat at meat with them He took Bread and blessed it, and brake, and gave to them." The bread coming from His hand was sanctified and blessed to the receivers: "their eyes were opened, and they knew Him!" His Person and voice were clearly revealed to them; it was Himself,—from the grave! their own crucified Master, now doubly dear to them! Faithful believers in Christ understand what this means. *They* know how their Saviour manifests Himself to them by the Spirit, in the breaking of Bread. In their hearts they discern their risen Lord, Who shall be their own Resurrection and Life. Before the disciples could recover from their amazement, or speak one word of their joy, "He vanished out of their sight." Perhaps in that moment He was once more in Jerusalem. Time and distance were no obstacles to His supernatural movements. His image had flashed upon their astonished sight, and He was gone! but the blessed convictions of faith were stamped indelibly on their minds. "And they said one to another, 'Did not our hearts burn within us,

[1] Heb. xiii. 2.

[2] "Eorum desiderio delectatus Dominus, ingressus est cum eis, nec gravatus est illorum uti hospitio, qui amat rogari, ut id faciat quod facit lubentèr, ut det promerentibus et dignis. Hic autem jam res accidit nova, et observatione digna. Cum enim recumberet cum eis, Ipse pro more sibi familiari et proprio acceptum panem benedixit, fregit, ac porrigebat illis. Cumque id fieret, oculi eorum qui tenebantur in aspectu Ejus et auditione sermonum Ejus, jam sunt aperti, ita ut cognoscerent Eum. Id quod ex duplici processit capite. Primùm ex eo quia sciebant hunc morem Christo esse peculiarem, ut accepto in manibus pane gratias ageret Patri, deinde suis manibus fractum partiretur in discipulos. Secundò, quia Christus jam permisit et voluit ut ex more hoc Sibi proprio discipuli Ipsum agnoscerent." Jansenius Gand., cap. cxlvi. p. 1105.

while He talked with us by the way, and while He opened to us the Scriptures?'"[1] Such is the joy of the soul, when by the influence of Heavenly grace, the light of truth shines in,—sometimes faintly, sometimes with vivid gleam, and opens up in a measure Divine mysteries, before obscure, revealing them by the Spirit from Whom it came.

Cleopas and the other disciple "rose up the same hour, and returned to Jerusalem." They could not rest until the Apostles shared in their gladness. They imagined that they would be the first to make known for certain the wonderful fact of the Resurrection of their Lord to life. But when they came to the Eleven, and those who were assembled with them, they were told, "The Lord is risen indeed, and hath appeared unto Simon." It is not related under what circumstances Peter beheld his Master. But there were some whom all these evidences still failed to convince; for on the return of Cleopas and his companion from Emmaus, to report what had occurred, "neither believed they them."

[1] "Quasi dicant, secundum paraphrasim Erasmi; Qui factum est ut tam serò agnosceremus Dominum? Somnus quidam habebat animos nostros; benedictio, fractus et porrectus panis primùm excussêre somnum: sed nisi dormitassemus, poteramus vel ex Illius pariter colloquio conjicere Ipsum esse Jesum, Qui nobis de Jesu tam multa tam mirabiliter disserebat. Nonne, cùm nobis familiari colloquio per viam exponeret de scripturis figurarum et Prophetarum ænigmata, sensimus admirabilem quendam ardorem animi, qualem non solet gignere in auditorum animis scribarum et Pharisæorum oratio? Sed talis solet esse oratio Domini Jesu his qui simpliciter audiebant; pungebat, afficiebat, urebat, inflammabat, relinquebat scintillas et aculeos quosdam in animis auditorum; et omnino experiebamur quòd, ut olim semper, in potestate esset sermo Ejus, quodque secundum Prophetam, ignitum esset eloquium Ejus vehementer." Jansenius Gand., cap. cxlvi. p. 1106.

"Domine Jesu Christe, qui discipulis euntibus in Emmaus apparuisti, et corda eorum tuo amore inflammasti, illumina quæso cor meum, ut læta voluntate impleam tui consilii desiderium, videlicet ut purificem me ab omnibus operibus malis, et faciam opera misericordiæ ac pietatis, ut in futura resurrectione delicatam tuam invitationem gaudentèr cum electis tuis audiam Te dicentem; 'Venite benedicti Patris mei, percipite regnum quod vobis paratum est ab origine mundi;' quam vocem dulcissimam fac me audire, unigenite Fili Dei. Amen." Ludolphus, Vita Christi, p. 703.

CHAPTER LXXX.

THE MESSIAH'S FIRST APPEARANCE TO THE ASSEMBLED APOSTLES ON THE EVENING OF HIS RESURRECTION,—HE BREATHES UPON THEM, AND SAYS, "RECEIVE YE THE HOLY GHOST."—HIS SECOND APPEARANCE TO THE APOSTLES ON THE FIRST DAY OF THE FOLLOWING WEEK—HIS WORDS TO DOUBTING THOMAS,

Mark, xvi. 14. Luke, xxiv. 35—43. John, xx. 19—29.

THE place where the two disciples, on their return from Emmaus to Jerusalem, found the Apostles and others assembled, is supposed to have been the same "large Upper Room," in which they had partaken of the Last Supper on the Eve of the Crucifixion. It probably belonged to some disciple, and afforded them a refuge in this time of confusion.[1] Sitting in that "guest chamber" they would call to mind all that had passed when they last met there,—the Institution of the Holy Eucharist, and Christ's last memorable Discourse before they went out to Gethsemane, His promises of another Comforter, and His earnest prayer to His Heavenly Father on their behalf. There, too, He had washed their feet, leaving them an imperishable example and command of humility.

[1] See Acts, i. 13, 14. "Discipuli, quamvis fugâ, cùm caperetur Dominus, dilapsi essent, Petrus Eum etiam negasset, denique metu Judæorum consternerentur, et necdum de resurrectione Domini certi essent, nihilo tamen minùs in unum coierunt. Adhuc pristino fidei consortio cohærebant, animis nondùm disjunctis, tametsi morte Domini et metu Judæorum admodum perculsis. Nutabant quidem in fide Domini, sicut patuit in duobus proficiscentibus in Emaus: interea tamen animis erant adhuc conjunctis, ideoque et corpore congregari gaudebant." Musculus, in Matt., p. 650.

Now, on this day of Resurrection, "being the first day of the week," the two disciples from Emmaus came and told them "what things were done in the way, and how He was known of them in breaking of bread." According to St. John, it was "at Evening," St. Mark says, "as they sat at meat,"[1]—therefore at supper. How many feelings of sorrow, and self-reproach would oppress them, as they sat at table, and discoursed of the dreadful events which had left them bereaved of all their hopes. How many sacred recollections would crowd upon them, as they communed together of their dear Master, Who had loved them with such surpassing Love,—so gentle and good, and merciful, bearing all their contradictions with untiring patience,—so wise, so holy, so wonderful in His miracles! How bitter their repentance for having forsaken Him, and left Him in the hands of His enemies! Then His dreadful sufferings,—scourged, and mocked, and spitted on; and those agonies of the Cross! And in regard to His Resurrection, how earnestly would they enquire of one another what each had seen or heard, and what he thought of all the circumstances,—trying to glean something to rest their hopes upon, yet fearing to believe "idle tales." Perhaps they discussed His promise, confirmed by the angels at the Sepulchre, that He would meet them in Galilee, and in what part they might hope to find Him. Should they go straight to the Mount of the Sermon, or to Tabor? to the Sea of Tiberias? to Capernaum, or Cana? or to what other familiar place?

[1] See Jansenius Gandavensis, cap. cxlvii. pp. 1107, 1108: and cap. cxlix. pp. 1124, 1125, for a clear explanation of this arrangement of incidents, combining the accounts of St. John and St. Luke.

"'Recumbentibus.' S. Gregorius in Evangelium putat hanc ultimam fuisse apparitionem, quando ascendit [Christus] in cœlum, quod et S. August., lib. iii. de Consensu cap. 25, probabile putat. Movet eos vox, '*novissimè*;' sed longè verius est Marcum eandem apparitionem narrare, quam Lucas, xxiv. 36, et Joan. xx. 19, et seqq. ita ut hæc fuerit apparitio non absolutè novissima, sed novissima primi sabbati, ut est vers. 9, ad quem respicit, hoc est dici resurrectionis. Nam in hac primò apparuerat Mariæ Magdalenæ soli, secundò eidem cum cæteris mulieribus, tertiò Simoni, quartò duobus illis discipulis euntibus in Emaüs, quintò undecim discumbentibus, de quâ hîc agitur." Jansenius Yprensis, Marc. xvii. 14. See also Dionysius Carth., in Matt., Art. xlv. fol. 100, to the effect that there were these five appearances of the Lord on the day of Resurrection, as mentioned by Jansenius, which is the opinion of almost all Commentators.

Now "the doors were shut where the disciples were assembled for fear of the Jews;"—close fastened in this time of persecution, that no one might break in upon them. "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, 'Peace be unto you.'"[1] O amazing sight! No sound of footstep, no movement of doors, gave notice of

[1] "Non solâ formâ, et figurâ propriâ corporis, sed etiam sermone, ac salutatione ipsâ, suam resurrectionem, Seque eundem esse demonstrat . . . quia sic solitus erat salutare, et talem injunxerat discipulis suis salutationem (Matt. x. 12. Luke, x. 5). 'Intrantes domum salutate eam.' Pax huic domui: et Ipse discedens pacem commendavit, 'Pacem meam do vobis, pacem relinquo vobis.'" John, xiv. 27. Toletus, in Joan., p. 346.

"'Pax vobis:' ex hinc noster quiescat animus, fidei non amplius reluctetur, sibi se subdat, deponat argumenta debellandi, naturalibus rationibus non intendat, scuta consuetudinis non opponat. Totum est divinum quod agitur. Protinus 'Ego Ipse sum,' Qui vobiscum conversatus, Qui vos de maligno vocavi, Quem audistis prædicantem, Quem vidistis, supra naturam, usum, et artem, miracula facientem, Qui in medio vestri fui sicut qui ministrat, Qui pavi alimento cœlesti, Qui usque ad pedes vestros humiliter inclinavi, Quem captum vidistis, Quem malefidi dereliquistis in manibus peccatorum. Igitur nolite timere, idem sum qui fui, pœnalitate omni depositâ, majestatis gloriâ totâ susceptâ. Nolite timere in corde vestro de mea resurrectione nutantes. Nolite timere amplius de Judæis, non est abbreviata manus mea, quæ vos liberare non possit, qui potenter ipsis invitis resurrexi ab inferis. Non Me tenuit dæmonum turba larvalis, non magni monumenti custodes, non theca petrina, non lapis ad monumenti ostium advolutus." Simon de Cassia, Gesta Salvatoris, lib. xiv. p. 462.

"'Pax vobis;' quo constat quàm magnum bonum sit pax vera, spiritualis et interna. Ego sum verè Magister et Dominus vester, paulo antè crucifixus, et nunc verè resuscitatus, qui secundum Deitatem sum æternaliter et perfectè. Qui dixi ad Mosen, 'Ego sum Qui sum.' Nolite timere inordinato timore, quasi velim vos fallere aut nocere. Conturbati vero præ admiratione, et conterriti, sicut naturale est fragilitati humanæ defunctorum apparitionem horrere, et insolitas expavescere visiones, sed et propter periculum, existimabant se spiritum videre, videlicet animam Christi, aut alium spiritum fortè fallacem in corpore assumpto. Sed mirum quòd hoc putabant, cum jam paulo antè dixissent, quòd 'surrexit Dominus verè;' quod audierunt à sanctis mulieribus et à Petro, à duobus quoque discipulis." Dionysius Carth., in Luc., Art. 1. fol. 272.

"'Pax vobis:' non pax temporis, quia exponendi erant multis tribulationibus: sed pax pectoris, et pax æternitatis; prima in præsenti, secunda in futuro. De utrâque dicitur in Joanne, *Pacem*, scilicet pectoris, relinquo vobis in præsenti: Pacem meam, scilicet æternitatis (quæ est specialitèr pax mea) do vobis, id est, citò dabo: dicit ergo, 'pax vobis,' scilicet reconciliationis, quam ad Deum factam nunciavit: ac charitatis et unitatis, quam eis servandam præcepit: itemque æternitatis et immortalitatis quam eis futuram promittit." "Pulchrè resurgens à mortuis Dominus primo pacem discipulis commendavit; ut illos ad Sui visionem perventuros esse demonstraret, qui pacem et concordiam corde et corpore servant. Ex quo patet, quòd illi sunt pacifici, qui verè sunt Christi discipuli." Ludolphi, Vita Christi, p. 704.

the sudden and miraculous entrance: simply He stood in the midst.[1] "They were terrified and affrighted, and supposed that they had seen a spirit."[2] And He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." But He had spoken the word, "Peace be unto you:" He was touched with a sense of their infirmities; He knew all their thoughts of sorrowful shame, and love; therefore in His own gentle and endearing tone, He said unto them "'Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.'[3]

[1] "Clausis ergo foribus, repentè Dominus omnipotentiâ suâ, naturâ rerum superatâ, ingressus ad discipulos est. Nullus igitur quærat quomodo clausis januis corpus Domini penetravit, quum intelligat non de homine nudo, ut modò nos sumus, sed de Omnipotente Filio Dei hæc ab Evangelista conscribi. Nam quum Deus verus sit, rerum naturæ non subjacet, quod in cæteris quoque miraculis patuit. Omnem enim mentem ac rationem excedunt, quæ fecit. Qua enim ratione dices Ipsum super maria, quasi per aridam ambulasse, quum aquarum natura corporibus nostris naturalitèr non substernatur? Aut quomodo mille alia signa verbo solùm effecit? Cum illis igitur hoc etiam numera, nec (ut quidam ex imperitiâ dicunt) credas non surrexisse cum corpore suo Dominum, sed nudum corpore omninò apparuisse. Quod si hanc operationem Christi percipere nequeas, cur potiùs ingenii humani imbecillitatem non accusas? Cur non servas silentio datam tibi a Creatore mensuram? Sed, probis cogitationibus exclusis, sublime resurrectionis mysterium, in quo tota nostra spes sita est, parvipendis atque calumniaris?" Cyril. Alexand., in Joan., lib. xii. cap. 53.

"Ingressus est foribus clausis, quo suam potentiam et resurrectionis gloriam declararet, atque insinuaret quomodo è clauso prodire potuerit sepulchro. Nec visus est advenire, sed subitò substitit inter eos, ad eum modum eis præsens factus, quomodo apparere solent angeli, qui dum volunt sunt conspicui, rursum subito dum libet evanescunt; quare hac ratione declaratum est Ipsum ad spiritualem et divinam revixisse vitam. Ne tamen propterea spiritus aut spectrum esse putaretur, variis modis se eundem esse, Qui prius, declaravit." Jansenius Gand., cap. cxlvii. p. 1108.

[2] "Neque enim quod quidam dicunt, in phantasmate passus est, quia nec in phantasmate super mare ambulavit, quod discipuli in Evangelio opinati esse produntur: sed excusantur, quia nondum erat Spiritus datus, nondum enim Jesus fuerat honorificatus. Nobis jam crucifixus est Christus, et resurrexit: nobis jam Spiritus datus est, qui assertor est veritatis. Et discipuli quidem aliquando erraverunt, ne nos postea errare possimus. Ergo illorum error nobis proficit." Ambrose, Serm. De Incar., cap. vi. Op. vol. ii. p. 182.

[3] "Propria hujus loci quæstio, quomodo Christus, cùm glorificato surrexerit corpore, cicatrices gestaverit, quæ vitium quoddam corporis sunt, quasque nemo nostrum etiamsi in hac habuerit vitâ, in alterâ glorificatus habiturus est? Retinuisse eas Christum magno consilio credendum est, et quia illustris victoriæ insignia erant, et solent victores duces ostentare potius quàm occultare cica-

nd when He had thus spoken, He showed them His hands
ıd His feet." St. John says, "He showed them His hands

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ces: et quia testes volebat esse resurrectionis suæ: et quia oportebat, ut cùm judicandum venerit, eas ostenderet, ut viderent Ejus hostes 'in quem transerunt.' 'Clavi enim manus fixerant, (inquit hoc loco Divus Augustinus) ıcea latus Ejus aperuerat, ubi ad dubitantium corda sananda, vulnerum sunt vata vestigia.' Et 'Numquid non poterat Dominus sine cicatricibus resurre? sed in discipulorum corde vulnera noverat, propterque sananda, cicatrices corpore suo servaverat:' idem et Leo, 'Ad sananda infidelium cordium lnera, ut non dubiâ fide, sed constantissimâ scientiâ teneretur, eam naturam Dei Patris concessuram throno, quæ jacuerat in sepulchro.' Sententiam ıdem Græcè Cyrillus dicit, et Eusebius Emesenus, Chrysostomus, Theophytus et Euthymius." Maldonatus, Joan. xx. 20.

'Hæc livoris signa sempiterna, margaritæ victoris, et splendida nostræ, quam ulit, pacis ornamenta vel testimonia sunt. Nam poterat quidem virtute, qua urrexit, et de verè mortuo corpore vivum in veritate reddidit, clavorum et ceæ penitus extirpare vel explanare vestigia: sed servanda erant et oculis ternis decentia Filium Dei charitatis et obedientiæ signa, veneranda nostræ ısæ patrocinia, nostrique amoris æterna incitamenta." Rupertus, in Joan., xiv. Op. vol. ii. p. 461.

'Ex hoc loco colligere est, non solas cicatrices vulnerum, sed et aperturas nansisse in carne Christi, qui illas in redivivo corpore servare voluit dispenionis gratiâ, ut monstraret suis discipulis non aliud corpus pro alio, sed hoc ɔd crucifixum viderunt, verè resurrexisse." Lamy, Com. in Harm., lib. xliii. 625.

'Redemptor noster resurrectionem, quam in Se ostendit, nobis promisit: et a in nobis quandoque est facturus; quia sui capitis gloriam membra sequun-. Sed ecce resurrectionem audio, effectum tamen ejusdem resurrectionis ıuiro. Credo namque, quia resurrecturus sim, sed volo, ut audiam, qualis. endum quippe mihi est, utrum in quodam alio subtili fortasse, vel aëreo, an ɔo quo morior, corpore resurgam. Sed si aëreo corpore surrexero, jam ego ı ero, qui resurgo. Nam quomodo est vera resurrectio, si vera esse non erit caro? Aperta ergo ratio suggerit, quia si vera caro non fuerit, procul ırrectio vera non erit. Hæc enim resurrectio dici non potest, ubi non ırgit quod cecidit. Credendum est igitur, quia nequaquam sicut Eutychius ıstantinopolitanæ urbis episcopus scripsit, Corpus nostrum in illa resurrecıis gloria erit impalpabile, ventis aëreque subtilius. In illa enim resurrecıis gloriâ erit corpus nostrum subtile quidem per effectum spiritalis potentiæ, palpabile per veritatem naturæ. Unde etiam Redemptor noster dubitantibus ɜua resurrectione discipulis ostendit manus et latus, palpanda ossa, carnemque ıbuit, dicens, 'Palpate; et videte, quia spiritus carnem et ossa non habet, ıt Me videtis habere.'" Greg. Mag., in Nov. Test., p. 93.

'Conturbati apostoli existimabant se spiritum videre;' et ideo Dominus, ut ɔiem nobis resurrectionis ostenderet, 'Palpate, inquit, et videte, quia spiritus ıem et ossa non habet, sicut Me videtis habere.' Non ergo per incorpoream ıram, sed per resurrectionis corporeæ qualitatem, impervia usu clausa peneit. Nam quod tangitur, corpus est: quod palpatur, corpus est: in corpore ɜm resurgemus. 'Seminatur enim corpus animale, surgit corpus spirituale.'"

and His side." His sacred wounds were exhibited to the wondering disciples, as a proof of the reality and identity of His risen Body, that their weak faith might be strengthened.[1]

"Then were the disciples glad when they saw the Lord."[2] But St. Luke says, "While they yet believed not for joy, and wondered, He said unto them, 'Have ye here any meat?' And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them." No evidence could more surely prove that He was not a spirit.[3]

(1 Cor. xv. 44.) "Quomodo non corpus, in quo manebant insignia vulnerum, vestigia cicatricum, quæ Dominus palpanda obtulit? In quo non solum fidem firmat, sed etiam devotionem acuit, quòd vulnera suscepta pro nobis cœlo inferre maluit, abolere noluit, ut Deo Patri nostræ pretia libertatis ostenderit." Ambrose, in Luc., p. 168.

[1] Catena Aurea, Ox. Ed., vol. iv. p. 610.

[2] "Nihilominùs quamvis tremula eorum esset fides, præ gaudio mirabantur. Et mirum in modum, quod de una re gaudium esset et dubium. Sed hæsitabant, ne quod agebatur protinus verum esset. Gaudebant autem vehementer si omnino sic esset, mirabantur verò modum, quem non intelligebant, et quòd supra naturam gesta ferebantur: sed nec frustra tarda credulitas, etenim ut firmaretur, argumenta majora suscepit. Nam Christus ad manducandum aliquid exposcit, non famelicus, vel indigens, absorpta enim erat ista pœnalitas; sed ut discipulos ab omni dubio in resurrectionis fide solidaret, cùm veritas carnis atque proprietas manducando monstraretur." Simon de Cassia, lib. xiv. p. 463.

"Hactenus discipuli totâ illâ die fuerant in mœrore, tristitiâ, et dubitatione: nunc autem tandem apparente Christo, omnia hæc tolluntur, et succedunt gaudium et hilaritas. Vide autem hîc primò, quid Deus cum suis agat. Summo mane surrexerat Christus, et tamen cùm jam sero esset primum Apostolis apparet, quos totâ die dubios reliquerat, quique jam desperabant se Christum eâ die visuros. Sicut et nobiscum agit Deus. Mane surgit, imò semper paratus est adjuvare, sed interdum sero venit, cùm omnia videntur desperata. Jam quantumcunque serò veniat, certò tamen venit ad suos, nec eos inconsolatos relinquit." Ferus in Joan., p. 594.

"'Gavisi sunt discipuli viso Domino! Non statim quidem viso, nam initio, ut Lucas tradit, turbati potiùs sunt, et spiritum se videre putaverunt, sed gavisi sunt viso, id est, manuum contrectatione cognito. Dixerat ante mortem, 'Iterum videbo vos, et gaudebit cor vestrum,' (Joan xvi. 22), et ideo Evangelista notavit, gavisos fuisse, ut indicaret impletam fuisse Christi prædictionem, ut Chrysost. Cyrill. Theophylact. et Euthymius aiunt." Maldonatus, Joan. xx. 20.

[3] "Cibum sibi petit exhiberi, non quòd cibo opus haberet, sed ut discipulis suis pro tempore probaret assumpti corporis veritatem. Nullum enim certius argumentum hominis vivi, quàm cibum capere." Jansenius Gand., cap. cxlvii. p. 1109.

"Mirare hîc eximiam Christi Domini erga discipulos, constantem, et benignam agendi rationem, qui summâ familiaritate et suavitate cum illis congredi, edere, et bibere non dedignatur, ut illos doceat, ad Se attrahat, et omnem tollat de sua

"Then said Jesus to them again, 'Peace be unto you: as My Father hath sent Me, even so send I you.' And when He had said this, HE BREATHED ON THEM, and saith unto them, 'RECEIVE YE THE HOLY GHOST.'"[1] This He did in

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Resurrectione ambigendi locum. Ita nos docemur exemplo Christi, mansuetudine humili cum omnibus etiam rudibus, egenis, atque indoctis hominibus agere et congredi; maximè vero cum illis, de quorum conversione et salute, vel ex officio, vel ex charitate solliciti sumus." Bernardino à Piconio, in Luc., p. 275.

"Manducavit quidem, non quòd tunc cibo carnali sustentari indigeret, sed ut in veritate carnis Se resurrexisse monstraret: quia comedere propriè ad corpus, non ad spiritum pertinet. Unde Beda; ad insinuandam resurrectionis suæ veritatem, non solùm tangi a discipulis, sed etiam convesci cum illis dignatur: non quidem quasi post resurrectionem cibo indigens, nec quasi nos in resurrectione (quam expectamus) cibis egere significans: sed ut eo modo naturam corporis resurgentis astrueret, ne illud non corpus, sed spiritum arbitrarentur, et sibi non solidè, sed imaginabiliter apparere." Ludolphi, Vita Christi, p. 705.

[1] "Designatis, et institutis pacis annunciatoribus, et salutis ministris per totum orbem, donat eis potestatem, qua maximè mundus totus indigebat; cùm enim essent homines pleni peccatis, maxime necessarium erat, ut qui eos sanare mittebantur potestatem haberent remittendi peccata: sicut si quis mitteret aliquem ad visitandos infirmos, et sanitatem annunciandam, si poteret sanandi potestatem dare, utique eam communicaret misso; ita nunc facit Christus Dominus. Hanc potestatem autem donat Spiritum Sanctum dando, quia Spiritûs Sancti est remissio peccatorum: ut autem signo exteriori significaret Se interiùs illis Spiritum Sanctum communicare, insufflat in eos: ut per flatum exteriorem cognoscant interiùs Spiritum Sanctum infundi, cujus virtute peccata remittant. Potuisset dare Spiritum Sanctum sine insufflatione, sed noluit, ut simul instrueret eos, et perficeret: perficeret quidem dando Spiritum Sanctum, instrueret insufflando." "Quare Spiritum Sanctum daturus insufflavit in discipulos, Augustinus, lib. iv. Trinit. cap. 20: et lib. x. Genes. ad literam, cap. 5, lib. xv., et de Civitate, cap. 24, annotat, flatum illum non fuisse Spiritum Sanctum, sed signum Ipsius: significasse autem processionem Spiritûs Sancti ab ipso Filio: quemamodum enim flatus ille sensibilis ab Ejus corpore, ita Spiritus Sanctus, Quem dabat, à suâ Divinitate procedebat." Toletus, in Joan., p. 347.

"Primò adfuit Spiritus ipsi Carni Dominicæ, dum Illi factus est unctio, et inseparabilitèr conjunctus, sicut scriptum est, 'Super quem videris Spiritum descendentem et manentem super Eum,' hic est Filius meus dilectus. Et, 'Jesum à Nazareth quem unxit Deus Spiritu Sancto.' Deinceps omnis actio præsente Spiritu Sancto peragebatur. Hic aderat simul quum à diabolo tentaretur: 'Deductus est,' Matthæus inquit, 'Jesus à Spiritu in desertum ut tentaretur.' Tum edenti miracula simul aderat; 'Si enim, inquit, in Spiritu ejicio dæmonia.' Nec deseruit excitatum a mortuis. Dominus enim qui renovabat hominem, eique reddebat gratiam, quam ex afflatu Dei acceptam amiserat, cùm inspirasset in faciem discipulorum, quid ait? 'Accipite Spiritum Sanctum.'" Basil, de Spiritu Sancto, cap. xvi. Opera, vol. ii. p. 327.

"Hic flatus Christi externus non erat Spiritus Sanctus, sed signum Spiritûs Sancti tantùm: non secus ac columba, in cujus specie apparuit Ille in Christi

the exercise of His Divine authority, as the Logos, the Word, "in the beginning with God." Both the action and the

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baptismo: aut nubes illa lucida quæ in tranfiguratione visa est, atque linguæ igneæ quæ apparuerunt super Apostolos dispertitæ. Ad hunc itaque modum hic flatus Christi signum erat in quo datus est discipulis Spiritus Sanctus: atque hoc signo sensibili Dominus significabat quod intus in cordibus Apostolorum operabatur." "Hac insufflatione, hisque verbis ['Accipite Spiritum Sanctum'] Christus ostendit Spiritum Sanctum tertiam esse in divinis Personam, simulque declarat Spiritum Sanctum non Patris solius esse Spiritum, sed et suum (utut Græci contrarium dixerint) quod suprà cap. xvi. 14, aperuit, dicens, 'Ille clarificabit Me, qui de meo accipiet.' Dat igitur Christus proprium, et quod suum est, et non alienum." Guilliaudus, In Joan., p. 563.

"In primitiis renovatæ naturæ hominum ad incorruptibilitatem et gloriam, et imaginem Dei, Spiritum suum Christus in discipulos immittit; et ad hoc, ut intelligamus fontem et largitorem Ipsum Spiritûs esse: hac enim de causa dicebat, 'Omnia quæ habet Pater, mea sunt.' Habet autem Pater ex Seipso et in Seipso Spiritum suum. Habet igitur etiam Spiritum Filius in Seipso, quum sit Patri consubstantialis, et ex Ipso naturaliter natus, et omnia Genitoris in Seipso naturaliter habens." "Acceperunt Spiritum Sanctum discipuli quando insufflavit, et dixit, 'Accipite Spiritum Sanctum: nunquam enim dixisset, qui mentiri nescit, nisi dedisset." Cyrill. Alexand., in Joan., lib. xii. cap. 56.

"Dando nunc Spiritum, et dando per insufflationem, veluti arrabonem dedit promissionis implendæ post ascensionem, quando cum sonitu advenientis spiritûs vehementis datus est Spiritus Sanctus: simulque declaravit Se Eum esse qui olim formato primo homine inspiravit in faciem ejus spiraculum vitæ." Jansenius Gand., cap. cxlvii. p. 1110.

"'*Insufflavit*' autem Christus non tanquam homo, sed tanquam Deus: et qui in creatione hominis insufflaverat, ut fieret homo in animam viventem, nunc Idem insufflavit, ut anima viventis hominis Spiritum Sanctum acciperet, et ad intelligendum scripturas sensum apertum haberet." Ferus in Joan., p. 397. See Maldonatus, too long to quote, for the opinions of the fathers on this verse, John, xx. 22.

"Certum est voluisse Dominum hoc symbolo non tantùm modum missionis Spiritûs effigiare, sed etiam confirmare Se plenâ jam potestate Spiritum promissum dandi pollere, atque in eo esse, ut brevi discipulos Ejus compotes reddat." Lampe, Evang. Joan., vol. iii. p. 693.

"'Accipite Spiritum Sanctum:' flatum sive anhelitum in eos gestu oris immisit, hoc externo symbolo significans Se reipsa facere quod diceret, hoc est Spiritum Sanctum ipsis interiùs infundere. Sufflando datus erat homini Spiritus vitæ: sufflando promittitur Spiritus. At Spiritus Sanctus dandus promittitur post abitum Christi, et datus est in die Pentecostes: quomodo ergo dicit Jesus, 'Accipite' Spiritum quem nondum acciperent? Respondetur, varia esse dona Spiritûs Sancti: nunc autem datus est quoad potestatem dimittendi peccata, Quem postea pleniùs accepturi erant, et visibiliter; ut sicut Deus Pater unxerat Jesum Spiritu Sancto descendente super Eum in baptismo, sic et apostoli in inauguratione sua ad munus suum consecrarentur Ejusdem Sancti Spiritûs visibili descensu." Lamy, Com. in Harm., p. 624. To the same effect, Ber. à Piconio, in Joan., p. 252.

words were an earnest to them of that great outpouring of the Spirit, which should come down from the Father and the Son, in the visible likeness of cloven tongues of fire, on the Day of Pentecost. They seem indeed clearly to imply that the influence of the Third Person of the Holy Trinity was mysteriously imparted to them: Jesus said, "Receive ye the Holy Ghost," signifying that the Holy Ghost proceeded from the Son, in His essential Deity, as well as from the Father. Again He said, "Peace be unto you;" and in that peace was pardon, confirmed to them in those memorable words, "As MY FATHER HATH SENT ME, EVEN SO SEND I YOU."[1] He appoints them to the Holy Apostolic office.

"Hæc historia ostendit fructus ex resurrectione Christi in universam Ecclesiam promanantes, quales sunt, primo, pax ex justitia plene adducta fluens, Rom. iv. 25, v. 1, 2: secundo, spes viva cum ineffabili gaudio conjuncta, 1 Pet. i. 3, 4: tertiò, donatio Spiritûs Sancti, unde Christus per resurrectionem factus est resurrectio et vita suorum, Joan. xi. 24, 25. Idque eo magis huc est referendum, quoniam Apostoli in hoc actu quodammodo universam Ecclesiam repræsentabant, adeoque afflatus eorum præludium erat effusionis Spiritûs Sancti ipsis mediantibus in totum populum Messiæ." Lampe, Evang. Joan., vol. iii. p. 699.

"'Accipite Spiritum Sanctum:' hoc est accipite novam et nemini hactenus concessam Spiritûs Sancti gratiam, et plenariam ab Eo potestatem, virtute Cujus hominum verè pœnitentium peccata remittatis, eosque filios adoptionis per gratiam efficiatis. His Christi verbis tria fidei nostræ dogmata invicte probantur. I°. Spiritum Sanctum esse Deum, siquidem supremam remittendi peccata potestatem habet, et ad eum finem in Apostolos infusus fuit. Hanc veritatem fusè probant S. Basil, lib. v°. contra Eunomium, S. Ambros., lib. 3, de Sp. Sanc., cap. 19, et S. Chrysos., homil. vi., in 2 Corinthios. II°. Liquet ex his verbis Christum, Illum Ipsum esse Deum, qui Spiritum Sanctum per prophetas suos promiserat. Quis enim, nisi Deus, Sp. Sanct. dare queat? III°. Colligitur Spiritum Sanctum à Christo Dei Filio verè procedere; nec enim Eum daret, vel mitteret, nisi à Se emanaret, sicut et à Patre suo æterno, ut docent S. S. Aug. tract. 121; et Cyrill. lib. ii. c. 56.

"'Insufflavit.' Postquam Salvator dixit discipulis, 'Sicut misit Me Pater, et Ego mitto vos,' infudit in discipulis Spiritum Sanctum, quia officium prædicationis quod eis commisit, sine speciali gratia Spiritûs Sancti expleri non valuit. Oportet enim ut prædicator verbi cœlestis in seipso abundet charitatis fervore, et sapientia divinorum, quatenus ignita proferat verba motiva et penetrativa, sitque sententiosus, discretus et instructivus in sermonibus suis. Denique per corporalem illam insufflationem et inspirationem evidenter signavit superintellectualem atque æternam processionem seu spirationem, quâ Spiritus Sanctus ab Ipso procedit, prout plenius probat Anselmus in libro de processione Spiritûs Sancti. Rursus, dicendo 'Accipite Spiritum Sanctum,' insinuavit Se per authoritatem dare Spiritum Sanctum, quod nequaquam sic esset, nisi Spiritus Sanctus ab Ipso procederet." Dionysius Carth., in Joann., Art. xlviii. fol. 380.

[1] "Æqualem Patri Filium novimus; sed hîc verba Mediatoris agnoscimus.

They were to be the first Bishops under the Gospel; looking unto Christ Jesus their Great High Priest,—"the Head over all things to the Church." He had already said to them at the Last Supper, "I appoint unto you a Kingdom, as My Father hath appointed unto Me;" so now they were sanctified to their Commission by the first Gift of the Holy Ghost, Which He breathed on them. They were to be spiritual governors over the provinces of this new Kingdom, Christ Himself being their ever-present, ever-sufficient, over-ruling "Bishop of souls."

When He said, "Receive ye the Holy Ghost," He added, "WHOSESOEVER SINS YE REMIT THEY ARE REMITTED UNTO THEM, AND WHOSESOEVER SINS YE RETAIN, THEY ARE RETAINED."[1] Thus He delivered to the Apostles, and they were

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Medium quippe Se ostendit dicendo, 'Ille Me, et Ego vos.' Hoc cum dixisset, insufflavit; et dixit, 'Accipite Spiritum Sanctum.' Insufflando significavit Spiritum Sanctum non Patris solius esse Spiritum, sed et suum. August. In Joan., Tract cxxi.

"Quum ingenti apostolatûs dignitate insignes atque illustres discipulos fecerit, et sacros mysteriorum gubernatores ordinaverit, proprio eos Spiritu, quem sufflans dedit, confestim sanctificat. Unde nobis firmiter credendum est non esse alienum à Filio Spiritum Sanctum. Nam quum Ei consubstantialis sit, ex Patre per Ipsum procedit. Ostendit autem hinc necessario Spiritum illis dandum esse, qui ad apostolatum mittuntur, causam etiam subaperit. Non enim poterunt ea facere quæ Deo placeant, nec peccatorum effugient laqueos, nisi superiorem induti virtutem ad divinum animi robur firmentur." Cyril. Alex., Joan., lib. xii. cap. 56.

"'Sicut misit Me Pater,' ad veritatem fidei docendam in Judæa, et Ego mitto, id est mittam, vos, ad hanc veritatem publicandam per totum mundum. Meos vicarios vos constituo, mea vice vobis mando, meum officium vobis commendo, ad docendum, ad baptizandum, ad meum et Patris nomen glorificandum. 'Vos mitto;' medium et mediatorem Se ostendit, cùm ait, Ille Me et Ego vos. Misit Deus Pater Filium suum, quando Eum incarnari constituit: misit Filius Apostolos, quando eos ad prædicandam incarnationem eandem per orbem universum direxit, et sicut Pater amans Filium misit Eum in mundum ad pressuras et passionem tolerandas pro salute fidelium: ita et Filius amans Apostolos misit eos ad mala et passiones tolerandas pro suo nomine, non ad mundi gaudia. Unde Gregor. Itaque dicitur, sicut misit Me Pater, et Ego mitto vos, id est eâ charitate vos diligo, cùm inter scandala persecutorum mitto, quâ Me Pater diligit, quem venire ad tolerandas passiones fecit." Ludolphus, p. 706.

[1] "Hæsitantibus et difficulter accipientibus pacem ingerit: pacem, inquam, quam non nisi credendo suscipere quis possit. Non enim nisi credendo reconciliamur Deo per mortem Filii sui. Amplius autem, cur iterum dicat eis 'Pax vobis,' manifestat cum subjungit, 'Sicut misit Me Pater, et Ego mitto vos.' Quomodo enim, vel ad quid misit Filium Pater, nisi ut inter Deum et homines pacem faceret? Quomodo itidem, vel ad quid suos in universum mundum

to transmit to their successors, and they again to future generations, one after another, authority to pronounce, and by pronouncing to convey, remission of sin, on condition of faith and repentance; that a fountain of mercy and consolation might be kept open in His Church, as a pledge of pardon before God, through the atoning merits of the Blood of Christ. Such was to be the privilege of a holy Priesthood, consecrated by the laying on of hands. In this, as in all other ministrations, —by and in holy Baptism, by and in the Holy Eucharist, by and in the office of absolution, public or private, upon confession of sin, with hearty sorrow, and a declaration of belief in the sacred Trinity, the Christian Church exercises her

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mittit Filius prædicatores, nisi ad hoc, ut inimicos Deo reconciliet homines?" "Manifestè hic illâ de pace agitur, quæ est remissio peccatorum, quod primum et maximum est Spiritûs Sancti donum. Propter quod cum dixisset, 'Accipite Spiritum Sanctum,' quasi quærerent, in quo accipiemus Illum? statîm subjungens, 'quorum, (inquit) remiseritis peccata, remittuntur eis,' &c. Ergo pax ista (ut jam dictum est) peccatorum remissio est, et ista remissio Sancti Spiritûs acceptio est." Rupertus, in Ivan., lib. xiv. Op., vol. ii. p. 462.

"'Sic misit Me Pater et Ego mitto vos:' ac si apertè dicat, 'Sicut Me Pater misit' mundum actione redimere, atque docere ad superos viam, vitæ novam cudere legem, mores hominum renovare, vocare peccatorem ad pœnitentiam, præstare omnibus gentibus remissionem omnium peccatorum, 'sic mitto vos' hæc palàm facere universis, ut omnis ætas et sexus, omnis natio, cæterique, populus insignis atque plebeius, ad supernam vitam, idolatriæ superstitione, sæculi vanitate relictis, fide, spe, charitate, talibus stipulationibus movcantur. Sed nec authoritatem hanc noluit innotescere; veritatem et potestatem indulgendi dedit hominibus, qui defossos in sceleribus ad optima revocabant, ne quis causaretur nolle converti, si personalitèr Christum non posset adire. Proinde vicem suam Christus Apostolis commisit, magis autem præcavens, ne alitèr quis à criminibus relaxaretur, aut quis sibi crederet peccata remitti quàm Spiritus Sanctus internè decernat. In virtute Spiritûs Sancti authoritatem invisibilem præstat." "Ordinatè autem factum est, ut ad remissionem et retentionem peccatorum præcedat largitio Spiritûs Sancti, ut nunquam aliter credantur peccata remitti aut detineri ab homine uncto, nisi prout utrumque aut alterum Spiritus Sanctus effecerit. Quoniam non est unctus homo, qui remittit vel retinet vincula peccatorum, sed qui de supernis solus novit incognita per homines hominum corda, et quantâ contritione et attritione corde terantur indeceptè cognoscit. Falluntur quam plurimi, sibi remitti peccata gaudentes, cum verbum absolutionis, et manuum impositionem acceperunt ab his qui sacerdotio potiuntur, quibus Spiritus Sanctus desuper non indulsit, quoniam vidit absconditum in corde criminosi defectum, quem qui præerat in terra penitus non aspexit, aut fortè de Spiritûs Sancti licentiâ debito plus præsumpsit. Trutinare justis ponderibus hominum scelera atque conscientias ipsorum mole contritas, non hominibus datum, sed Sibi reservavit Altissimus." Simon de Cassia, Gesta Sal., lib. xiv. p. 466.

power from Jesus Christ, as the channel of His grace.[1] This "Ministry of Reconciliation"[2] is conferred upon those who are ordained to it by the Church in the words of Christ, "Whosesoever sins ye remit they are remitted unto them, and whosesoever sins ye retain, they are retained."[3]

Such was the First Discourse of the Risen Messiah to the company of Apostles, being together, on the evening of the Day of Resurrection,—"the first day of the week." It was the first Lord's Day; that day of the week, which was thenceforward to be consecrated in His Church, as a day of holy rest and refreshment from the turmoil of an unquiet world. It is a weekly Festival, when His people especially delight to join their adorations in the morning and evening sacrifice of praise. If Christ is present in the midst of two or three gathered together in His Name, wheresoever they may be, much more is He present in the public assemblies of the Church, when the hearts and voices of His redeemed rise up in the harmonies of prayer and thanksgiving.

After this the Lord was unseen for a week: it may have been to try the faith of His disciples, and give them time to reflect on all that had taken place; time to recover the composure which was suitable to men who had yet to listen and learn. This, however, is but conjecture. We know not whither He went: nor if, in the interval, He showed Himself to any of them singly, or to other disciples, as the words of St. John and St. Paul might imply.[4] Nor do we know what occurred meanwhile in Jerusalem. The people and the Rulers, recovering from their excitement and wonder, would resume their daily routine of pleasure or business. The Sanhedrim would have its councils; the Pharisees would pray at the corner of the streets as before, and the

[1] See the Order for the Visitation of the Sick in the Book of Common Prayer; "Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by His authority, committed to Me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

[2] 2 Cor. v. 18.

[3] See "The Form and Manner of Ordering of Priests," in the Book of Common Prayer.

[4] John, xx. 30. 1 Cor. xv. 7.

Scribes dispute on points of Jewish law. The seven days of unleavened bread being ended, the crowds which had come up for the Passover from distant parts would begin to disperse for their respective homes, and carry with them the wonderful account of all they had seen and heard. The services of the synagogues, marriages and feasts, buying and selling, would go on as usual: and so it would be, until the Romans should come upon them, and their city be overwhelmed in one broad ruin of famine, and fire, and sword.

Now the week had passed away, and another First Day had arrived, when the Apostles were once more together,—probably within that Upper Room where they were before. It so happened that Thomas, called Didymus,[1] one of the

[1] "Quomodo ergo apud Lucam erant congregati undecim, et apud Joannem deerat Thomas? Solutio est, quòd multis ultro citroque dictis postquam venerunt, discipuli ex Emaus, Thomas recessit: et post recessum ejus dum remanentes multi præter decem Apostolos et illos duos discipulos de his loquerentur, venit Jesus. Non enim dicit Lucas undecim affuisse quando venit Jesus, sed quando redierunt discipuli ex Emaus." Cajetan, in Joan., fol. 260.

"Invenerunt [duo discipuli ab Emaüs] congregatos undecim apostolos in conclavi, et eos qui cum ipsis erant, videlicet alios quosdam Christi discipulos ex septuaginta duobus, aut fœminas aliquas Christi discipulas. Itaque Thomas tunc aderat, ut paulo post exiit, non credens auditis, sicque defuit apparitioni quæ consequenter describitur, prout in Johanne legitur." Dionysius Carth., in Luc., Art. 1. fol. 272.

"Incertum est quam ob causam discipulus hic [Thomas] à cæteris tunc recesserit: probabile videtur Thomam ideo recessisse, quia duobus discipulis, quibus Dominus in viâ apparuerat, quique Apostolis visionem narrabant, nullam fidem adhuc incredulus adhibebat; et statim post ejus discessum Christus Se illis primo manifestavit. Quidquid sit, constat hanc Thomæ absentiam in nostram utilitatem fuisse à Domino præordinatam; illius enim discipuli dubitatio, immò et pertinacia, nos magis ac magis in fide Resurrectionis confirmavit." Ber. à Piconio, in Joan., p. 253.

"'Considera (inquit Chrysost.) Dominatoris clementiam, qualiter etiam pro una anima ostendit Seipsum vulnera habentem, et accedit ut salvet unum.' Hoc autem de Thomæ dubitatione dispensatoriè permissum est, ut evidentioribus argumentis resurrectio Domini probaretur: ideo enim dubitatum est ab illo, ne dubitetur à nobis. Unde et Leo Papa, Suffecit Thomæ ad fidem propriam vidisse quod viderat: sed nobis operatus est, ut tangeret quod videbat. Unde et Gregorius de ipsius Thomæ, et aliorum etiam dubitatione, sic dicit; quòd Resurrectionem Dominicam discipuli tardè crediderunt, non tam illorum infirmitas quàm nostra (ut ita dicam) firmitas fuit: ipsa namque resurrectio ipsis dubitantibus, per multa argumenta monstrata est; quam dum nos legentes agnoscimus, quid aliud quàm de illorum dubitatione solidamur? Minus enim mihi Maria Magdalena præstitit, quæ citiùs credidit, quàm Thomas, qui dici dubitavit: ille etenim vulnerum cicatrices tetigit, et de nostro pectore dubietatis vulnus amputavit." Ludolphus, Vita Christi, p. 709.

Eleven, had been absent on the former occasion. Probably he was of the number of those who had disbelieved the account of the two disciples from Emmaus, and had gone away to his own home. By absenting himself from the Assembly of the Church, he had missed the precious Gift of the Holy Ghost, which the others had received when the Lord breathed on them, and said, "Peace be unto you." Opportunities lost carry away their blessings with them:—they are like the fleeting hours, which cannot be recalled. Thus Thomas was not yet blessed, because unbelieving, whilst his

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"Cur autem eo potiùs die quàm alio congregati fuerint? ratio hæc non improbabilis reddi potest, quòd die sabbati domi se omnes continerent, ideoque et sequenti die, antequam à se diversi discederent, aliquandiu simul esse necesse fuerit; aut, ut Cyrillus indicat, quòd jam tunc Apostoli cœpissent die Dominico ecclesiasticos agere conventus, quæ postea consuetudo in omnem manavit Ecclesiam, et usque ad hodiernum diem conservatur. Altera causa est, quòd voluerit diem illum resurrectionis suæ demonstratione celebrem esse, ideoque octo expectaverit dies, donec idem octavus rediret dies." Maldonatus, Joan. xx. 26.

"'Thomas non erat cum illis;' quia, ut ait S. Chrysost., Theophyl. et Euthym., apostoli omnes in passione Christi fugientes dispersi fuêre, sed die Dominico sensim se collegerunt, redieruntque ad cœnaculum, ubi cum Christo ultimam cœnam cœnarent; unde eodem die, sed serò Christus resurgens ibidem apparuit illis. Thomas verò necdum ex fugâ redierat. Probabilius S. Augustin, Beda, Lyranus, D. Thomas, Cajetan, Toletus et Ribera respondent Thomam fuisse cum ceteris Apostolis, cùm duo discipuli ex Emmaus redeuntes narrarunt se vidisse Christum, sed quia hæc narratio videbatur Thomæ incredibilis et fictitia, hinc ipse, offensus credulitate Apostolorum illi credentium, ipsos reliquit et abiit: sic enim abire solemus, cum sermo cujuspiam nobis displicet." Corn. à Lapide, Joan. xx. 24.

"Quemadmodum Evangelistæ multis verbis lapsum Petri descripserunt, non animo exprobandi errati, sed ut doceremur quàm vani sumus in pollicitationibus et præsumptione quam de nobis induimus, dum nobis placemus, et nostras vires aliquid esse putamus: ita hoc loco Joannes multis explicat Thomæ incredulitatem, non libidine traducendi peccati: sed ut ostendat quàm vanus sit genius carnis in Thoma adumbratus. Hæc enim continent periphrasim omnium rerum sensibus subjectarum, per quas humana ratio vult certificari de veritate et certitudine verbi antequam credat. Nam ratio primùm vult videre et palpare, postea credere, quum tamen credendum sit priùs quàm videas et palpes. Quare quæ hoc loco Thomas dicit sunt verba ipsissimæ rationis et incredulitatis. Quasi dicat Thomas, Spectrum aliquod vos ludificavit: existimatis me tam facilem, ut simplici vestro verbo sim contentus, et mihi persuadeam Dominum redivivum, et vos illum vidisse, nisi hujus rei meos oculos locupletissimos testes habuero? Imò ne his quidem testibus contentus, nisi in manibus Ejus vestigia clavorum expertus fuero, manum quoque meam lateri apposuero, et vulnus lanceæ deprehendero, non credam." Guilliandus, in Joan., p. 565.

fellow-disciples, being gathered together in the Name of Jesus, had been made joyful in beholding Him. Being afterwards told, "We have seen the Lord," he answered, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." A sad but true picture this of men wanting in faith. They constitute themselves judges of what proof God shall give, and demand a degree of evidence, by which, if it were granted, all place for faith would be taken away: and this to satisfy the faithless. "And after eight days again His disciples were within, and Thomas with them." Again "the doors were shut;" and again, in the same miraculous manner, "Jesus stood in the midst, and said, 'Peace be unto you.'" Then at once He addressed Himself to Thomas, whose inmost thoughts were open to His Divine knowledge; "Reach hither thy finger [He said] and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." How gently He deals with the weak faith of His disciple! how loving, how forbearing a Saviour! teaching us also to learn of Him, and be patient with any erring brother, who has not received the inestimable gift of the Spirit in equal measure, to know the joy of unwavering faith;—for *it is a gift*, and not of ourselves. If in any case of open professed unbelief we are compelled to follow the command of St. Paul, and "note that man, and have no company with him, that he may be ashamed," we must equally obey, when the Apostle says, "yet count him not as an enemy, but admonish him as a brother." "Comfort the feeble-minded, support the weak, be patient towards all men:" "pray without ceasing,"—for them, that they may be enlightened unto salvation,—for ourselves, that we may hold fast the hope, "which we have as an anchor of the soul, and which entereth into that within the veil."[1] The well-known voice and features, the sight of the wounds, the miracle of His standing in the midst of them, the doors being closed, not only satisfied the doubting Thomas, but drew from him the highest and most explicit confession of faith ever made to

[1] 2 Thess. iii. 14, 15. 1 Thess. v. 4 and 17. Heb. vi.

Christ whilst on Earth. "He answered and said, 'MY LORD, AND MY GOD.'[1] Jesus saith unto him 'Thomas, because

[1] "Tunc Thomas cicatrices Domini tetigit; et non solum corde credendo, sed etiam ore confitendo (quia utrumque ad salutem requiritur) exclamans dixit; '*Dominus meus et Deus meus:*' scilicet, Tu es Dominus meus, secundum humanitatem, in quâ me sanguine tuo redemisti, et comparasti: et Deus meus, secundum divinitatem, quâ me creasti, et de limo formasti: jam nihil dubito, certus sum, confirmo resurrectionem, prædico immortalitatem: Tu es Dominus meus, et Magister meus: ego servus tuus, et filius ancillæ tuæ: Tu es denique Deus meus, qui me creasti: et pro me carnem suscepisti, quam, ut me redimeres, morti tradidisti: et ut me Tecum resuscitares, nunc à morte resurrexisti: hæc est fides mea, ita sentio, ita credo." Ludolphi, Vita Christi, p. 708.

"'Dominus meus et Deus meus;' hoc est, Tu es verè Dominus meus Christus, ut etiam es verus Deus meus. Eximiâ hac fidei confessione Thomas priorem suam damnat incredulitatem et pertinaciam: et est, quasi diceret, prius negabam Te resurrexisse, quia tuam nesciebam Divinitatem; nunc autem quia Resurrectionis tuæ veritatem evidentèr perspicio, Te verè esse Deum meum toto corde et ore confiteor. Unde his verbis, ut docent SS. Hilarius et Ambrosius, confitetur Thomas Dominum non solum redivivum, sed propriâ insuper virtute suscitatum. Unde præterea patet tantam fidei confessionem longè ejus negationi præponderasse: quippe negaverat prius Dominum resurrexisse, nunc autem apertè pronunciat et resurrexisse, idque propriâ virtute; et Eum omnium hominum Redemptorem esse clarè confitetur." Ber. à Piconio, in Joan., p. 254.

"Ex unâ parte veram suam resurrectionem ostendit, dum se præbet tangendum, et digito ac manu contrectandum: ex altera parte probat suam Divinitatem, dum omnia nosse manifestat, verbaque, et incredulitatem ac pertinaciam Thomæ non ignorasse declarat: ac si diceret, Scio te dixisse ex incredulitate, 'Nisi mittam digitum meum in loca clavorum, et in latus manum meam, non credam,' fiat sicut dixisti, 'mitte digitum, et manum tuam;' et cesset tanta incredulitas." Toletus in Joan., p. 358.

"Iste unus discipulus deficit: reversus, quod gestum est audivit, audita credere renuit. Venit iterùm Dominus, et non credenti discipulo latus palpandum præbuit, manus ostendit, et ostensa suorum cicatrice vulnerum infidelitatis illius vulnus sanavit. Quid, fratres charissimi! quid inter hæc animadvertitis? Numquid casu gestum creditis? ut electus ille discipulus tunc deesset, pòst autem veniens audiret, audiens dubitaret, dubitans palparet, palpans crederet? Non hoc casu, sed divina dispensatione gestum est. Egit namque miro modo superna clementia, ut discipulus ille dubitans, dum in Magistro suo vulnera palparet carnis, in nobis vulnera sanaret infidelitatis. Plus enim nobis Thomæ infidelitas ad fidem, quàm fides credentium discipulorum profuit: quia dum ille ad fidem palpando reducitur, nostra mens omni dubitatione postposita in fide solidatur." Greg. Mag. in Nov. Test., p. 112.

"Videbat tangebatque hominem, et confitebatur Deum, quem non videbat neque tangebat. Sed per hoc quod videbat atque tangebat, illud jam remotâ dubitatione credebat." August. in Joan., Tract. cxxi.

"Plus Thomam hoc momento, quam unquam alius, videre incepisse, ex addito DEI titulo, patet. Primus certè hic locus est, in quo Jesum à discipulis pro Deo disertè esse agnitum legimus. Quamvis enim '*Filium Dei*' plus semel

thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'"[1] Blessed are all who believe, and love their *unseen* Lord. The grace of a living faith stamps His Divine image *in their hearts*, fixed and clear. All such may say, "My Beloved is mine, and I am His."[2]

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dixerint, dubitandum tamen, an satis distinctè in plena emphasi hoc nomen Messiæ à prophetis datum intellexerint." Lampe in Joan., vol. iii. p. 708. "Agnoscit, et damnat hîc Thomas humilis et pœnitens priorem suam incredulitatem, idque facit magno fidei, spei, pœnitentiæ et charitatis affectu. Voce '*Dominus*' confitetur humanam Christi naturam; voce '*Deus*' divinam: quasi diceret, Ego, quia non credebam Te esse Deum, hinc non credebam Te resurrexisse: jam, quia resurrexisse Te video, credo pariter Te esse Deum, ideoque quòd Tu vi divinitatis tuæ corpus tuum è morte ad vitam suscitâris." Corn. à Lapide, John xx. 28. "Tu ergo, O Jesu, mihi es Deus et Dominus," &c., &c. *Ibid*, quod vide.

[1] "Suavissimam hæc verba piis omnibus (qui Christum præsentem in carne non viderunt) consolationem afferunt, quum audiunt beatos fore, qui simplici verbo crediderint, neglecto interim rationis concilio, contempto sensuum applausu, posthabitâ etiam præsentiâ Christi in carne, et miraculis sepositis." "Firmiter igitur fide tencamus quod tactu experiri non datur, quibus (tametsi visu et sensibus non experti fuerimus) tandem gloriosiùs vidêre dabitur, quam Thomas et sodalitium illud Apostolicum tunc unquam viderint. Huc pertinet quod scribitur, 1 Joan. i. 3, 'Quod vidimus et audivimus, annuntiamus vobis, ut et vos societatem habeatis nobiscum.' Quasi dicat Joannes, Nolite animos despondere quasi vos infeliciores nobis arbitremini, quòd Deum perinde atque nos, non videritis: modo credideritis, societatem nobiscum habebitis. Visus non hanc nobis peperit felicitatem (multi enim viderunt Dominum, qui retrò abierunt) sed fides in Eum: quæ quum una sit et nobis communis, eundem consequemur fructum." Guilliaudus, In Joan., p. 567.

[2] Cant. ii. 16.

CHAPTER LXXXI.

THE LORD'S THIRD APPEARANCE TO THE ASSEMBLED APOSTLES AT THE SEA OF TIBERIAS—HE MAKES HIMSELF KNOWN TO THEM BY A MIRACULOUS DRAUGHT OF FISHES—COMMANDS PETER TO FEED HIS SHEEP—REBUKES HIM FOR HIS PRESUMPTION—HIS FOURTH APPEARANCE TO THE APOSTLES ON A MOUNTAIN IN GALILEE.

John, xx. 30, 31; xxi. 1—23. Matt. xxviii. 16—20. Mark. xvi. 15—18.

When the Messiah was on His way to the Garden of Gethsemane with His disciples, He had said to them, "After that I am risen, I will go before you into Galilee." This was confirmed by the Angels at the Sepulchre: and perhaps at their second meeting in the Upper Room, He again commanded them to depart thither. No wonder, then, if after these things we find them in Galilee: and we know for certain that He had *gone before them,* because His least word must be fulfilled. Thither they were led by the Holy Spirit in search of their beloved Lord, Who was the one absorbing object of all their desires. We are not told after what interval He appeared to them. Perhaps they had long to wait: the days might seem to lag wearily; and they might say to each other, Why delayeth our Master His coming? would He were here. "But the Lord is not slack concerning His promise, as some men count slackness." In His own time He would come to them, according to His promise, and in a manner which they might least expect. After describing the second appearance to the assembled Apostles in Jerusalem, when Thomas was present, St. John says, "And many other signs

truly did Jesus in the presence of His disciples, which are not written in this book." We may therefore conclude that He visited other persons in some mysterious way not specified by the Evangelists, to confirm their faith in His Resurrection.[1]

One evening, seven of them were together by the Sea of Tiberias; Simon Peter, Thomas called Didymus, Nathaniel of Cana in Galilee, John and James, the sons of Zebedee, and two others whose names are not mentioned. It was natural that fishermen, waiting on the shore of a lake, and having nothing else to do, should ply their accustomed trade in some one of the many vessels probably at hand. "Simon Peter said, 'I go a fishing.' They say unto him, 'We also go

[1] "Multa signa facta in conspectu discipulorum ad resurrectionis argumentum Joannes Evangelista commemorat, quæ in suo libro scripta denegat esse, sed Evangelistæ alii jam descripserant, et si non omnia, imponitur asserendi silentium similiter et disserendi, ne qui præsumant in Evangelio imponere, quod notarii Evangelici non scripserunt. Et quanquam multa alia, tamen non scripta, et si non scripta, explanatio inhibetur, cùm pia fides absque periculo possit illa multa sub nube complecti. Sed hæc omnia, quæ de Christo sunt scripta in hoc fine conveniunt, et totius Scripturæ hic est terminus ultimus constitutus, ut credamus, quia Jesus incarnatus, natus, conversatus, passus, mortuus et sepultus, regressus ab inferis, cœlumque conscendens, est verè Filius Dei. Et credentes non simus immeriti, nec fides suiipsius ipsa finis, sed vitam habeamus æternam in nomine Ejus, scilicet crediti Jesu, ab æterno Filii Dei, ab æterno pro nobis in tempore filii hominis facti, salutemque sic pœnalitèr et strenuè operati, ut salus omnibus, vere credentibus in nomine Ejus, tota et perfecta in æternum proveniat. Argumentis multis erat declaranda hæc novitas, quòd corpus à sepulchro, et quòd anima recessit ab inferis, nec decebat semper delitescere, qui sui notitiam venerat conferre mortalibus." Simon de Cassia, Gesta Salvatoris, lib. xiv. pp. 468, 469.

"Hæc autem quæ *scripta* sunt, neque propter apostolos, neque propter eos, qui tunc erant et apostolos audiebant, (isti enim ex auditu vocis credebant, id est, præparabantur ad credendum, id proficiente in auditu interno Spiritu Sancto) sed propter posteros et nos ipsos, ut credamus: ut sicut illi per vocem, sic et nos per scripturam præparemur, ut Spiritus Sanctus in nobis secretâ internâque operatione perficiat fidem. Quam fidem? Quòd Jesus est Filius Dei, et quicquid nobis reliquit credendum. Et ut credentes vitam habeamus in nomine Ipsius, in divinitate Ejus, in Ipso Filio Dei, qui Ipse nomen suum est: credentes non propter nos, sed propter Ipsum, et optantes vitam illam æternam quæ major est omni vitâ, non propter nos (quid enim sumus? ex nihilo nihil) sed propter Ipsum qui est, qui verè est, et qui est omne quod est. Nihil est nisi bonum: Ipse autem est omne bonum. Ut per Ipsum, et cum Ipso, non in nobis qui nihil sumus, nisi vanitas et inanitas, sed in Spiritu suo qui replet omnia, laudemus, exaltemus, et glorificemus Patrem superbonum, quem per Ipsum, et cum Ipso, et Spiritu Sancto, decet omnis honor, gloria et adoratio, in omnia et super omnia seculorum secula." Faber Stapulensis, in Joan., p. 707.

with thee.' They went forth, and entered into a ship immediately." They launched upon those well known waters, which would bring back to their minds so many recollections of deepest interest,—where they had witnessed such great miracles, and listened to the discourses of Divine Wisdom. Deep sunk in the circle of its surrounding hills, the clear lake rested calmly. No sudden sweep of wind was rushing through the valleys, and heaving up the waves in a tempest, as when He gave the command, "Peace, be still." Nevertheless they would remember that fearful evening; and also that fourth watch of the night, when they saw Him walking on the Sea, and thought He was a spirit. Nor would they forget the miraculous draught of fishes: and as on that occasion they had toiled all night, and caught nothing, so it happened now. But at day-break, as they were returning to land, they perceived the figure of a man standing on the shore. It was the Lord Himself; "but the disciples knew not that it was Jesus." There is something very full of mysterious meaning in St. John's expressions, when he describes these sudden appearances of Jesus after His Resurrection. On both occasions in Jerusalem, when the doors were shut, "He stood in the midst:" so here, "He stood on the shore." No sound of approach is heard, no movement is perceived from this quarter or that; but simply a Presence, recognized as Himself, and palpable to the touch, when such is His pleasure; but at other times veiled from the knowledge of the beholders. And now the distance was but a hundred yards,[1] and they were near enough to converse with Him;—yet "they knew not that it was Jesus."

As they drew to the land, "He saith unto them, 'Children, have ye any meat?'" meaning, perhaps, have ye taken any fish? They answered Him "No." "Cast on the right side of the ship, [He replied] and ye shall find." It was a voice of authority, which they instantly obeyed. Then, as if the fish yielded to some irresistible impulse, the net was filled, insomuch that the disciples "were not able to draw it for the multitude of fishes." John, at once enlightened by the miracle, recognized His Divine Master. He said to Peter, "It is the

[1] "They were not far from land, but as it were two hundred cubits." John, xxi. 8.

Lord." Peter thought no more of nets or of fish: always forward in loving zeal, hastily girding his clothes about him, he plunged into the lake, leaving the others to bring the net. And what must have been their astonishment, when they were come to land, to find their Lord indeed, and an abundant meal prepared for them! "They saw a fire of coals there, and fish laid thereon, and bread." By the ministry of angels, or at His word, or His Will, a dinner was furnished on the shore.[1] "Jesus saith unto them, 'Come and dine.'" HE Who had enquired, "have ye any meat?" as though He were hungry, now invites them to a repast, thus miraculously provided. Probably our Lord also partook, as He had done before in the Upper Room in Jerusalem. The fact that He ate and drank in their presence is afterwards mentioned by St. Peter as an evidence of the reality of His Risen Body.[2] "And none of the disciples durst ask Him, 'Who art Thou?' knowing that it was the Lord." There was something exceedingly mysterious in all the circumstances of this appearance to the assembled disciples; first His coming so suddenly; then His command, "Cast on the right side, and ye shall find," followed by the miraculous draught of fishes, which on being brought to land were found to be "an hundred and fifty and three," "yet was not the net broken;" the fire of coals, and the food already prepared, which was not so before: and being convinced that it could be no other than Himself, they feared to show any want of faith by asking, "Who art Thou?"[3]

"When they had dined," Jesus spoke to Peter those well-known words, "Simon, son of Jonas, lovest thou Me more

[1] "Ecce aliud miraculum: nam non ex materia subjecta, sicut aliàs multiplicavit panes; sed de nihilo et novo fecit virtute divinâ carbones accensos, et pisces, et panem; ad majorem discipulorum in fide resurrectionis Christi confirmationem." Ludolphi, Vita Christi, p. 711.

[2] "Him God raised up the Third Day and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead." Acts, x. 40, 41.

[3] "Si ergo sciebant, quid opus erat ut interrogarent? Si autem non opus erat, quare dictum est, non audebant; quasi opus esset, sed timore non auderent? Sensus ergo hic est; Tanta erat evidentia veritatis, quia Jesus illis discipulis apparebat, ut eorum non solum negare, sed nec dubitare quidem ullus auderet: quoniam si quisquam dubitaret, utique interrogare deberet. Sic ergo dictum est, Nemo audebat Eum interrogare, 'Tu quis es?' nemo audebat dubitare quod Ipse esset." August., in Joan., Tract. cxxxi. § 1.

than these?" that is, more than thy fellow disciples love Me? The noble-hearted, but now humbled Apostle, no longer self-confident, or assuming to be superior to the others, simply appealed to the Lord's own knowledge of his inmost thoughts, and answered, "Yea, Lord, Thou knowest that I love Thee."[1] Jesus said unto him, "Feed My lambs."[2] If thou really lovest the Good Shepherd, be careful of His tender flock, which is so dear to Him. Again the question was repeated, "Simon, son of Jonas, lovest thou Me?" and when Peter again replied, "Yea, Lord, Thou knowest that I love Thee," he again received the command, "Feed My sheep." Once more Jesus asked, "Simon, son of Jonas, lovest thou Me?" "Peter was grieved,[3] because He said unto him the third

[1] "Etsi Dominus Petrum rogaret num se diligeret plus quàm alii, tamen præ modestia respondet tantùm se diligere Dominum, ejusque dilectionis Dominum Ipsum testem facit, nec se jam audet aliis præferre, ut prius fecerat, cum dixit, 'Etsi omnes scandalizati fuerint, sed non ego.' Lapsus enim ejus jam adhuc recens modestiorem illum reddiderat, et circumspectiorem. Itaque de aliorum amore nihil dicens quorum animos exploratos non habebat, de suâ tantum conscientiâ respondet, dicens; 'Etiam, Domine,' hoc est, verè Domine, ego Te diligo, nec id ignarus interrogas: Tu enim scis quòd amem Te." Jansenius Gand., cap. cxlviii. p. 1116.

[2] "Qui hoc animo pascunt oves Christi, ut suas velint esse non Christi, se convincuntur amare, non Christum: vel gloriandi, vel dominandi, vel acquirendi cupiditate, non obediendi, et subveniendi, et Deo placendi charitate. Contra hos, ergo vigilat totiens inculcata ista vox Christi, quos Apostolus gemit sua quærere, non quæ Jesu Christi, Phil. ii. 21. Nam quid est aliud, si diligis Me, pasce oves meas; quàm si diceretur, si Me diligis, non te pascere cogita, sed oves meas: sicut meas pasce, non sicut tuas: gloriam meam in eis quære, non tuam; dominium meum, non tuum; lucra mea, non tua." August., in Joan., Tract. cxxiii.

[3] "Quia expertus propriæ fragilitatis in Christi negatione fuit, cautiùs de se respondit, nec ultrà se efferre in Christi dilectione ausus fuit: sed quantitatem suæ dilectionis in judicio Christi (qui secreta cordium intuetur) posuit, nec audet invocare conscientiam propriam, in qua prius deceptus fuit, sed Domini conscientiam invocat, dicens, 'Tu scis quia amo Te,' ac si dicat, Tu nosti plusquam ego: humilians se coram Apostolis, non dicit, 'plus his:' sed simpliciter, 'Amo Te.' Cum vero Dominus tertio quæreret, si Eum amaret, 'contristatus est Petrus,' eo quòd sæpius esset interrogatus est ab Eo, qui sciverat quod interrogabat; et turbatus est, eo quòd sciebat Eum scire etiam omnia futura, propter quod timuit ex tali replicatione, ne Christus vellet sibi prædicere aliquem casum suum futurum, et ideò meritò timuit, et turbatus fuit." Ludolphi, Vita Christi, p. 713.

"'Contristatus est Petrus,' cùm tertiò, num Christum plus quàm cæteri Apostoli diligeret, tam seriò rogaretur: timebat enim ne fortè trinam rursus negationem Christus præsignare vel prædicere vellet. Sed è contrario volebat

time, 'Lovest thou Me.'" The questions reminded him of those three sad denials,—that dreadful night in the house of the High Priest; they seemed to imply a doubt of his attachment; or intended to be prophetic warnings of some future trial, when his faith would fail again,—which would be more grievous than all. "And he said unto Him, 'Lord, Thou knowest all things, Thou knowest that I love Thee;'"[1]—as

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Christus hac publica et repetita confessione amoris Petri erga Dominum suum, Primò cæteris manifestum facere, Petrum maculas præcedentis negationis sat nunc eluisse; Secundò, omnibus item declarare, qualis esse debeat qui curam aliorum suscipit, quantoque amore eos regere debeat; Denique nos docere, quàm insigni affectu Christus suos prosequatur, quos non nisi amanti Se plus ceteris, tradere voluerit regendos." Tirinus, in Joan., xxi. 17.

[1] "Etiam Domine Tu scis quia amo Te.' Paulo antè dixerat Petrus incautè, se præferens aliis, 'Etsi omnes scandalzati fuerint, ego nunquam scandalizabor;' nunc autem propriam fragilitatem expertus, amplioriquc discretione et gratiâ decoratus, non audet respondere, quòd plus amet Jesum quam condiscipuli, sed hoc quod sibi constabat asserit, dicens, 'Tu scis quia amo Te;' quasi dicat, Tu melius scis interiora mea quàm ego ipse, idcirco tuo judicio sto, quod autem ignoro, non dico neque determino; per quod docemur non præferre nos aliis, nec de illorum interioribus temerè judicare, sed in dubiis suspensum dare responsum. Dulcis certè et moderata sancti Petri responsio. Dicit ei Jesus, Pasce agnos meos; tanquam dicat Salvator, In hoc apparebit quod diligas Me, si dignè paveris servulos meos, homines pios et innocentes. Vel sic, Pasce agnos meos; quia Me diligis aptus es pascere gregem populi mei, nec aliquid majus requiro Mihi dari à te ex dilectione tuâ ad Me, nisi ut spiritualiter foveas plebem credentem. Zelus enim animarum est sacrificium Deo gratissimum." Dionysius Carth., in Joan., Art. 1. fol. 382.

"Contristatur Petrus non de verbis Domini, quem delectabatur audire loquentem, magis verò, quia recordabatur quòd quantò magis cum Christo se moriturum promiserat, tantò magis eum Dominus prædixerat negaturum. Inde tacitè cogitans de eo, quòd se dicebat diligere amplius hæsitavit. In id argumentum assumens, ideò Dominus toties à me, si diligo, exigit, quia vel casurum, aut fortè iterum negaturum, seu amorem in me non esse, planè cognoscit. Et plus tribuens Christi cognitioni quàm suæ confessioni, de Christo confidens, de se diffidens, contristatus est." Simon de Cassia, lib. xiv. p. 479.

"'Indoluit Petrus, quòd dixisset sibi tertio, Amas Me.' Contristabatur recordatione præteritorum, ne fortè idem sibi denuo accidat, quod antea quando grandia præsumendo, miserè prolapsus fuerat, et re ipsa expertus, notiorem se Domino esse quàm sibiipsi. Dicet itaque, 'Domine, Tu omnia nosti, Tu scis quod amo Te; quasi dicat; Cum nihil uspiam sit quod ignores, non possum aliter amorem meum, quo erga Te afficior, testari quàm per tuam Ipsius conscientiam." Musculus, in Joan., p. 659.

"Quia contristatus erat Petrus, timens, et suspicans hac trinâ interrogatione significatum esse, ei fore ut ab hoc amore sit mutandus, nec in eo perseveraturus, removet Dominus hanc suspicionem et timorem: prædicens futurum esse potius, amorem eò esse perducendum, ut pro Ejus gloriâ animam suam sit positurus:

it were imploring his Master never more to doubt his love. "Jesus saith unto him, 'Feed My sheep.'" Surely there is something very touching, and full of deep meaning, in this interchange of tenderness: it marks above all the mercy and condescension of the Saviour to those who love Him, yet from some besetting infirmity, fall away; but afterwards repent, and turn to Him again. We have seen how bitterly Peter wept, the moment after he had denied his Lord; how eagerly he ran to the Sepulchre with John, when he heard that the Body had been taken away; and, as St. Luke mentions, went a second time, anxiously desiring to have more certainty of the fact: and here again, in his zeal he cast himself into the sea, that he might hurry to his Master. Peter had a loving heart; and to all who love, much will be forgiven: we behold him restored to the full dignity and fellowship of an Apostle.

Let none who desire to cherish every saying of Christ think lightly of the trust thus confided to Peter, as one of the chosen Twelve. Jesus had before given to them all an equal commission, when He sent them forth from Capernaum to preach the Kingdom of Heaven: twice He had promised that they should sit on Twelve Thrones;[1] and when He entered through the closed doors, of that Upper Room, in Jerusalem, and stood in the midst, He had said to them

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ac si clarioribus verbis diceret, O Simon ne timeas, nec contristeris, suspicans te ab hoc amore in Me esse recessurum, nec in eo perseveraturum, quia trinâ es interrogatione examinatus: non sic fiet; immo amor hic adeò in te augebitur, et inflammabitur, ut animam tuam pro Me ponas, et impleatur quod antè meam dixisti passionem; 'Animam meam pro Te ponam.' Non ergo tempus futurum erit tibi sicut præteritum; prius quidem Me negasti, postea vero usque ad mortem confiteberis: priùs tuæ obsecutus es voluntati, postea verò pro mea exequenda vitam expones." Toletus, in Joan., p. 378.

"Ternâ confessione Petri trinæ negationis delictum evacuatum est. Dixit autem, 'Pasce agnos meos,' apostolatûs sibi renovans dignitatem, ne propter negationem, quæ humanâ infirmitate accidit, labefactata videretur." Cyrill. Alexand. in Joan., lib. xii. cap. 64. "Hunc invenit exitum ille negator, et amator: præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus; hunc invenit exitum, ut pro Ejus nomine perfecta dilectione moreretur, cum Quo se moriturum perversa festinatione promiserat. Faciet Ejus resurrectione firmatus, quod immaturè pollicebatur infirmus. Hoc enim oportebat ut priùs Christus pro Petri salute, deindè Petrus pro Christi prædicatione, moreretur." August., In Joan., Tract. cxxiii.

[1] Matt. xix. 28. Luke, xxii. 30. See also Eph. ii. 20. Rev. xxi. 14.

all equally, "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." So now, when He commands Peter in the presence of the others, to feed His flock, we cannot doubt the high charge given to Christian Churches, to be the channels of His gifts of grace. Peter having been more than once selected with James and John to attend Him on special occasions, as at His Transfiguration, and in His Agony in the Garden of Gethsemane, was among the most eminent of the disciples: and in the Acts of the Apostles we read of his forwardness in defence of the Gospel, and his great influence in the assemblies of the infant Church, exercising a chief authority, so long as he was himself personally present.

To leave no doubt on Peter's mind, that he should serve his Master by a noble profession of faith, even unto death, and so fulfil that sincere, but rash promise, made on the eve of the Crucifixion,—"I will lay down my life for Thy sake," Jesus said to him, "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God;"—which afterwards came to pass, when St. Peter suffered martyrdom by crucifixion. And now "He saith unto him, 'Follow Me.' Then Peter, turning about, seeth the disciple whom Jesus loved[1] following; which also leaned on His breast at Supper." "Peter seeing him saith to Jesus, 'Lord, and what shall this man do?'" We may well imagine that

[1] "Petrus obediens Christo incipiebat Ipsum sequi; mox sequebatur et Joannes, cæterique ejus socii. Petrus ergo sollicitus de Joanne et sociis, conversus retrospexit, viditque eos sequentes; ac, cæteris omissis, rogat Christum quid de Joanne sit futurum; an videlicet Joannes simili modo Christum sit secuturus sicut ipse, et in cruce moriturus. Rogavit hoc Petrus, tùm quia Joannem præ ceteris amabat, tùm quia sciebat ipsum à Christo præ aliis diligi, idcoque in pectore Ejus recubuisse." Corn. à Lapide, Joann. xxi. 20.

"'Discipulum quem diligebat Jesus,' &c. Per hanc circumloqutionem significabat beatissimus Evangelista seipsum, non enim ad sui ipsius jactantiam totiens commemorat se specialiter dilectum à Jesu, sed ut tanto beneficio gratus consistat, et quia dulcissimum sibi fuit recolere quam affectuose ac familiariter Se habuit Jesus ad eum." "Solicitus fuit Petrus pro condiscipulo familiari ac prædilecto, nec dubium quin in bonis gratiæ sibi collatis et conferendis desideravit eum habere consortem, videlicet in curâ pastorali ac martyrio." Dionysius Carth., in Joan., Art. 1. fol. 383.

John, the beloved of their Lord, had qualities which endeared him to all the disciples; and from the Acts of the Apostles we learn what a harmony of thought and purpose there was between him and Peter. Therefore Peter was curious to know something of the future of John,—whether he also was to die a violent death in the cause of the Gospel. But from the beginning to the end of the history we have seen the mysterious reserve of the Lord's answers to all such questions. "Jesus saith unto him, 'If I will that he tarry till I come, what is that to thee? follow thou Me;'"[1] look to thyself that thou be found faithful in thy own sphere and charge; presume not to interfere with that which is entrusted to another. The beloved John was to be no less a bishop in His Universal Church than Peter, and to feed the sheep and lambs of one of the many folds of the Chief Shepherd. The Evangelist adds a remarkable circumstance, which shows how the sayings of Christ were treasured up in those days, and discussed among the early Christians; how, indeed, as we might naturally expect, they often gave rise to vain reports. "Then went this saying abroad among the brethren, that that disciple [John] should not die: yet Jesus said not unto him [Peter], that he should not die; but '*If I will* that he tarry till I come, what is that to thee?'"

John was not called to glorify God by Martyrdom:[2] but in

[1] "'Quid ad te?' Audisti Petre, quæ ad te pertinent, cur aliena quæris? Cur divinæ justitiæ secreta rimaris? Respice tu in tuam vocationem, non alienam; Ego de alio curabo. Si is manserit, nec turpi morte occumbat, Mihi manserit: si non manserit, Mihi non manserit: quid tua refert? Optandum esset hanc sententiam omnium mentibus insculptam esse, ut unusquisque disceret in suam vocationem respicere. Unde et Paulus; 'Tu quis es, qui judicas alienum servum? Suo Domino stat aut cadit.'" Rom. xiv. 4. Ferus, in Joan., p. 611.

[2] "Ad martyrium destinat Christus Petrum, Joannem verò ad moriendum in pace: unius Dei est, designare quæ cujusque nostrûm sors futura sit, pro suâ providentiâ misericordi et sapientiâ, et aperire pro suâ voluntate; nostrûm autem non est, vias Domini penetrare velle curiosiùs circa alios, neque etiam circa nos, nisi nobis eas voluerit revelare; neque hanc ejus destinationem inquirere, cujus notitiam reservandam sibi judicat; satis sit unicuique nostrûm Divinæ confidere misericordiæ: nihil solliciti simus ea scire, quæ supra nos sunt; constanter ambulemus, Deo dante, cum fide vivâ, spe, et charitate, in Evangelicâ, ut decet Christianos et Catholicos, lege adimplendâ, nostræque conditionis sanctissime consummemus munia. Alios nostrûm Deus tolerantiis, pœnis, morbis, persecutionibus probat; alios in altissimâ pace ad sanctitatem ducit; alios ferventi et

persecution, and banishment, and by a long life of holiness, he was a chosen confessor to the truth and divinity of his Lord; ruling over the early Church of Ephesus; by his Gospel and Epistles enlightening the World in the sublime doctrines of Jesus; and beyond all other men miraculously instructed in the mysteries of the Kingdom of Heaven. He it was, who by the gift of the Holy Ghost beheld the visions of the Revelation, when he "was in the Spirit on the Lord's Day," and saw the Heavenly City with its twelve gates. "And the wall of the City which had Twelve Foundations, and in them the names of the Twelve Apostles of the Lamb."[1] And he saw the written Book, which was sealed with seven seals, and the seven lamps, which are the Seven Spirits of God: and heard the trumpets of the angels, and the songs of the myriads of the Heavenly Host, ascribing all honour, and power, and majesty to his Glorified Saviour. John also had been blessed in receiving at the foot of the Cross, from the dying lips of Christ, the guardianship of His virgin mother. And now he rejoices with her in Paradise, and with Peter and the rest, and with all the companies of the redeemed, until the morning of the Resurrection. This meeting at the Sea of Tiberias is the Third recorded appearance of our Lord to the assembled Apostles after the Resurrection.

There may have been several other such occasions; for "He showed Himself alive, by *many* infallible proofs, being seen of them Forty Days, and speaking of the things pertaining to the Kingdom of God:"[2] and St. John says, "many other signs truly did Jesus in the presence of His disciples, [no doubt meaning after, as well as before, His Resurrection,] which are not written in this book:" and according to St. Paul, "He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep."[3] St. Paul probably refers to that remarkable occasion, mentioned by St. Matthew; "Then the Eleven went

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tenera solidaque pietate sustentat; alii frequentissimis agitantur, Deo permittente, tentationibus. Optima harum semitarum unicuique nostrûm sit, quam Divina ordinavit nobis Providentia: eam constanti corde, operatione, et humilitate fideliter usque ad extremum vitæ sequamur; nihil inquieti de viis, quibus alios ad cœlum ducendos decreverit." Ber. à Piconio, in Joan., p. 270.

[1] Rev. xxi. 14. [2] Acts, i. 3. [3] 1 Cor. xv. 6.

away into Galilee, *into a mountain*, where Jesus had appointed them.[1] And when they saw Him, they worshipped Him, but some doubted." It is hardly possible that this expression should apply to any of the Eleven, who beheld Him now for at least the fourth time; and could not therefore doubt: it means rather that some among the five hundred, seeing Him now for the first time since His Resurrection, could not believe that it was Himself.[2] The mountain spoken of as

[1] "Probabilitèr videtur dici posse, quòd Apostoli ex jussu Domini abeuntes in Galilæam, etiam ex Ejusdem jussu indicaverint plerisque quos in ea regione noverunt Domino benè affectos resurrectionem Ejus, collegerintque eos ad montem quempiam, quem, ut hîc scribit Evangelista, constituerat illis Dominus." "Quidam illi quos dicit dubitasse, non fuerunt ex undecim, sed ex quingentis illis fratribus collectis per ipsos undecim, quanquam nihil vetat credere, Apostolos quosdam, etsi non dubitarent quin Dominus ipsorum resurrexisset, dubitasse tamen an Ipse esset, qui tunc eis apparebat." Jansenius Gand., cap. cxlix. p. 1121. Maldonatus, Matt. xxviii. 16.

"Alii Evangelistæ plures describunt apparitiones Christi. Omnes has Matthæus omittit, et illam solam describit quâ in Galilæa apparuit: tum quia eandem sæpius et Christus et angeli prædixerunt: tum quia præcipua est inter omnes: primò, quo ad multitudinem eorum, quibus fiebat: secundò, quo ad verba, quæ tunc dixit Christus. In omnibus quidem apparitionibus consolataria locutus, hîc autem vel maximè: nusquam enim tam apertè fructum resurrectionis suæ expressit ut hîc: ideo Matthæus solam hanc apparitionem describit. Primò autem nominat undecim discipulos: hi enim principaliores erant, quamvis non soli undecim affuerunt: imo verisimile est quòd illic affuerunt quingenti fratres, quibus Paulus scribit Christum apparuisse: quod ex eo sumi potest, quòd certiùs eis constituit locum, ut hîc dicitur. Quis enim discipulorum non illuc properasset, toties admonitus per angelos, per mulieres, per Christum Ipsum? '*Ibi* (inquit) *Me videbunt.*'" Ferus, in Matt., lib. iv. fol. 388.

"'Undecim discipuli,' Apostoli. Hos nominat tanquam capita cæterorum: cæteroqui non soli Apostoli illuc projecti sunt, sed et 72 discipuli, atque adeò omnes omnino discipuli ac discipulæ: quinimmo verisimile sit, Apostolos proficiscentes in Galilæam omnes undique excivisse quos noverant Christi fidem amplexos, ut viderent Dominum redivivum in Galilæa, loco temporeque ab Ipso Domino constitutis. Credibile est enim, quod multi docent, in hoc Galilææ monte accidisse, eam quam Apostolus memorat apparitionem, 1 Cor. xv. 6, "Deinde visus est plusquam quingentis fratribus simul.'" "Quare omnes undique discipuli Jesu huc convolârunt, ut conspectu Domini e morte redivivi fruerentur. Quamvis autem unica celebris apparitio in hoc monte contigerit, probabile est tamen, durante illo 40 dierum spatio, sæpius Dominum hîc apparuisse Apostolis, quos peculiariter instruere voluit de Regno Dei, id est, de Ecclesia ædificanda." Lucas Brugensis, Matt. xxviii. 16, 17.

[2] "Ex voce, aut ex aliquo indicio perceperunt Apostoli atque discipuli, quòd apparitionem festinam in Galilæa, sicut ipse promiserat, erat in brevi Dominus completurus, quam plusquam quingentis fratribus factam refert Apostolus, [Paulus] in monte, scilicet Thabor, prout constituerat eis Jesus." "Non

the place of this great meeting was probably Mount Tabor, within the borders of Issachar, in Galilee, near to Nazareth, not many miles from Tiberias, and rising out of the plain of Esdraelon.[1] If it were so, and supposing that our Lord was

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exprimit Evangelista nomine proprio montem Thabor, sed ex supplementis Evangelii plenè suscipimus ipsum esse montem, quem ad apparitionem tam insignem atque solennem constituerat illis Jesus, ubi adoraverunt majestatem Christi regressam ab inferis, et egerunt gratias suæ dispensationi propter apparitionem magnificam Ejus, in spiritu veræ humilitatis, proclivio corporis, inclinatione cordis, in fervore fidei, in charitatis ardore conferentes, in corde verbo tenus asserentes, quoniam hic est Magister et Dominus, qui eos in novam vitam vocavit, qui eos zelavit, et docuit, qui pro eis et omnibus passus, mortuus est, et resurrexit." "Quidam autem ipsorum dubitaverunt, non undecim columnæ, quas super basem fidei refundaverat in multis antè factis apparitionibus et variis argumentis: sed aliqui eorum qui adhuc Ipsum non viderant, nec palpaverant, si haberet carnem et ossa, nec aspexerant comedentem. Nec mirum, si in magnis naturaliter tamen factis, à parvis dubitatur. Et dispensativè Salvator dubitari Se permittit, ut exprobrato dubio, adjectis argumentis hæsitans solidiùs firmet. Et in monte adorationis et latriæ, ab omnibus non æqua sorte sentitur, neque parilitas [?] est intellectibus et affectibus hominum, quamvis unus sit consistentiæ [?] locus. Una est ecclesia orthodoxa, quæ in hujus adorationis monte signata est, et omnibus est ipsa communis, sed omnium in ea militantium atque credentium non est una sentiendi proportio." Simon de Cassia, lib. xiv. p. 483.

"'Quidam autem dubitaverunt:' hinc apparet, cum undecim alios venisse adhuc dubios, etiam viso Jesu, nam undecim jam erant certificati in Hierusalem. Et hinc conjicitur, quòd hæc apparitio fuit communis omnibus discipulis Jesu, et non solis undecim cum septuaginta. Hæc enim apparitio videtur illa maxima de quâ Apostolus, 1 Cor. xv. 6, dicit, quòd visus est plus quam quingentis fratribus simul, et postea Apostolis omnibus. Et signum ejus est, quod ista sola ab angelis, ista sola à Jesu promittitur, ista sola à Matthæo narratur: hæc enim omnia significant quòd ista maxima, et communis omnibus discipulis." Cajetan, in Matt., fol. 77.

[1] "Incertum est, quis mons iste fuerit; quamvis plerique probabiliter putent fuisse Thabor. Valdè autem verisimile est, esse istam apparitionem, de quâ loquitur Paul, 1 Cor. xv. 6, ubi dicit Eum visum esse plusquam quingentis fratribus simul. Videtur enim hæc quæ toties prædicta est, fuisse valdè solennis apparitio, omnibus facta simul, qui in Judæâ et majori numero in Galilæâ crediderant, et moniti confluxerant." Jansenius Yprensis, Matt. xxviii. 16. See also Jansenius Gand., cap. cxlix. p. 1121.

"Non ipso die Paschatis, cùm recumbentibus undecim apparuit, sed postea cùm in monte Galilææ Se iis aliisque videndum exhibuit; ut habet Matt. xxviii. 16, et seq. Vel certè hoc maximum evangelizandi munus, propriumque Apostolis, eis sæpius Christus injunxit, ut ipso die Paschatis illud eis primò insinuarit, ut innuit Lucas, xxiv. 47, deinde in Monte Galilææ iterarit, ac ultimo die ascendens in cœlum confirmarit." Corn. à Lapide, Marc. xvi. 15.

"Postquam venissent Apostoli ac fortassis alii quoque fratres complures in Galilæam, ac in eo essent monte congregati quem ipsis peculiariter designarat

transfigured on Hermon, it would help to explain that passage in the inspired Psalm, "Tabor and Hermon shall rejoice in Thy Name;"[1]—Hermon the witness of His Transfiguration, Tabor of His Risen Presence. The remarkable area which crowns the top of Tabor is exactly suited to such an assembly.[2]

"And Jesus came and spake unto them, saying, 'All power is given unto Me in Heaven, and in Earth. Go ye, therefore, and teach all nations, baptizing them in the name[3] of the

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Dominus, adest et Ipse inter eos, ac manifestissime Se his videndum contrectandumque exhibet, quo veritatem resurrectionis clarissimè perspicerent. Hic autem eveniebat inter fratres, quod nunquam non in mundo fieri videmus, ut veritate propositâ alii quidem credant, alii nonnihil addubitent. Proinde crediderunt alii, et adoraverunt Dominum Jesum. Alii vero dubitabant adhuc non nihil de veritate resurrectionis, donec et ipsi plenissime instituti in vera fide confirmarentur. Et quanquam addubitarent, non rejiciuntur tamen à Domino propter fidei imbecillitatem. Unde nimirum et Paulus dixit, 'Eum qui infirmatur in fide assumite, non ad dijudicationes disceptationum.' Rom. xiv. 1. Certè propter hos Dominus accedit propiùs, ac non solum cominus Se conspiciendum et contrectandum præbuit, verum etiam voce notâ atque consuetâ usus est, loquens cum ipsis, ac docens perquàm familiariter." Bullinger, in Matt., lib. xii. fol. 266.

[1] Ps. lxxxix. 12.

[2] Some modern travellers are of opinion that Mount Tabor was an improbable place for any such assembly, because there are remains of extensive fortifications; whereas the Lord would probably select some retired spot. Robinson's Bib. Res., vol. iii. pp. 202—204. Stanley's Sinai and Palestine, p. 343. This objection would have more force, if it were certain that the station was then occupied by a garrison of the Romans. But this was probably not the case during their peaceful possession of the country; and there is reason to think, that in the time of our Lord it had been forsaken for all military purposes. Josephus tells us that he himself *restored* the walls many years after. See his Life, 37. Bell. Jud., lib. ii. ch. 6.

[3] "Observa quòd singulariter quidèm dicit, '*in nomine*,' ad designandum essentiæ Unitatem. Tamen juxta hoc Tres Personas nominat, ne quis putet unam tantùm esse Personam in Divinis, sicut una tantum est natura, quemadmodum Sabellius dixit. Confertur autem baptismus in nomine Patris, et Filii, et Spiritûs Sancti, ut sciamus non sacerdotem tantùm illic operari, sed potiùs Ipsam Sanctam Trinitatem; idemque esse et ejusdem valoris ab homine baptizari, ac si Deus Ipse nos baptizaret. Congruè autem in baptismo, qui est janua ad Christianismum, singulæ Personæ in divinis nominantur: singulæ enim ad salutem nostram cooperatæ sunt. Pater enim creavit, Filius redemit, Spiritus Sanctus sanctificat. Præterea etiam ideo Trinitatis meminit, ut omnes agnoscant Cui salutem suam debeant, undique pendere totos oporteat." Ferus, in Matt., lib. iv. fol. 389.

"'*In nomine*,' non in nominibus; ad significandum Unitatem Dei, Patris et Filii et Spiritûs Sancti. Oportet multos libros implere ad declarandum Patrem

Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the World."[1] And, as St. Mark says, "Go ye into all the World, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved;[2] but he that believeth

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et Filium et Spiritum Sanctum. Habes symbolum Athanasii; habes innumeros theologorum libros. Tamen hîc adverte quòd hinc habetur regularis forma baptismi; Ego te baptizo (seu baptizatur iste) in nomine Patris, et Filii, et Spiritûs Sancti. Instituit autem Jesus omnes baptizari; ut effectus passionis, mortis ac resurrectionis suæ, mediante Sacramento baptismi, applicaretur singulis salvandis merito Ipsius seu Christi. Confertur enim per baptismum interior ablutio animæ; ita ut nulla immunditia, nulla macula, nullus reatus ad pœnam aliquam in anima baptizati remaneat, nisi ponat objicem ipsemet. Ita quòd si statim migraret ex hac vita, in cœlestem beatitudinem ex Christi merito admitteretur." Cajetan, in Matt., fol. 77.

"Hæc est magna illa apparitio quâ Christus voluit in monte Galilææ, coram maximâ discipulorum suorum multitudine, resurrectionem suam certissimis argumentis comprobare: ut si non uni mulieri de resurrectione Christi testificanti, si non pluribus mulieribus, si non Petro, si non Thomæ, si non undecim credamus; saltem plusquam quingentis fratribus, quibus Christus publicè in monte apparuit, fidem habeamus. De hac videtur sensisse Paulus, dicens 'Et quòd visus sit Cephæ, deinde duodecim illis: postea visus sit plusquam quingentis fratribus simul; ex quibus plures manent ad hunc usque diem, quidam autem et obdormierunt.'" Marloratus, in Matt., p. 212.

[1] "'Magna promissio (inquit Chrysostomus) magnus et insuperabilis clypeus securitatis,' '*Ego cum vobis sum omnes dies, usque ad consummationem seculi:*' 'in vobis pugno, vos defendo, nihil timeatis, ite securi.' 'Non tantum loquitur illis qui tunc erant: nec cum illis solùm dixit Se futurum esse: sed et per ipsos loquitur omnibus futuris, qui post illos credent: cum quibus etiam semper erit. Non enim usque ad consummationem seculi Apostoli permansuri erant: sed, sicut uni corpori, loquitur fidelibus; quibus conjungitur ut caput membris.' Quamvis enim Dominus, quoad præsentiam corporalem abscessurus esset à discipulis; tamen per præsentiam Divinitatis, et spiritualem influxum suorum donorum et suæ gratiæ, præsens semper manet, et manebit cum fidelibus, usque ad finem seculi." Ludolphi, Vita Christi, p. 718.

[2] Fortasse unusquisque apud semetipsum dicat, Ego jam credidi, salvus ero. Verum dicit, si fidem operibus tenet. Vera etenim fides est, quæ in hoc, quod verbis dicit, moribus non contradicit. Hinc est enim, quod de quibusdam falsis fidelibus Paulus dicit; 'Qui confitentur se nosse Deum, factis autem negant.' (Titus, i. 16). Hinc Joannes dicit, 'Qui dicit se nosse Deum, et mandata Ejus non custodit, mendax est,' 1 Joan. ii. 4. Quod cùm ita sit, fidei nostræ veritatem in vitæ nostræ consideratione debemus agnoscere. Tunc enim veracitèr fideles sumus, si quod verbis promittimus operibus implemus. In die quippe baptismatis nos antiqui hostis operibus, atque omnibus pompis abrenuntiare promisimus. Itaque unusquisque vestrûm ad considerationem suam mentis

not shall be damned." To which He added the promise of miraculous gifts to those who believed. Few are these words, spoken by the Lord on the Mount in Galilee, but most profound the truths which they teach:

1st. "ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH."[1] Jesus of Nazareth, the MESSIAH, the Son of

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oculos reducat, et si servat post baptismum quod ante baptismum spopondit, certus jam quia fidelis est, gaudeat." Greg. Mag., In Nov. Test., p. 62.

"'*Qui crediderint*,'—Evangelio à vobis prædicato, idque fide non quâlibet, sed per dilectionem, sive perfectam sive imperfectam operante, cujusmodi fides pœnitentiam includit, hoc est, fide credente et faciente id, quod faciendum credit. 'Et baptizatus fuerit:' nec enim sufficit credere sine baptismo subsequente tanquam causa, quæ salutem operatur; neque baptizari sine fide præcedente, et animum præparante." Jansenius Yprensis, Marc. xvii. 18.

[1] "'Data est mihi omnis potestas,' id est auctoritas regendi, quam imperium dicimus; non enim agitur de omnipotentia. Traditam autem Sibi dicit non tanquam Deo, quia eam ab æterno habuit, neque tanquam homini, ratione incarnationis, sed tanquam Victori mortis et inferni, et hominum Redemptori. Significatur enim hîc præmium passionis suæ, de quo Apostolus ad Phil. ii. 10, et Psal. ii. 8. Data est igitur illa auctoritas, primò, quantum ad statum gloriosum, omnium Domino proprium; secundò, quantum ad usum, quia illa per universum orbem jam usurus erat Ecclesiam colligendo: denique quantum ad notitiam, quia tunc res fieri dicitur, cum innotescit. 'In cœlo et terrâ,' id est, super universam creaturam: quasi diceret, Ego constitutus ac declaratus sum cœli ac terræ, totiusque creaturæ, maximè rationalis Dominus, in Cujus nomine jam omne genu flectatur, cœlestium, terrestrium, ac infernorum." Jansenius Yprensis, Matt. xxviii. 18.

"'Docete omnes gentes' universæ terræ, potestate hac mea incunctanter nixi, et Me auctore freti: neque enim quid temerè vobis committo, quod auctoritas mea non ferat. Idcirco igitur Jesus de suâ potestate præfatus est, quòd non mediocris sufficeret potestas, sed summo verèque divino imperio pollere oporteret Eum qui omnes totius orbis terrarum gentes sub doctrinam ac ditionem suam redigi mandaret. Suam ergo auctoritatem jacit ac præsternit Jesus, tanquam fundamentum functionis Apostolis injungendæ, et hac præfatione Apostolos erigit ad liberam animosamque hujus muneris exsequendi fiduciam, quòd scirent se legatos Ejus qui omnium haberet imperium." Lucas Brug., in Matt. xxviii. 19.

"'Data est Mihi omnis potestas.' Hoc verbum manifestè indicat virtutem resurrectionis; item quid sit Christum resurgere, et quid sit credere Christum surrexisse: nempe credere quòd omnis potestas Ipsi data sit. Vide igitur quanta sit gloria Christi, quantaque nostra consolatio ex hoc verbo. Mihi, inquit, data est potestas. Quomodo Ei data sit, pulchre prævidit Daniel, vii. 9, 10. Mihi, inquit, et nulli alii. Nec simplex aliqua potestas, sed omnis, super externa scilicet et spiritualia: nec in terrâ tantùm, sed in cœlo. Jam si magnum videtur potestatem habere supra terrena, quanto majus est potestatem habere in cœlo?" Ferus, in Matt., lib. iv. fol. 388.

"Christus hîc loquitur de suâ, præsertim ut Messias, potestate, ad stabilien-

God, is God over all; He reigns in Heaven; He reigns over the Earth in power supreme; He reigns

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dum et gabernandum regnum suum spirituale, sive Ecclesiam, quam quidem potestatem, non nisi post Resurrectionem totâ suâ amplitudine exercuit: eam, ut Redemptor hominum, sua morte et Resurrectione Sibi comparavit; cùm enim omnes homines redemisset, jus adeptus est eos in suum regnum congregandi, et veluti suos efficiendi subditos et cultores in hoc sæculo, ut in futuro beatos reddat, si se dignos præstiterint." Ber. à Piconio, in Matt., p. 282.

"Pius et clemens Dominus credentes in fide confortat, et fidem eorum roborat, ac dubios ad fidem reducit, et dubietatem eorum excludit, intimans eis ad quantam gloriam pervenerit. Unde ut omnem dubietatem à cordibus eorum auferret, accedens locutus est eis, ad certificandum eos de suâ resurrectione dubios, dicens; 'Data est Mihi omnis potestas in cœlo et in terra:' quia licet Christus, quantum ad Divinitatem, ab æterno haberet hanc potestatem, et inquantum Homo ab instanti conceptionis haberet potestatem in cœlo et in terra, authoritatem tamen executivè non habuit ante suam resurrectionem: sed voluit passibilitati esse subjectus, propter nostram redemptionem. Hoc ergo loquitur à parte humanitatis in qua minoratus est paulominus ab angelis, non à parte Divinitatis, in quâ Patri est consors et coæqualis. Nam secundum Divinitatem tantus est Pater, aut Filius, aut Spiritus Sanctus; quantus est Pater, et Filius, et Spiritus Sanctus. Unde Augustinus, 'Tanta est tota Trinitas in solo Patre, vel in solo Filio, vel in Spiritu Sancto: quanta est simul in Patre, et Filio, et Spiritu Sancto.' Igitur secundum Divinitatem semper simul cum Patre et Spiritu Sancto Omnipotens super omnia: secundum humanitatem, omnium rerum, et inter omnia potestatem accepit, et omnia in manu Ejus sunt tradita: ut Homo Ille qui nuper factus est de cœlo, dominetur et in terra. Habet enim potestatem in cœlo coronandi quos vult: et in terra elegendi quoscunque vult: quia et hic et ibi facit quod vult. Non solum ergo in terra, sed etiam in cœlo potestatem accepit, quia in humanitate exaltatus, ad dexteram Patris est collocatus: et super omnes angelos elevatus nomenque Sibi datum est, quod est super omne nomen, 'Ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum:' non solum est super omnium hominum nomen, sed etiam super omnium angelorum sanctissimum: nulli enim hominum vel angelorum concessum est, ut naturâ Filius Dei dici possit, nisi Illi soli, Cui à Patre dictum est, 'Hic est Filius Meus dilectus, in quo Mihi complacui.'" Ludolphi, Vita Christi, p. 717.

"'Data est Mihi omnis potestas in cœlo et in terrâ.' Omnibus loquitur, firmis atque nutantibus, et authoritatem prodit, quam à Deo Patre suscepit, scilicet, quod omnium constitutus est Dominus, ut auferatur omnium dubium, quòd velut Omnipotens potuit à monumento resurgere. Nihil est boni et congrui quod non posset efficere, Cui omnis est attributa potestas. Attamen præter id, quòd potuit Semetipsum revocare ab inferis, et virtute propriâ resurgere à sepulchro, omnium Sibi donata potestas in aliud Se protendit, ut etiam Christus homo unitus Deo, sit omnium Dominus constitutus, et hæres universarum animarum et corporum, spiritualium rerum et corporalium, æternorum et temporalium, angelorum et hominum, electorum et reproborum, ut quia humiliavit Semetipsum in carne, usque ad crucis ignominiosam et asperam mortem, Deo Patri factus obediens, Deus exaltavit Illum, et dedit Ei nomen, quod est super omne nomen, ut in nomine Jesu Sibi datum, pro eo quod Salvator est omnium,

within the hearts of His believing people, who love and adore Him, and know that He will be true to His own promises. It pleased Him to come down from Heaven for the salvation of the World, that it might be reconciled and brought nigh to God by His Blood, as the appointed Lamb of Atonement: by His Incarnation man was to be restored to the lost image of HIM That created him, purified in his moral nature, after Christ's own perfect example, and made one with Him in His Church, which is the guide and sanctuary of all who believe in Him, and obey the law of the Gospel. Faithful members of His Church on Earth are continually passing into the intermediate state of Paradise; there to wait for the bliss of Heaven: He is Lord of quick and dead: at the End, when death, the last enemy, is destroyed, His Mediatorial work shall be accomplished, He shall deliver up the Kingdom to the Father, and God shall be all in all.

2nd. "Go ye, therefore, and teach all nations, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST." These words are a clear intimation of the co-equality of the Three Persons in the Sacred Trinity.[1] By the Sacrament of

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omne genu flectatur, cœlestium, terrestrium, et infernorum, ut nihil sit in cœlo et in terra et in inferno, quod non calcet atque pessundet sua tremenda et alma potestas. Genuflectunt coram Jesu in cœlo angeli, et illæ à corporibus separatæ substantiæ, cùm Deum et Hominem in una persona venerantur, et adorant illam eis in Deitate superlatam humanitatem, et colunt latriâ ineffabili, amore incomprehensibili, gratias infatigatè agentes ùna cum animabus jam introductis ad superos, æternè atque beatè gaudentes, quoniàm Christus Homo universorum atque ipsorum factus est Dominus, non invidentes hominibus, quorum accepit naturam, neque dolentes, quòd non accepit angelicam. Genua flectunt, et jure flectere debent, homines in terra degentes, colentes Eum solum, qui est super omnia Christus Deus, abjectâ omni spurcitiâ idolorum, et deorum multitudine improbatâ, spiritualibus et corporalibus rebus in ditionem suam deductis, ut in neutris quicquam præter Ejus imperium fiat." Simon de Cassia, Gesta Sal., lib. xiv. pp. 483, 484.

[1] "Hinc ex Ecclesiæ traditione constat hanc esse formam Baptismi; 'Ego te baptizo in nomine Patris et Filii et Spiritûs Sancti:' in quâ fidem S. Trinitatis, et unius Deitatis, dicendo 'in nomine,' non in nominibus, clarè profitemur. In *nomine* enim idem est quòd appellato et invocato nomine, et per consequens Personâ, Divinitate, et Virtute trium Personarum, quæ sunt in una eademque

Baptism "in the Name of the Father, and of the Son, and of the Holy Ghost," "all nations" are to

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Deitate; scilicet Patris, et Filii, et Spiritûs sancti. Hoc significat Græcum *εἰς ὄνομα*, id est, in nomen, hoc est, invocando nomen Patris, et Filii, et Spiritûs sancti, ut per baptismum corporis, animam à peccatis abluat et sanctificet per gratiam. Ita S. Hieronym. 'Nomen Trinitatis (ait) Unus Deus est, ut, Quorum una est Divinitas, una sit largitio.' Et Euthym. 'Unum nomen trium (inquit) denotat unam S. Trinitatis naturam.' Hinc S. Isidor. lib. 7. Etymol. c. 4. 'Trinitas appellatur (inquit) quòd fiat totum unum ex quibusdam tribus quasi TRIUNITAS, ut memoria, intelligentia, et voluntas, in quibus mens habet in se quamdam imaginem divinæ Trinitatis: nam cùm Tria sint, Unum sunt.'" Corn. à Lapide, Matt. xxviii. 19.

"Præscripta hîc baptizandi forma omnium maximè et apertissimè Trinitatem personarum et Unitatem naturæ in Divinitate nobis significat. Trinitatem quidem, cùm tam expresse trium Personarum nomina propria per conjunctionem quæ diversa copulat, hic omnium primo conjunguntur; Unitatem verò, cum dicitur, 'in nomine,' hoc est, in virtute, autoritate, et efficaciâ. Cùm enim una sit virtus et autoritas Patris, et Filii, et Spiritûs Sancti, una etiam sit necesse est trium horum natura." Jansenius Gand., cap. cxlix. p. 1122.

"Porro *nomine* dicit, non *nominibus*; ut doceat nos, Patris et Filii et Spiritûs Sancti unum esse nomen essentiale Dei, ('Nomen enim Trinitatis, unus Deus est,' dicit Hieronymus) ut etiam una virtus est Patris et Filii et Spiritûs Sancti, quæ in baptismo se exserit. 'Unum nomen trium,' inquit Euthymius, denotat unam Sanctæ Trinitatis naturam.'" "Jam inde ab initio prædicationis suæ baptismum instituerat Jesus, ut Sacramentum, quo ii qui in Ipsum crederent initiarentur, et numero discipulorum Ipsius adscriberentur, prout legimus discipulos Jesu à principio baptizasse, Joan. iv. 2." "Jubet ergo ut baptizent Apostoli in nomine Patris et Filii et Spiritûs Sancti, ut declarent atque testentur, se id quod faciunt, non propria auctoritate facere, sed auctoritate Patris, et Filii et Spiritûs Sancti, ut non ipsorum, sed Dei Trinitatis, baptismus esse credatur." "Jubemur ergo agnoscere, Cui salutem nostram debeamus, et de Quo pendere nos totos oporteat, ut perfectam salutem consequamur, de Deo inquam Trino et Uno, nec magis de unâ Persona quàm de aliâ: nam baptismo regeneramur in filios adoptionis Patri per Filium idque Spiritu Sancto." Lucas Brug., Matt. xxviii. 19. See also Dionysius Carth., in Matt., Art. xlv. fol. 100.

"Vides ex his verbis, idque diligenter notabis, quòd non hominis sed Christi, atque adeo Dei institutum est baptismus. Hoc non sine causa admoneo: scio apud plerosque nostri temporis Sacramenta quasi ludibrio esse, quod non aliundè provenit, quàm quòd non cogitant à Deo instituta. Quid, inquiunt, opus est sacramentis? imò quid prodesse possunt, cùm sint externæ res, nec animam contingere possunt? Et quis tu es, impie, qui responsas Deo, et rationem operum Ejus ab Eo exigis? Deinde quomodo dubitas an prosit, quod fateri cogeris à Deo institutum? Si à Deo institutum, certè vanum et inutile esse non potest, quantumcunque externum sit." Ferus, in Matt., lib. iv. fol. 389.

"'Baptizantes eos in nomine,' id est, auctoritate, vel appellato et invocato nomine, et consequenter personâ, divinitate et potentia Patris, et Filii, et Spiritûs Sancti: ita S. August., Cyrill., et Nyssenus. Hinc formam illam esse baptismi insinuat, simul et quæ mysteria sunt primo loco omnibus explicanda,

be drawn within the circle of Christ's Spiritual Kingdom. This is God's great work of the New Creation. With all reverence be it spoken, He seems to say once more, "Let Us make man in Our Image:" He creates all things anew by the Son, through the Spirit. The SPIRIT quickens the new-born into the Image of HIM Who is the express image of the FATHER:—such is the Covenant of Mercy, made for us, and with us, by the Sacred Trinity in Christ Jesus, through His Death, Resurrection, and Ascension.

3rd "And, lo, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD."[1] Christ is present everywhere

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nempe de Deo Trino et Uno, de Verbo incarnato, de redemptione generis humani, de remissione peccatorum, de justitiâ et æternâ beatitudine obtinendâ per meritum Christi." *Ibid.*

"Ex hoc loco rectè veteres auctores Trinitatis mysterium probaverunt; hinc ab illis Sabelliani refutati, qui ex hoc etiam loco suum errorem confirmare conabantur, Patrem et Filium et Spiritum Sanctum unam tantùm esse Personam, quòd Christus non dixerit, 'baptizantes eos' in nominibus, sed 'in nomine Patris, et Filii, et Spiritûs Sancti.' Refellit eos D. Basilius, hinc potius colligi tres esse personas, unam naturam, qui cùm Pater, Filius, et Spiritus Sanctus, ut tres distinctæ personæ nominentur, unum tamen illis Divinitatis nomen, una auctoritas sit." Maldonatus, Matt. xxviii. 19. "Personas tres apertissime distinxit. Primam Patrem nominavit; secundam Filium, qui à Patre æternâ oritur generatione; tertiam Spiritum sanctum, qui a Patre Filioque producitur: in nomine autem dixit, non in nominibus, unicam trium Personarum indicaret Essentiam." Barradius, vol. iv. lib. ix. cap. 7, p. 448.

"'In nomine Patris, et Filii, et Spiritûs Sancti.' Ergo qui baptizantur, initiantur in fidem et cultum, in gratiam et nomen Patris, et Filii, et Spiritûs Sancti, hoc est almæ ac divinæ Triadis. Sumus igitur nullius creaturæ, sed Patris, et Filii, et Spiritûs Sancti. Quòd autem ista initiatio sit in gratiam Patris, et Filii, et Spiritûs Sancti, quâ salvemur, non condemnemur, ex eo liquet, quòd hæc obsignatio annexa est doctrinæ Evangelii, quâ prædicatur toti orbi peccatorum remissio, et vita æterna. Unde Marc. xvi. 16, dicit, 'Qui crediderit, et baptizatus fuerit, salvus erit.' Baptismus per se neminem salvat: verum fide donari, et gratiæ Christi participem fieri, inque nomen Patris et Filii et Spiritûs Sancti, relicto mundo, seque ipso abnegato, sanctificatum esse, id demum est, quod salutis participem, et vitæ æternæ consortem facit." Musculus, in Matt., p. 577.

[1] "'*Vobiscum*:' non exercet pronomen demonstrationem personalem, sed simplicem: hoc est, non demonstrantur illi homines præcisè, sed demonstrantur in personâ omnium discipulorum Jesu tàm præsentium quam futurorum, quatenus discipuli Jesu sunt, ut patet ex eo quod alloquitur duraturos usque ad consummationem seculi. '*Sum*:' non dicit ero. Tùm ut significet Se esse verum Deum; qui semper est, nunquam fuit, nunquam erit: tum ut intelligamus pro-

to comfort, sustain, govern, and direct His Church, even unto the end of all things. Here again is the promise so often before repeated, not to any particular Church, but to all Churches throughout the World, which are found true to "the Apostles' doctrine, and fellowship." The Church of Christ can never perish; "the gates of hell shall not prevail against it:" as a witness to Himself it lives until His return in Glory. The Holy Spirit has never been utterly lost or extinct, though often it may seem well nigh quenched by the perversity of man. And within His Church each true and loving disciple is made His own by adoption and grace. Of His baptized children none are beyond the compass of His boundless mercy. The poorest, the most feeble in faith, if earnest, meek, and obedient, may find joy on Earth in the spiritual Presence of their Crucified Lord; and after death their names shall be found in the "Book of Remembrance," which is "written before Him for them that feared the Lord, and that thought upon His Name: and they shall be Mine, saith the Lord of Hosts, in that Day when I make up My jewels."[1]

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mitti nobis per hoc non præsentiam Jesu corporalem sed divinam. '*Omnibus diebus;*' nullum excipit diem à suâ nobiscum præsentiâ, nullam admittit interpellationem. '*Usque ad consummationem seculi:*' non est ergo timenda extinctio fidei Christianæ: sed semper erit in aliquibus veris Jesu discipulis usque ad finem mundi." Cajetan, in Matt., fol. 78.

"Non illis solùm, sed toti Ecclesiæ hæc facta est promissio. Non enim Apostoli usque ad sæculi vixere consummationem, vivet autem Ecclesia. Permanebit Ecclesia in terris usque ad finem mundi, cum eâ verò et Christianis Christus erit semper, semper eam tuebitur, semper gubernabit, semper inter fluctus persecutionum, turbinesque procellarum illi aderit." "Christ is called 'Immanuel,' which is, 'God with us,' (Isai. vii. 14), because He is with us to the end of the world. 'I will be to her,' that is, to the Church, (saith the Lord) 'a wall of fire round about, and will be the glory in the midst of her.' Zachariah, ii. 5. Our Lord is said to be a wall of fire round His Church, because He is like a wall of defence. He is in the midst of her in the highest glory, because He is worshipped and adored by all Christians." Barradius, vol. iv. lib. ix. cap. viii. pp. 449, 450.

[1] Malachi, iii. 16, 17.

CHAPTER LXXXII.

THE ASCENSION.

Mark, xvi. 19, 20. Luke, xxiv. 44—53. Acts, i. 4—14.

Now is come the great and glorious Day of Ascension,[1] to be unto mankind, as it were the bridge which spans the valley of separation between Earth and Heaven. The Lord is to ascend up on high, leading captivity captive:[2] having made perfect His Atonement for sin, that mankind might be delivered "from the bondage of corruption into the glorious liberty of the children of God,"[3] He is to be crowned with glory and honour: He is to sit at the right hand of power until His coming again to Judgment. Then all enemies being destroyed, He will gather together His elect to unite them for ever with Himself, and with His Heavenly Father, in the "everlasting habitations." Then He will accomplish the words of His own Last Prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

It was the Fortieth Day from the Resurrection; the Apostles were again assembled at Jerusalem,—no doubt, by His command, and most probably in the well-known "Upper Room,"

[1] "Circa Ascensionem Domini te vigilem esse oportet: nam hæc solennitas valdè solennis est. Et saltem hoc ad attentionem te animet amplius, quòd nunc Dominus completo suæ peregrinationis cursu, est presentiâ corporali recessurus: unde Ipsius verba et facta sunt attentiùs consideranda. Quælibet enim anima fidelis debet Sponsum suum, Dominum Deum suum, in Ejus discessu diligentissimè et vigilantissimè observare: et quæ per Eum dicuntur et fiunt, viscerosiùs mente amplecti: ac Eidem se devotiùs et humiliùs recommendare; et totaliter animum suum ab aliis abstrahere." Ludolphi, Vita Christi, p. 721.

[2] Eph. iv. 8.

[3] Rom. viii. 21.

to which they returned after His Ascension, and "where they abode:"[1] there He appeared to them for the last time:[2]—in what mysterious manner we are not told; but, being in the midst, He reminded them of His former Prophecies, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning Him. "Then opened He their understanding,[3] that they might understand the Scriptures; and said unto them, 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the Third Day: and that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'"[4]

[1] Acts, i. 13.

[2] "Placet quod à nonnullis observatum est, Christum hæc verba non primo resurrectionis die, cùm primùm undecim congregatis discipulis apparuit, sed ultimo illo, quo ab illis in cœlum discessit, dixisse. Nam et Evangelista [Lucas] et hîc, et in Actis, cum his verbis Ejus Ascensionem copulat, 'Vos autem sedete hîc, quoadusque induamini virtute ex alto. Eduxit autem eos foras in Bethaniam, et elevatis manibus suis benedixit eis: et factum est dum benediceret illis, recessit ab eis, et ferebatur in cœlum.' Quanquam hoc probabile, non necessarium argumentum est." Maldonatus, Luc. xxiv. 44.

[3] "'Tunc aperuit illorum mentem, ut intelligerent Scripturas.' Non satis est legisse aut audisse Scripturas, nisi easdem intelligas. Alterum ergo beneficium suis conferens Dominus aperit eis mentem, ut intelligant Scripturas. Nisi ergo mentem nobis recludat Dominus, sine fructu Scripturas legimus. Ac solius quidem Domini est aperire corda. Solus enim novit corda filiorum hominum. Unde discimus multis opus esse ad Dominum precibus, ut Is nos erudiat et mentes nostras aperiat. Jam etiam subjicitur quod eis Dominus declaravit, quomodo erudierit ac instituerit mentes discipulorum ex Scripturis. 'Sic Scriptum est, inquit, et sic oportebat Christum pati, et resurgere.' Quibus verbis etiam ostenditur universæ Scripturæ scopus et summa. Habet ea hæc capita; Principio docet Scriptura Christum passum pro nobis, et resuscitatum ex mortuis. Hoc autem est fidei nostræ fundamentum, prora, quod dici solet, et puppis. Deinde applicat nobis Scriptura Christum. Frustra enim Is prædicatur et annunciatur è Scripturis mundo, nisi recipitur fide, nobisque fiat salutaris, imò totus fiat noster." Bullinger, in Lucam, lib. ix. fol. 145.

[4] This promise was soon afterwards fulfilled to them on the great "Day of Pentecost," when "They were all with one accord in one place. And suddenly there came a sound from Heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts, ii. 1, 2.

Jesus, having now given to the faithful band of Apostles His farewell instructions for their guidance, as the first mes-

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"'Quousque induamini virtute ex alto.' Significat hæc phrasis, rem aliquam habere ac possidere instar vestis, quæ sic totum hominem occupet, ut nihil contrarium aut alienum ab eâ in eo conspiciatur, quemadmodum vestis totum tegit protegitque corpus. Ad hunc modum induti fuêre Apostoli die Pentecostes cœlesti robore, dum non tantùm nihil ampliùs infirmitatis aut timiditatis in eis appareret, ad testificandam et propagandam fidem Christi, verùm insignis constantia, instructa omnigenis facultatibus, tanquam armis, quibus et se defendere, et adversarios superare possent. Redditi sunt fortes et invicti adversus omnes terrores; datum est eis os et sapientia cui nulli adversarii resistere aut contradicere possent; muniti denique sunt virtute edendorum miraculorum, quibus hostem tantùm non prosternerent. 'Induamini (inquit Euthymius) in modum armaturæ, virtute, ex alto cœlo:' et Theophylactus; 'Non dixit accipiatis, sed induamini, declarans omninò custodiâ spiritualis armaturæ muniendos.' Cùm ergo infirmi per se essent Apostoli, monet eos Christus ne prius prodeant ad prædicandum Evangelium, quàm Spiritu Sancto essent roborati. Promittit autem eis tantum animi robur, ad exsequendum commissum munus, quantum nullâ parte deficiat, nullis laboribus, molestiis, minis, aut periculis cedat, sed obstacula omnia viriliter superet, et de adversariis victoriam reportet." Lucas Brugensis, in Lucam, xxiv. 49.

"'Et Ego mittam promissum Patris in vos: 'id est, Spiritum Sanctum, à Patre procedentem, quem et Pater per prophetas et Me promisit Se vobis daturum, mittam et infundam in cordibus vestris; sicut in die Pentecostes scimus peractum. Istud enim Christus in sermone post cœnam frequenter promisit, juxta illud (cap. xvi.) Johannis, 'Cùm venerit Paracletus, quem Ego mittam vobis à Patre, Spiritum veritatis, Qui à Patre procedit, Ille testimonium perhibebit de Me;' et vos testimonium perhibebitis, quia ab initio Mecum estis. Certumque est, quòd Christo nequaquam competeret auctoritas mittendi dandique Spiritum Sanctum, nisi ab Ipso procederet Spiritus Sanctus, et verus consisteret Deus." Dionysius Carth., in Luc., Art. 1. fol. 273.

"'Promissum Patris' vocat Spiritum Sanctum, sive quia à Patre suo per prophetas sæpe promissus fuerat, ut Theophyl. et Euthym. existimant, ut ab Isaia, Ezechiele, et Joele, qui in Actis ii. 17, 18, in eam citatur sententiam, sive, ut ego arbitror, quia Patris Spiritus erat, et à Se [Christo] promissus, ut apud Joan. xiv. 16; xxv. 26; xxvi. 7. Nam etiam si per prophetas Spiritus Sanctus promissus fuerat, tamen qui maximè per illos promittebatur, et in quem omnes eorum spectabant prophetiæ, Christus erat. Itaque si ad prophetarum vaticinia respiciendum esset, promissus Patris potiùs Christus, quàm Spiritus Sanctus diceretur. Dato autem jam Christo, et adventum alterius Paracleti promittente, quem Se à Patre impetraturum dixerat, Spiritus Sanctus promissus Patris dicitur; aut quia Patris, quamvis non à Patre, sed à Filio promissus; aut quia promissus impetrandus à Patre." Maldonatus, Luc. xxiv. 49.

"'*Et Ego mitto* (brevi mittam, proximo die Pentecostes,) *promissum* (τὴν ἐπαγγελίαν, promissionem) *Patris mei*;' id quod Pater per prophetas et Me promisit, id est, Spiritum Sanctum. Dicens, Pater promisit, Ego mittam, significat Se Patri æqualem, dum in Se recipit munus præstandi id quod promiserat Pater. Promiserat autem Pater Spiritum Sanctum olim per prophetas, Isai. xliv. 3;

sengers of His Gospel throughout all lands, went forth with them from Jerusalem;—"He led them out as far as to Bethany."[1] Every step of the road is hallowed to this day, —and ever will be: every scene was familiar to the Apostles, and would call up recollections of deepest interest. We may well imagine that His manner was solemn and mysterious beyond their understanding. Perhaps all discourse was hushed, as they gathered round Him, until they came to the place: and there, being assembled together with them, He once more "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.' "

Then they asked Him a strange question, "Lord, wilt Thou at this time restore again the Kingdom to Israel?" It seems wonderful that they should still have had so faint a perception of the meaning of all His lessons! Even now their views could not reach beyond the Kingdom of Israel. When He spoke to them of going forth into all the World, they still thought it was for a *temporal* dominion. "The promise of the Father" they imagined to be the subjugation of the Gentile nations, as in ancient times. They had no idea

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Ezechielem, xxxvi. 26; Joëlem, ii. 28. 'Effundam Spiritum meum super omnem carnem,' &c." Lucas Brug., In Lucam, xxiv. 49.

"Ego mitto promissum Patris Mei in vos.' Id est, missurus sum non post multos dies promissum Spiritum Sanctum Patris mei in vos; Qui vos suis donis et virtutibus confirmabit, suggeretque vobis, quæcumque ad instituendum ubique Dei regnum fuerint necessaria. Ex hoc textu liceat per transennam colligere contra Græcorum errorem, Spiritum Sanctum à Filio procedere; nec enim à Filio mitteretur, nisi ab Ipso procederet, missio enim in divinis unius Personæ ab alterâ processionem importat." Ber. à Piconio, in Lucam, p. 276.

[1] The town of Bethany, as we have already seen, was two miles distant from Jerusalem. It may be inferred from Acts, i. ver. 12, that the place of Ascension was somewhere on the Mount called Olivet, within a mile of Jerusalem, "a sabbath-day's journey." This apparent difference may be reconciled; if Bethany, like other Jewish towns, had its *surrounding district* called by the same name. The hills about Bethany are part of the south-eastern range of the Mount of Olives. It will perhaps be sufficient to say that our Lord ascended from some place on Olivet, within the district of Bethany. Mr. Williams, author of the HOLY CITY, is in favour of the traditional spot on the summit of the Mount of Olives; vol. ii. pp. 439—444: see Dr. Wordsworth's Greek Testament, Acts, i. 12.

that the Baptism of the Holy Ghost was to establish Christ's *Heavenly* empire throughout the World. But once more, and for the last time, to their earthly question they receive a spiritual reply; "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Here again He repeats the assurance of the glorious Descent of the Spirit of God, Which should endue them with power from on high. Then indeed their hearts would be enlightened by God's grace, and all the mists, which had hitherto obscured their spiritual vision, would be dispelled: they would be filled with the Holy Ghost, and have miraculous powers, and the gift of tongues, to the glory of the Holy One of Israel.

Thus rich in Heavenly promises are the last words of the Messiah,—Divine words, to be for ever treasured up in our memories, and cherished in our hearts. His earthly Mission is finished. "Having loved His own which were in the world, He loved them unto the end." He bestowed upon them His parting benediction. He lifted up His pierced Hands, and blessed them. "And it came to pass while He blessed them, He was parted from them, and carried up into Heaven:"—"After the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God:"[1]—"And when He had spoken these things, while

[1] "'Sedet à dextris Dei; id est, Patri majestate est æqualis (inquit S. Athanasius) tum quâ Deus, per eandem cum Patre Essentiam: tum quâ homo per communicationem idiomatum, seu proprietatum, ut Theologi loquuntur. Alludit ad illud Psalmi, 'Dixit Dominus Domino meo, Sede à dextris meis.' Qua phrasi propriè significatur supremus locus, proxima à Deo dignitas et gloria in cœlo: quæ etiam naturæ humanæ Christi obvenit partim titulo meriti ex tot virtutibus exercitatis et laboribus exantlatis." Tirinus, Com. in Vet. et Nov. Test., p. 982.

"Elevatis igitur manibus, hæreditariam eis benedictionem relinquens, non manufacto vehiculo, nec auxiliaribus carpentis evectus est Christus, sed naturæ Divinæ propriâ usus virtute carnem cœlo intulit, et corpus glorificatum Patris conspectibus præsentavit. Non indiguit victoribus angelis qui, offendicula tollentes è medio, ferrent Eum in manibus, sed præcedentes et subsequentes applaudebant Victori, et concinentes in jubilatione modulabantur canticum novum, et implebat cœlos consonantiæ illius harmonia, thronis et dominationibus parantibus Filio juxta Patrem concessum, cherubim et seraphim pedes pacificos

they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward Heaven, as He went up, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, Which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."[1] And the apostles

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ambientibus, radiantibus undique divinis claritatibus et splendoribus supercœlestibus, quos nec ardor perseverans consumit, nec turbinis alicujus afflatus extinguit, nec interpolatio caliginis ullius abscondit. Celebrat tanti triumphi magnificentiam lætabundus cœlestis exercitus, et qui descendenti coram pastoribus Bethlemitis decantaverunt in sublimi præconia, modo expressioribus conatibus, et intensioribus jubilis revertenti ad Patrem solenniora obsequia impendebant, et festivis affectibus venerabantur Hominem supra se sublimatum; Quem gloriâ et honore coronaverat Pater, et ad dexteram suam collocatum, hoc dato Ei privilegio singulari, ut in nomine Ejus omne genu flecteretur, et super omne nomen Ejus nomen excellentius coleretur." Cyprian, Sermo de Ascen., Op., p. 469. See the beautiful continuation, too long to quote.

"Ferebatur in cœlum, et, ut habet Marcus, assumptus est, non ab externo aliquo ministerio, sicut Elias curru igneo, sed ab unitâ Secum Divinitate: unde in Actis dicuntur discipuli vidisse Eum euntem in cœlum. Et angeli, qui eis astiterunt, dixerunt, 'Sic veniet quemadmodum vidistis Eum euntem in cœlum;' qui significant Ipsum propriâ virtute ascendisse in cœlum. Non ferebatur autem tantùm in cœlum æthereum, sicut Elias, sed in ipsa veri cœli penetralia, imo supra omnes cœlos, ut habet Paulus, Eph. iv. 10, quod et significat Marcus, dicens, 'Et sedit à dextris Dei;' quo significat Ipsum equalis cum Patre honoris, gloriæ et potentiæ consortem effectum, juxta prophetiam Davidis, 'Dixit Dominus Domino meo, sede à dextris meis." Jansenius Gand., cap. cxl. p. 1126.

"Adspexerunt fixis oculis euntem in cœlum quamdiu potuerunt, donec scilicet 'nubes suscepit Eum ab oculis eorum,' et Angeli admonuerunt Eum non ampliùs corporeis oculis requirendum, donec redeat ad homines judicandos. Quod ubi intellexerunt, et reipsa sic esse viderunt, *adoraverunt*, prostrati seu inclinati reverentiæ causâ in terram (id enim notat vox adorandi) jam remotum a suis oculis et in cœlum assumptum, tanquam Dominum suum et Deum suum, tanquam Eum qui jam modis omnibus probasset Se Filium Dei vivi. Tantum abest ut quidquam ultrà dubitarint de Ejus sive resurrectione sive majestate, ut longe majore reverentia cœperunt Eum colere, quàm dum Ejus consuetudine in terra fruerentur; non jam ut Præceptorem dumtaxat aut Prophetam, aut Messiam dimidiâ ex parte cognitum, sed ut Regem gloriæ mundique Dominum, Cui data esset potestas omnis in cœlo et in terra, ut reipsa jam probatum Filium Dei Vivi, quem antè sola fide confessi fuerant." Lucas Brug., in Luc. xxiv. 52.

[1] "'Stabant (inquit Ambrosius) beati Apostoli toto suspensi corpore, et ascendentem ad cœlum Dominum (quia incessu non poterant) oculis sequebantur. Et licèt ad deducendum Salvatorem visio humana defecerit, fidei tamen devotio non deficit. Usque ad nubem enim deducunt Christum oculis, usque ad cœlos autem cum Christo fidei devotione comitantur. Unde ait Apostolus, 'Sciens

"worshipped Him,[1] and returned to Jerusalem with great joy: and were continually in the Temple, praising and blessing God."[2]

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fidem nostram in cœlis est.' O quid erat videre Dominum sic gloriosè ascendentem? Et si quis potuisset audire et videre illos beatissimos spiritus, et animas sanctas cum Eo pariter incedentes, fortè præ gaudio anima illius à corpore separata fuisset, et cum eis etiam pariter ascendisset." Ludolphi, Vita Christi, p. 726.

"'*Quem vidistis ascendentem*' in formâ humanâ, cui competit videri oculis corporalibus, et moveri de loco ad locum; 'ita veniet,' in eâdem formâ et carnis substantiâ ad judicium: quia sicut fuit judicatus in formâ humanâ, sic veniet ad judicandum mundum: veruntamen judicatus fuit in formâ humanâ passibili: ascendit autem in cœlum, et veniet ad judicium in formâ humanâ gloriosâ, et impassibili." "Considera hîc, quomodo Dominus Jesus de suis solicitus fuit. Nam statim cum evanuit ab oculis eorum, misit angelos suos; tum ut mœstos de absentiâ Domini consolarentur et confortarent, tum ut Eum verè ascendisse in cœlum, scilicet in regionem angelorum, demonstrarent." Ludolphi, Vita Christi, p. 726.

[1] "Non legimus, nisi hoc loco, Christum à discipulis suis adoratum. Nam etsi Deum esse credebant, tamen quia solùm in Eo videbant hominem, tanquam cum homine versabantur. Nunc demum adorant, cùm in cœlum ferri vident, coacti re ipsâ confiteri Deum, Quem antè solâ fide confitebantur. Extorquet ab illis nunc adorationem rei evidentia." Maldonatus, Luc. xxiv. 52.

"Gaudebant enim, tum quia videbant Christum Magistrum suum tam glorioso triumpho in cœlum conscendere: tum quia Christus eis promiserat Spiritum Sanctum, Eumque læti avidè et certò expectabant: tum quia post labores prædicationis sperabant se simili modo in cœlum à Christo recipiendos." Corn. à Lapide, Luc. xxiv. 52.

"'Quis (inquit Beda) dicere, quis digne valeat cogitare, quâm beatâ compunctione oculos ad terram deflexerunt, quibus Ipsum quem adorabant cœli Regem devictâ mortalitate, quam assumpserat, ad Paternæ charitatis solium jam redire conspexerant. Quàm dulces lachrymas, quantâ spe et lætitiâ ferventes pro ingressu cœlestis patriæ, fuderunt, quò Deum et Dominum suum partem suæ naturæ jam ferre cernebant. Meritò ergo tali spectaculo refecti, postquam adoraverunt ubi steterunt pedes Ejus, postquam vestigia, quæ novissimè fixit, lachrymis rigavêre profusis, confestim redière Hierosolymam, ubi adventum Sancti Spiritûs expectare sunt jussi. Et ut digni cœlestibus promissis existerent, erant semper in templo laudantes benedicentes Deum; scientes certissimè quia illa solummodo corda Spiritus Sanctus invisere et inhabitare dignatur, quæ locum orationis frequentantia, quæ laudi et benedictioni divinæ viderit esse dedita." Ludolphus, Vita Christi, p. 727.

[2] They obeyed the Lord's command to tarry in Jerusalem until the Day of Pentecost, which was ten days afterwards. During that interval they probably lived together with other faithful disciples, in the same house where the Sacrament of the Lord's Supper had been instituted.

"Then returned they unto Jerusalem from the Mount called Olivet, which is from Jerusalem a sabbath day's journey. And when they were come in, they went up into an Upper Room, where abode both Peter, and James, and John,

Very fitting it was, that angels should be present when the Lord of all angels ascended to His Throne: as before, at Bethlehem, and in the Wilderness, in Gethsemane, and at the Sepulchre, they had charge over Him, so now, on His return to the Kingdom of Glory, they attended Him; nay, He left those blessed spirits behind Him, as heralds of peace and consolation to the wondering disciples. And we know that for us God hath "ordained and constituted the services of angels in a wonderful order;" and thus the Church prays, "as Thy holy angels alway do Thee service in Heaven, so by Thy appointment may they succour and defend us on Earth."[1] His angels, our guardians, the Heavenly ministers of His Love, are with us:[2] not in our churches only, by the font, and

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and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." Acts, i. 12—14.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." Mark, xvi. 20.

[1] Collect for the Festival of St. Michael and all Angels. Book of Common Prayer.

[2] "Quòd verò singulis fidelium adsit Angelus, ut pædagogus quidam et pastor at vitam dirigendam, nemo contradicet, qui verborum Domini recordatur dicentis, 'Ne contemnatis unum ex his pusillis: dico enim vobis, quoniam Angeli eorum in cœlis semper vident faciem Patris mei qui in cœlis est.' Matt. xviii. 10. Et Psalmista dicit, 'Castra metabitur angelus Domini in circuitu timentium Eum.' Ps. xxxiv. 7, &c. Basil, Ad. Eunomium, lib. iii., Op., vol. i. p. 751." "Omni namque in Christum credenti Angelus [Domini] assistit, nisi illum à nobis per improbas actiones profligaverimus. Velut enim fumus apes fugat, et fœdus odor columbas expellit; sic Angelum vitæ nostræ custodem, abigit multa lacrymarum aspergine dignum, ac graveolens, peccatum. Si enim in animâ tuâ ea quæ sunt digna Evangelicâ custodiâ habueris, mens item in te sibi opulentum fixerit domicilium per multimodam veritatis contemplationem, perque præclara opera, quæ secundum virtutem gesseris, tibi adfuerit, necesse jam sit ut juxta te tutores præsidialesque custodes qui tibi adsistant, collocet Deus, et Angelorum custodiâ te muniat," &c. Basil, in Psal. xxxiii., Op., vol. i. p. 190.

"Doctrina consolatione plenissima est de custodiâ angelorum. Disputatum autem est à patribus, et primùm ab Origine, quando nobis angeli custodes addantur; an illud fiat statim in nativitate, an demum post regenerationem. Item an unusquisque hominum habeat peculiarem angelum, an verò pluribus unus custos sit additus; vel etiam an uni homini plures angeli custodes sint adhibiti." "Item disputatum est an soli pii habeant angelos adjunctos, an singuli homines. Denique aliqui asseruerunt cuivis homini ab infantiâ duos angelos, bonum et malum, esse additos. In his disputationibus singuli caveant, ne ingenio suo nimium indulgeant, et temerariis assertionibus præsumant aliquid certi statuere de eo,

round about our altars at each Holy Communion; but every where, on every side of us,—to succour and defend us, if we endeavour to keep ourselves pure, that we may cherish their companionship. For angels are holy; and we must strive to be like them, if we desire to detain them in our company. We may imagine that they keep their vigils round us whilst we sleep, and are near to us in the morning when our first waking thoughts are of Heaven; that they visit us in holy sorrow and in holy joy, in Fast and Festival; that they are messengers of comfort to the bereaved and oppressed, who trust in God; that they warn, counsel, admonish, rebuke, and encourage all who are humble minded, to keep them from evil. Christ hath declared, that in Heaven our angels do always behold the face of our FATHER, Which is in Heaven; that they rejoice over one sinner that repenteth; that they carry the departing souls of the justified into the realms of Paradise.[1]

We may not presume to define the nature of this ministration: but we are permitted, with all reverence, to cherish the thought, that if they be guardians, they are present in the hour of doubt and difficulty, as spiritual monitors of the path we are to take. The Heavenly voice is still and small; and we must give attentive heed, lest it wait not on second thoughts, lest it give no second warning. If our hearts are dull to catch its first breathing, it passes away,—when to return, who can declare? One sure test there is, which can never mislead, and by which to judge whether we have heard

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de quo nemo hominum certus esse potest, donec veniat in regionem angelorum, et fiat ἰσάγγελος. Sufficiat nobis in hac regione mortalium hoc ex Scriptura novisse, quòd non tantùm regionibus et populis angeli à Deo sunt custodes et tutatores constituti, ut patet Exod. xxiii. 20, Dan. x. 13, sed etiam pii de præsidio angelorum, sive unius sive plurimorum, certi esse possunt." Chemnitius, cap. xcii. p. 1003. To the same effect, but at greater length, Tostatus Abulensis explains the ministry of angels, as displaying the perfection of God's government of the universe. See his Comment. in Matt. Evang., xviii. Quest. 58-69. See also Cyrill. Alexand., Opera, vol. iii. p. 82, and a fine passage of Bullinger, Comment. in Matt., lib. viii. p. 174. Marlorati Expositio Ecclesiast., Matt. xviii. 10, and with equal clearness, In Epis. Hebræ. i. 14. Jansenius Gand. Com., cap. lxxi. p. 551, 552, &c.

[1] Matt. xviii. 10; Luke, xv. 10, xvi. 22. See Bishop Bull's Sermon on "The Office and Nature of the holy Angels towards the Faithful." Works, vol. i. p. 289 seq.

aright. If it prompt us to forego our own will, to obey the Law of Love, as opposed to the Law of Self, and to follow the spirit of the Gospel, rather than the spirit of the World, we may know for certain that the admonition is from Heaven, and must instantly be obeyed. Thus closely are faithful believers knit to the unseen world of the Lamb in Glory. "Behold a ladder set up on the earth, and the top of it reached to Heaven: and, behold, the angels of God ascending and descending on it."[1] The Kingdom on Earth and the Kingdom in Heaven are linked together in the Ascended Messiah.

ALL IS ACCOMPLISHED! Jesus has gone up in majesty on high![2] He is exalted with great triumph to the Glory which

[1] Gen. xxviii. 12.

[2] "O miracula inaudita, aër penetratur, æther suscipit, angeli circumglomerantes cantibus triumphalibus Ei accinunt, consternatis admiratione discipulis, ferias suadent: '*Quid statis aspicientes in cœlum?* Quid statis? mundo miraculum hoc prædicate, et profectione adventum Ejus. 'Sic veniet quomodo Eum vidistis ascendentem cœlum.' Has cùm audit voces Paulus, tubas vocis emittit, sic per literas exclamans; 'Civitas nostra est in cœlis, ex quo et Servatorem expectamus Dominum Jesum Christum,' Phil. iii. 20. His adjicit homines, dicens; 'Rapientur in nubibus in aërem, in occursum Domini.' 'Etenim justi fulgebunt sicut splendor firmamenti.' Itaque ex assumptione Dominicâ Salvatoris nostri et Domini, et veri Dei Jesu Christi simili spe deliciantes dicamus ad Eum; 'Quàm amplificata sunt opera tua, Domine, omnia in sapientia fecisti.' Tibi gloria et potentia cum Patre et Spiritu, nunc et semper, in secula sempiterna. Amen." Athanasius, in Assump., Op. G. & L., vol. ii. p. 6.

"Ascendit inter benedicendum, hoc est, valedicendum, quasi diceret, felicia multa illis comprecatus est in ultimo hoc recessu. Et fungitur hîc officio sacerdotis Christus. Illius enim erat populum cum benedictione dimittere, quæ benedictio sublatis fiebat manibus. Admonemur hîc quicquid pacis et successûs habent pii, tum doctores, tum auditores, in negotio Evangelii, hoc ipsum ex hac Christi benedictione permanere. Is sublatis manibus tuetur suos; benedicit illorum laboribus, ac dirigit ad utilem Ecclesiæ finem." Aretius, in Luc., fol. 138.

"In memoriam reducenda sunt pauca de multis, quæ dicta sunt [in Scripturis] de hoc argumento quòd à dextris Patris Filius sedeat. Ps. cx. 1. Matt. xxii. 43., Act ii. 14. v. 34. Matt. xxvi. 64. 1 Pet. iii. 21, 22. Rom. viii. 24. Eph. i. 19, 20. Coloss. iii. 1. Heb. i. 3 & 13: xii. 12: x. 2. Et cum alia sint permulta de Unigeniti à dextris Dei sede testimonia, ista nobis sufficiant in præsenti; eamdem iterùm admonitionem repetentibus, quòd non post suum in carne adventum hanc sedis consecutus sit prærogativam; sed et ante omnia secula Unigenitus Dei Filius, Dominus verò noster Jesus Christus, hanc in dextera Patris ab æterno obtinet thronum. Ipse verò omnium Deus Christi Pater, et Dominus noster Jesus Christus, qui *descendit* et *adscendit*, et unà cum Patre sedet, custodiat animas vestras: inconcussam immutabilemque vestram in Eum qui resurrexit spem conservet: simul exsuscitet vos ex mortis peccatis vestris

He had with the Father before the foundation of the World: He hath ascended to His Throne in those bright Heavens,

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ad donum suum cœleste: dignos vos efficiat, qui rapiamini in nubibus in occursum Domini in aëre, in tempore opportuno: et donec tempus illud adveniat gloriosi Ejus adventûs secundi, inscribat omnium vestrum nomina in libro viventium; inscriptaque semel nunquam deleat." "In superis sedet, et propter nobis hîc unà præsens adest, uniuscujusque compositionem et fidei firmitatem contuetur. Quòd enim carne nunc abest, ne idcirco judices etiam abesse in Spiritu. Medius hîc adest, audiens quæ de Se dicuntur, et quæ apud te cogitas videns; scrutans renes et corda." Cyrill, Hieros. Cat. xiv. § 30. Op. Gr. et Lat. Ed., 1720.

"Christo sic mirificè in cœlum assumpto, aperienti nobis cœli introitum, peccato protoparentis occlusum, gratulemur, spiritali exultemus gaudio, et dignâ apud Deum gratiarum actione lætemur, inquit S. Leo serm. 2, de Ascens. Liberos cordis oculos ad illam altitudinem, in quâ Christus est, erigamus. Sursum vocatos animos desideria terrena non deprimant: ad æterna præelectos peritura non occupent, viam veritatis ingressos fallaces illecebræ non retardent, et ita à fidelibus hæc temporalia decurrantur, ut peregrinari se in hac mundi valle meminerint, in qua, etsi quædam commoda blandiantur, non amplectenda nequiter, sed transeunda fortitèr: Petrus instat . . . obsecrat, dicens, 'Charissimi, obsecro vos, tanquàm advenas et peregrinos, abstinere vos à carnalibus desideriis, quæ militant adversus animam.' Sursum igitur corda nostra, nostrique omnes affectus, ubi Christus caput nostrum sedet ad dextram Patris, nosque ad suæ gloriæ consortium appellat. 'Christi ascensio, nostra provectio est (inquit S. Leo, Serm. 1, de Ascens.) processit gloria capitis, eo spes vocatur et corporis:' iisdem ergo gradibus humilitatis ascendamus, quibus ad cœlum ascendit." Ber. à Piconio, in Marc., p. 436.

"Benedixit eis manibus elevatis, quia desuper est benedictio electorum. Et dum benediceret eis, recessit ab eis, auferens corporalem præsentiam, et benedictionem plenitudinis, amoris, et gratiæ derelinquens, unum abstulit, alterum dedit; si contristavit in uno, lætificavit in altero. Ferebatur in cœlum, ubi, quia Deus erat, nunquam quoque reliquerat: elevabatur à terra, quam non relinquebat Deitate, quamvis reliquisset et corpore. Non tamen alienâ, sed propriâ virtute ferebatur. Non obstat soliditas veri corporis, quin sic ferretur, etenim habebat agilitatem in dote corpus, quod per omnia gloriosum erat, et etiam in Ipso Divinitatis plenitudo corporalitèr habitabat. Et nubes lucida suscepit Eum, non ad vehiculum seu ad auxilium opportunum, sed ab oculis eorum, scilicet intuentium, ut includeretur in cœlum, excluderetur à mundo qui Eum non cognovit, sed velut reum turpiter et crudelitèr crucifixit. Et assumptus est honorificè à Patre, qui Eum miserat, exultantibus angelicis choris atque mirantibus quòd super eos ferebatur peregrina caro, et elementatum corpus super substantias separatas et simplices tollebatur, quanquam ut Deus illis esset Ipse simplicior. 'Et sedet collocatus à Patre à dextris omnipotentis Dei.' Ad hominem porro refertur ascensio, assumptio in cœlum, sessio ad dexteram, quoniam ut Dei Filius semper ibi erat, et de novo hujuscemodi accidentia non suscepit. Nec immobilitèr sedet ad dexteram, sed in potioribus partibus empyrei cœli, sic ineffabiliter honoratus est. Cum vero Apostoli audaci conatu oculorum intuerentur in cœlum, à duobus angelis sibi astantibus in formâ virorum amictis stolis albis, velut diem festum agentibus in novæ solennio Ascensionis, tanquam

which He Himself created,—from which He came down, to take upon Him the nature of man. David in the Spirit foretold this Great Day, when he said, "THE Lord said unto MY Lord, 'Sit Thou on My right hand, until I make Thine enemies Thy footstool.'" Who can form even the faintest idea of the Hallelujahs which must have resounded through the Holy of Holies, the Heaven of Heavens, in the Presence of God the Father, when the Well-beloved entered in? Ranks upon ranks, legions after legions of angels! those bright and blissful hierarchies, those Cherubim and Seraphim, and archangels, and dominions in Heavenly places! what extatic joy, what hymns of praise must have thrilled through the boundless spheres of the Invisible Kingdom at the coming of the Messiah to sit upon His Throne for ever! "Lift up your heads,

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ab amicis dulcitèr arguuntur, ne in vanum attollant oculos, ne desperatione frangantur, mœstitiâ contepescant. Quoniam Ipse idem, qui nunc sic triumphanter ascendit, judicaturus veniet, cum mundi finis advenerit. Hæc cum audiissent in spiritu humilitatis et igne charitatis, proni animo, inclinati corpore, adoraverunt Christum Deum Dominum majestatis et gloriæ, Magistrum et Redemptorem, de Ipso depositis hæsitationibus solitis, imprimentes ora vestigiis pedum Ejus, ubi steterat ascensurus. Et latriâ et adoratione in monte illo exhibitâ, regressi sunt Jerusalem ad expectandum promissum juxta mandatum Domini, recedentes à monte, qui vocatur Oliveti, tanto spatio venientes, quantùm Judæis fas esset in sabbato ambulare. Et introeuntes in cœnaculum, ascenderunt ad superiora, quoniam in virtutibus et moribus illum imitabantur ascensum, quem in cœlum paulo antè Christum viderant peregisse. Ibi siquidem orabant unanimiter, quoniam in oratione oportet perseverare supernam gratiam expectantes. Et gaudebant gaudio magno propter ea quæ viderant, et divinum munus, quod expectabant. Et sæpe ingrediebantur in templum, laudantes et benedicentes Deum, Qui benedictus per omnia Sæcula Sæculorum. Amen." Simon de Cassia, Gesta Sal., lib. xiv. p. 490.

"Crede in Filium Dei, unum et solum, Dominum nostrum Jesum Christum, Deum de Deo genitum, Vitam ex Vitâ genitum, Lucem de Luce genitum, similem per omnia Genitori. Qui non in temporibus ut esset accepit, sed ante omnia secula sempiternè, et modo quôdam nullis cogitationibus pervio, ex Patre genitus est. Qui Dei sapientia et potestas, et justitia subsistens est; qui in dexterâ Patris ante omnia secula sedet. Non enim, ut quidam existimarunt, post passionem quasi coronatus à Deo, pro patientiæ mercede thronum à dextris Ejus recepit; verum ex quo est, (est autem genitus ex omni æternitate) regiam habet dignitatem; sedens unà cum Patre, Deus cùm sit, et Sapientia et Potestas ut dictum est; unà cum Patre regnans, et omnium per Patrem Conditor. Nihil porro Ei ad Divinitatis dignitatem deest; Eumque à Quo genitus est cognoscit, sicut Ipse à Genitore cognoscitur. Et, ut compendio dicamus, illud in Evangeliis scriptum recordare. 'Nemo novit Filium, nisi Pater; neque Patrem quis novit, nisi Filius.'" Cyril, Hieros. Catches. iv. § 7. Op. Ed. Gr. et Lat., 1720.

O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."[1] "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty." "Fear not, I am the First and the Last: I AM HE THAT LIVETH AND WAS DEAD, and behold, I am alive for evermore, Amen; and have the keys of hell and of death."[2] "And I beheld, [says St. John] and I heard the voice of many angels, round about the Throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, 'Worthy is THE LAMB THAT WAS SLAIN to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' And every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto HIM That sitteth upon the Throne, and unto the Lamb for ever and ever.'"[3]

Such is our adorable and triumphant Redeemer. BLESSED, THRICE BLESSED IS HE Who hath purchased[4] to His faithful

[1] Ps. xxiv. 7—10. [2] Rev. i. 8, and 17, 18 [3] *Ibid*, v. 11—13.

[4] "Exultabunt sane sancti in gloria, videbunt Deum et gaudebunt, lætabuntur et delectabuntur, et fruentur gloriâ, et in felicitate jocundabuntur æternâ. Ibi non gustabunt quàm suavis sit Deus, sed implebuntur et satiabuntur dulcedine mirificâ: nihil eis deerit, nihil oberit, omne desiderium eorum Christus præsens implebit. Non senescent, non tabescent, non putrescent amplius: perpetua sanitas, felix æternitas, beatitudinis illis sufficientiam confirmabunt." "Erit denique Deus omnia in omnibus, et Illius præsentia omnes animæ et corporis implebit appetitus, cessabuntque de cætero consummatis omnibus ministratorii angelicarum virtutum discursus: et impletâ ordinatâque omnino civitate Dei, nec innovabitur, nec mutabitur ultra fixæ et consummatæ beatitudinis status. Ei igitur, ante Cujus tribunal stabimus, Qui nunc vultui Dei apparet pro nobis, Cui de nobis tanta cura fuit, ut pro nobis vellet nasci et mori, in præsenti quæsumus, ut sit cura curandi nos, et nobis autoritatem et potestatem judicandi nosmetipsos et corrigendi concedat, ut in illo terribili judicio suo inter electos asciti et congregati, liberi à servitute et captivitate, cœlestibus civibus conjungamur, et fruamur bonis, quæ Ipse diligentibus Se repromisit, quæ nec oculus vidit, nec auris audivit." Cyprian, Sermo de Ascensione, Opera, p. 471.

people an inheritance in the everlasting mansions by His Death of Expiation, by His Resurrection from the grave, by His Ascension to power. Let us with St. Peter declare, "Neither is there salvation in any other: for there is none other Name under Heaven given among men, whereby we must be saved."[1] With St. Paul let us rejoice, in "God our Saviour, Who will have all men to be saved, and to come unto the knowledge of the truth. For there is One God, and One Mediator between God and men, the Man Christ Jesus."[2] With St. John, who heard the Divine promise, "Surely I come quickly," let us reverently reply, "Even so, come, Lord Jesus."[3]

Christ has ascended into the Heavens; and as the Evangelical history here breaks off, so also must this narrative be concluded.[4] If we have realized the Great Truth of the Deity of the Son of Man, as He was on Earth, in the same measure shall we understand the glorified Manhood of the Son of God, as He is in Heaven. God and Man is one Christ. "One altogether; not by confusion of Substance, but by Unity of Person." In His Incarnation we have the pledge of His sympathies with each child of Adam, whose nature He condescended to take upon Him. Love on the Cross, and Love on the Throne! Love on Earth, and Love in Heaven! All in all Love: for God is Love; and Christ is God! Human language is too feeble to

[1] Acts, iv. 12. [2] 1 Tim. ii. 3—5. [3] Rev. xxii. 20.

[4] "Omnes gentes quascunque fecisti venient, et adorabunt coram Te, Domine, et glorificabunt Nomen tuum: et dicant omnes in spiritu, quo loquebatur Paulus, 'Nobis est Unus Deus Pater, ex quo omnia, et nos in Illo, et Unus Dominus Jesus Christus, per quem omnia, et nos per Ipsum:' ut sit omnium in universo orbe terrarum, 'Unus Dominus, una fides, et unum baptisma, Unus Deus et Pater omnium, Qui super omnes, et per omnes, et in omnibus nobis.' Cui, pro suâ incomprehensibili bonitate, et pro indultis omni creaturæ muneribus, et pro exantlatis laboribus, . . in nunquam deficienti laude honor, gloria, gratiarum actio, decus, potestas, et imperium, per infinita seculorum secula. Amen." Faber Stapulensis, In Joan., p. 715.

"O Jesu corona celsior, qui resurgens à mortuis ad Patris ascendisti dexteram, trahe ad Te mentem meam, ut Te solum ardenter desiderem et inquiram. Da quæso toto desiderio meo et studio tendere quò Te credo ascendisse: ut in præsenti quidem miseriâ solo tenear corpore; Tecum autem sim cogitatione et aviditate, ut ibi sit cor meum ubi Tu sis thesaurus meus desiderabilis et amabilis. Trahe me post Te, ut per tuam gratiam de virtute in virtute ascendens, Te Deum deorum videre merear in Sion. Amen." Ludolphus, Vita Christi, p. 729.

express, human thought too narrow to compass, these mysteries. Sufficient for us, that they are His Word: sufficient for us, that we may love in return. And by His grace we *will* love, and everywhere tell of His goodness, and what He hath done for our souls:—how we sinners, "who sometimes were far off, are made nigh by the Blood of Christ: for He is our peace." We may attune our hearts in hallelujahs to the voices of angels, and join in the praises of saints and seraphims. We may live in the faith of His promise, that hereafter we shall see Him as He is, and be like Him, and serve Him day and night before the Golden Altar. Then HE That sitteth on the Throne shall dwell among us. Then we shall hunger no more, neither thirst any more: neither shall the sun light on us, nor any heat. For the LAMB, Which is in the midst of the Throne, shall feed us, and shall lead us unto living fountains of waters: and God shall wipe away all tears from our eyes.[1]

[1] Rev. vii. 15—17.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARDS MEN."

AMEN.

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